



**Fairmont Presbyterian Church
Kettering, Ohio
February 13, 2022**

FAIRMONT PRESBYTERIAN CHURCH

Order of Service for the Worship of God

Fairmont Presbyterian Church nurtures and guides people to live inspired lives.

February 13, 2022

10:30am

6th Sunday after Epiphany

Welcome and Announcements

Rev. Brian Maguire

Prelude

Fugue sur les jeux d'anches

Francois Couperin

Call to Worship (Psalm 116)

Leader: Gracious is the Lord, and righteous; our God is merciful.

People: The Lord protects the simple; when I was brought low, my God saved me.

Leader: Return, O my soul, to your rest, for the Lord has dealt bountifully with you.

People: For you have delivered my soul from death, my eyes from tears, and my feet from stumbling.

Leader: I walk before the Lord in the land of the living. Come and let us worship our God who leads us into life.

Hymn 4

Holy God, We Praise Your Name

Grosser Gott, Wir Loben Dich

1 Holy God, we praise your name;
Lord of all, we bow before you.
All on earth your scepter claim;
all in heaven above adore you.
Infinite your vast domain,
everlasting is your reign.

2 Hark! The glad celestial hymn
angel choirs above are raising;
cherubim and seraphim,
in unceasing chorus praising,
fill the heavens with sweet accord:
"Holy, holy, holy Lord!"

3 All apostles join the strain
as your sacred name they hallow;
prophets swell the glad refrain,
and the blessed martyrs follow,
and from morn to set of sun,
through the church the song goes on.

4 Holy Father, Holy Son,

Holy Spirit: three we name you,
while in essence only one;
undivided God we claim you,
and adoring, bend the knee
while we own the mystery.

Prayer of Confession (in unison)

Rev. Kelley Shin

Holy and hospitable God, you come to us in our worries and fears amid all our pride and our prejudices. You offer hope and home, yet we are so quick to fear and doubt. We prefer our own plans to your providence. We prefer the world we have made to the one you are birthing all around us. Forgive us our pride and our blindness. Forgive us our sin. Help us to live into the audacity of your saving work that we might share with you in redeeming all creation...(silent prayer)...Amen.

Assurance of Pardon

***Congregational Response #581**

Glory Be to the Father

Gloria Patri

Glory be to the Father, and to the Son, and to the Holy Ghost; as it was in the beginning, is now, and ever shall be, world without end. Amen, amen.

Passing of Christ's Peace

Leader: The peace of Christ be with you.

People: **And also with you.**

Time with Our Children

Loralei Harding

Anthem

O Christ, Surround Me
The Chancel Choir

arr. by David Sims

God be the love to search and keep me; God be the prayer to move my voice; God be the strength to now uphold me. O Christ, surround me, O Christ, surround me. Bind to myself the name of Holy, great cloud of witnesses enfold; prophets, apostles, angels witness. O Christ, surround me, O Christ, surround me. Brightness of sun and glow of moonlight, flashing of lightning, strength of wind, depth of the sea to soil of planet. O Christ, surround me, O Christ surround me. Walking behind to hem my journey, go ahead to light my way, from beneath, above, and all ways, O Christ, surround me. Christ in the eyes of all who see me, Christ in the eyes of all who see me, Christ in the ears that hear my voice, Christ in the hearts of all who know me: O Christ, surround me, O Christ, surround me.

Prayer for Illumination

Leader: Blessed are you Eternal One our God, sovereign of the world.

People: **In ancient days you spoke and created your people.**

Leader: Today let your Word and words come alive in us.

People: **So that we can live into your story with meaning, purpose, and hope.**

Leader: We ask this in the name of Jesus, our teacher. Amen.

Scripture

Genesis 18:1-15

The Lord appeared to Abraham by the oaks of Mam're, as he sat at the entrance of his tent in the heat

of the day. He looked up and saw three men standing near him. When he saw them, he ran from the tent entrance to meet them, and bowed down to the ground. He said, "My lord, if I find favor with you, do not pass by your servant. Let a little water be brought, and wash your feet, and rest yourselves under the tree. Let me bring a little bread, that you may refresh yourselves, and after that you may pass on—since you have come to your servant." So they said, "Do as you have said." And Abraham hastened into the tent to Sarah, and said, "Make ready quickly three measures of choice flour, knead it, and make cakes." Abraham ran to the herd, and took a calf, tender and good, and gave it to the servant, who hastened to prepare it. Then he took curds and milk and the calf that he had prepared and set it before them; and he stood by them under the tree while they ate.

They said to him, "Where is your wife Sarah?" And he said, "There, in the tent." Then one said, "I will surely return to you in due season, and your wife Sarah shall have a son." And Sarah was listening at the tent entrance behind him. Now Abraham and Sarah were old, advanced in age; it had ceased to be with Sarah after the manner of women. So Sarah laughed to herself, saying, "After I have grown old, and my husband is old, shall I have pleasure?" The Lord said to Abraham, "Why did Sarah laugh, and say, 'Shall I indeed bear a child, now that I am old?' Is anything too wonderful for the Lord? At the set time I will return to you, in due season, and Sarah shall have a son." But Sarah denied, saying, "I did not laugh"; for she was afraid. He said, "Oh yes, you did laugh."

Leader: The Word of the Lord.

People: **Thanks be to God.**

Sermon

Hosting Gifts

Rev. Brian Maguire

Hymn 51

To Abraham and Sarah

LLanfyllin

1 To Abraham and Sarah the call of God was clear:
"Go forth and I will show you a country rich and fair.
You need not fear the journey, for I have pledged my word
that you shall be my people and I will be your God."

2 From Abraham and Sarah arose a pilgrim race,
dependent for their journey on God's abundant grace;
and in their heart was written by God this saving word,
"That you shall be my people and I will be your God."

3 We of this generation on whom God's hand is laid
can journey to the future secure and unafraid,
rejoicing in God's goodness and trusting in this word,
"That you shall be my people and I will be your God."

Affirmation of Faith

The Apostles' Creed

I believe in God, the Father almighty, Maker of heaven and earth, and in Jesus Christ his only son, our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried; he descended into hell; the third day he rose again from the dead; he ascended into heaven, and sitteth on the right hand of God the Father Almighty; from thence he shall come to judge the quick and the

dead. I believe in the Holy Ghost; the holy catholic church; the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. Amen.

Pastoral Prayer (concluding with 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 of Discipleship

Anthem

How I Trust Him
Will Zonicle, *Baritone*

arr. by Mark Hayes

Doxology

*Praise God, from whom all blessings flow; Praise God, all creatures here below;
Praise God above, Ye heavenly host; Praise Father, Son and Holy Ghost. Amen.*

***Prayer of Commitment**

Hymn 739

O for a Closer Walk with God

Caithness

1 O for a closer walk with God,
a calm and heavenly frame,
a light to shine upon the road
that leads me to the Lamb!

2 Return, O holy Dove, return,
sweet messenger of rest!
I hate the sins that made thee mourn
and drove thee from my breast.

3 The dearest idol I have known,
whate'er that idol be,
help me to tear it from thy throne,
and worship only thee.

4 So shall my walk be close with God,
calm and serene my frame;
so purer light shall mark the road
that leads me to the Lamb.

Charge and Benediction

Postlude

Praise to the Lord, Thee Almighty

Johan Walther

(Music and words are used with permission of CCLI License #930368)

Within the Fellowship

For prayer concerns or if you would like to be part of the Email Prayer Chain Team, please contact: Rev. Kelley Shin at kshin@fairmontchurch.org.

For emergencies, contact Rev. Brian Maguire at (937) 269-2864 or Rev. Kelley Shin at (937) 751-0752.

Announcements

Connections: For the month of February, on Wednesday nights at 7:00 p.m. via Zoom, we will continue to look at *Faith Practices for a New Year*. We will watch a short video on simple practices of faith, look at scripture and how it speaks to these practices, and share our own stories of faith practices. We will be using the Animate Video curriculum from Sparkhouse. You can find the Zoom link in Fairmont's weekly emails, *Beside Still Waters* and *Fridays from Fairmont*, or in the weekly worship bulletins.

February 16 Worship: Seeking God's Presence by Mike Slaughter

February 23 Our Faith Practices

Connections: Wednesdays, 7:00pm

Zoom Meeting Link: <https://us02web.zoom.us/j/82945327813>

Zoom Meeting ID: 829 4532 7813

Fairmont Men's Group will meet at MCL Cafeteria on Thursday February 17th at 11:30 am. Sign "Lunch" on the attendance pad Sunday or call the church office (299-3539) by noon on Wednesday, February 16th, to make a reservation. All the men of the church are invited. We would like to see some new faces to start the year.

Thursday Evening Bible Study will begin at 7:00pm on Zoom. Each week we will be examining the Bible text for the following Sunday. Watch for Fairmont's weekly *Beside Still Waters* email for the link or here:

Bible Study: Thursday, **7:00pm.**

Zoom Meeting Link: <https://us02web.zoom.us/j/82002536057>

Zoom Meeting ID: 820 0253 6057

Theology on Tap: Join us for Theology on Tap this Friday, February 18th at 5:00 p.m. on Zoom. Just because we do not have a bar does not mean we cannot still get together and share. Bring your favorite beverage and join us for our virtual "Theology on Tap." Watch for the link in our weekly *Beside Still Waters* email or here:

Theology on Tap: Friday, February 18th at 5:00pm

Zoom Meeting Link: <https://us02web.zoom.us/j/86580191783>

Zoom Meeting ID: 865 8019 1783

Fairmont Women's Retreat

THEME: Listening to Sacred Voices

LEADERS: Rev. Kelley W. Shin & Rev. Dr. Lisa M. Hess

DATE: Friday, March 18, 5:00 p.m. to Saturday, March 19, 3:00 p.m.

PLACE: Hueston Woods Lodge & Conference Center

REGISTRATION: Sign-up Sheets and Brochures are at the Sanctuary and Fellowship Hall doors or email Pastor Kelley at kshin@fairmontchurch.org. Registration deadline is February 16, 2022.

Fairmont Women! Join us for a time of spiritual, physical, and emotional renewal at Fairmont's overnight Women's Retreat. There will be time for small and large group sessions, worship, hikes, meditation and prayer, fellowship, food, and fun! We will be hearing the voices of Eve and Creation, Mary as Woman Word, Spiritual Mothers and Mentors, and Our Own Voices. Pick up a brochure at church for information on housing, meals, and cost.



Worship Staff

Pastor/Head of Staff
Associate Pastor
Children's Ministry Coordinator
Director of Music
Praise and Worship Leader
Church Organist
3705 Far Hills Avenue
Dayton, Ohio 45429
office@fairmontchurch.org
Facebook: Fairmont Presbyterian Church, Kettering, OH
Instagram: [fairmontpresbyterianchurch](https://www.instagram.com/fairmontpresbyterianchurch)

Brian Maguire: bmaguire@fairmontchurch.org
Kelley Wehmeyer Shin: kshin@fairmontchurch.org
Loralei Harding: lharding@fairmontchurch.org
Vicki Ramga: vramga@fairmontchurch.org
Coleman Clark: cclark@fairmontchurch.org
Judy Bede: JMusic122@gmail.com
Phone: 937-299-3539
Fax: 937-299-5974
www.fairmontchurch.org
twitter: [@fairmontchurch](https://twitter.com/@fairmontchurch)

Cover Art: Andrei Rublev, *The Trinity* or *The Hospitality of Abraham*, mid Fifteenth Century, Russia.

Rublev's Trinity is perhaps the most famous Russian Orthodox icon. Like all icons, it is intended not as static piece of art, but rather as an aid to spiritual reflection. Specifically, icons are intended to be sort of imaginative lens to draw the viewer into deeper communion with God through prayer. Rublev's Trinity is remarkable in that it simultaneously depicts the Biblical scene of Abraham's three guests dining together and represents them as a visual interpretation of the Holy Trinity. The three figures have been variously interpreted as different persons of the Trinity. The three symbols above the figures—house, tree, and mountain—have been interpreted to be the home of Abraham, the Oaks of Mamre/Tree of Life, and the mountain of spiritual ascent. The overall sense of the image conveys the unity, love, and mutual hospitality of the three.

Brian's Nerdy Bible Notes

Several chapters of the Book of Genesis are driven by the conflict surrounding Abraham and Sarah's lack of an heir, various human solutions to that problem, and God's ultimate fix. It is hard for modern Western people to fully understand the emotional, legal, and economic necessity of maintaining a family line. Infertility was an existential problem for a nomadic family and all its retainers.

If one assumes that these stories originate from the late Bronze age, around the Fourteenth Century BC then an interesting context arises. Abraham and Sarah's homeland in northern Mesopotamia in the vicinity of Ur (Urfa) and Haran was at that time culturally dominated by the Hurrian people. We have discovered hundreds of Hurrian marriage contracts written in cuneiform on baked clay tablets. One distinctive requirement of Hurrian marriage contracts was that if the wife was unable to produce children, she was legally obligated to provide a servant or slave as a surrogate to provide offspring for the family. The whole family soap opera of Sarah/Hagar and Isaac/Ishmael may echo this distinctive requirement of Hurrian family law.

On a totally unrelated topic, the text following today's reading recounts the end of the cities of Sodom and Gomorrah and Abraham's haggling with God over their fates. An extraordinary archeological discovery was made a few years ago and finally published in *Nature* this past fall. Around 1650 BC an asteroid impacted a site called Tell Hammam a few miles northeast of the Dead Sea. A Tunguska level even destroyed an ancient city located on the site with sufficient kinetic and thermal energy to melt brick, vaporize limestone, and flatten the city walls. It appears that an airburst that destroyed the bustling city of Tel Hammam was approximately 1000 more powerful than the Hiroshima atomic detonation. Interestingly, the explosion caused massive environmental damage to the whole region and appears to have caused a massive increase in soil salinity making the entire area inhospitable to agriculture for the present day.

THE TRIUNE GOD

4 Holy God, We Praise Your Name

1 Ho - ly God, we praise your name; Lord of all, we
 2 Hark! The glad ce - les - tial hymn an - gel choirs a -
 3 All a - pos - tles join the strain as your sa - cred
 4 Ho - ly Fa - ther, Ho - ly Son, Ho - ly Spir - it:

bow be - fore you. All on earth your scep - ter claim;
 bove are rais - ing; cher - u - bim and ser - a - phim,
 name they hal - low; proph - ets swell the glad re - frain,
 three we name you, while in es - sence on - ly one;

all in heaven a - bove a - dore you. In - fi - nite your
 in un - ceas - ing cho - rus prais - ing, fill the heavens with
 and the bless - ed mar - tyrs fol - low, and from morn to
 un - di - vid - ed God we claim you, and a - dor - ing,

vast do - main, ev - er - last - ing is your reign.
 sweet ac - cord: "Ho - ly, ho - ly, ho - ly Lord!"
 set of sun, through the church the song goes on.
 bend the knee while we own the mys - ter - y.

Based on an 18th-century German metrical version of a celebrated 5th-century Latin hymn, *Te Deum laudamus*, this abbreviated 19th-century English paraphrase is sung by both Protestants and Roman Catholics. It is set here to the tune composed and named for the German version.

TEXT: Attr. Ignaz Franz, c. 1774; trans. Clarence Alphonsus Walworth, 1858, alt.

GROSSER GOTT, WIR LOBEN DICH

MUSIC: *Allgemeines Katholisches Gesangbuch*, c. 1774; harm. Johann Gottfried Schicht, 1819

7.8.7.8.7.7

51 To Abraham and Sarah

I Will Be Your God

1 To A - bra - ham and Sa - rah the call of God was clear:
 2 From A - bra - ham and Sa - rah a - rose a pil - grim race,
 3 We of this gen - er - a - tion on whom God's hand is laid

"Go forth and I will show you a coun - try rich and fair.
 de - pen - dent for their jour - ney on God's a - bun - dant grace;
 can jour - ney to the fu - ture se - cure and un - a - fraid,

You need not fear the jour - ney, for I have pledged my word
 and in their heart was writ - ten by God this sav - ing word,
 re - joic - ing in God's good - ness and trust - ing in this word,

that you shall be my peo - ple and I will be your God."
 "That you shall be my peo - ple and I will be your God."
 "That you shall be my peo - ple and I will be your God."

This hymn condenses the narrative of Genesis 17:1–22 and grounds it in the recurring statement of the covenant relationship between God and the people God has chosen. This Welsh tune also occurs in a minor version called LLANGLOFFAN, used elsewhere in this hymnal (see no. 362).

O for a Closer Walk with God 739

1 O for a clos - er walk with God, a
 2 Re - turn, O ho - ly Dove, re - turn, sweet
 3 The dear - est i - dol I have known, what -
 4 So shall my walk be close with God, calm

calm and heaven - ly frame, a light to shine up -
 mes - sen - ger of rest! I hate the sins that
 e'er that i - dol be, help me to tear it
 and se - rene my frame; so pur - er light shall

on the road that leads me to the Lamb!
 made thee mourn and drove thee from my breast.
 from thy throne, and wor - ship on - ly thee.
 mark the road that leads me to the Lamb.

Merely longing for a restored relationship with God is not enough; real repentance requires amendment of life (stanza 3). The similarity of stanzas 1 and 4 suggests both continuity and improvement. This tune was one of the new common tunes in the Scottish Psalter of 1635.