

# *The First Presbyterian Church* *in the City of New York*

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## FOURTH SUNDAY OF EASTER/EARTH CARE SUNDAY

*Service for the Lord's Day*

April 25, 2021 | 11:00 a.m.

*The Session and members of First Church extend a sincere welcome to all persons regardless of race, nationality, gender, or sexual orientation. This includes an open invitation to membership, the sacraments of baptism and the Lord's Supper, marriage, funerals, memorial services, and service as an officer of the church.*

### GATHERING

*The peace candle represents our prayers for peace in a broken world. The congregation is asked to offer prayers of intercession for one another and for those who lead in these times of remote worship.*

PRELUDE

“Variations on *Now the Green Blade Rises*”

Philip Moore

WELCOME

CALL TO WORSHIP

from Psalm 8

**O Lord, our Sovereign, how majestic is your name in all the earth!**

**You have set your glory above the heavens.**

**When I look at your heavens, the work of your fingers,  
the moon and the stars that you have established.**

**O Lord, our Sovereign, how majestic is your name in all the earth!**

HYMN 15

“All Creatures of Our God and King”

LASST UNS ERFREUEN

*stanzas 1-3, and 6*

PRAYER OF CONFESSION

**Creator God,**

**we confess that we have not always lived the lives you have created for us.**

**We have not cared for your people, your earth, and the wellbeing of others.**

**We have not deeply cared for your creation and all the creatures in it.**

**We have not cared for our own bodies, community, and relationships.**

**Open our hearts and all of our senses to see, feel,  
and hear your creation in our midst.**

**Teach us to be like you the good shepherd**

**that we might do your will in our hurting world.**

**Guide us that we might be inspired by your world,**

**and create a life worthy of your creation now and always.**

**Amen.**

## ASSURANCE OF PARDON

### DOXOLOGY

OLD HUNDREDTH



*Traditional* Praise God, from whom all bless - ings flow; praise Him, all crea - tures  
*Inclusive* Praise God, from whom all bless - ings flow; praise Christ, all peo - ple

here be - low; praise Him a - bove, ye heaven - ly host;  
here be - low; praise Ho - ly Spir - it ev - er - more;

praise Fa - ther, Son, and Ho - ly Ghost. A - men.  
praise Tri - une God, whom we a - dore.

### SHARING SIGNS OF PEACE

The peace of Christ be with you.

**And also with you.**

### CHILDREN'S PRAYER AND 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,**

**the power, and the glory, forever. Amen.**

### ANTHEM

John Rutter

For the beauty of the earth, for the beauty of the skies, for the love which from our birth over and around us lies: *Lord of all, to thee we raise this our joyful hymn of praise.* For the beauty of each hour of the day and of the night, hill and vale, and tree and flower, sun and moon and stars of light: *Lord of all.....* For the joy of human love, brother, sister, parent, child, friends on earth, and friends above; for all gentle thoughts and mild: *Lord of all.....* For each perfect gift of thine to our race so freely given, graces human and divine, flowers of earth, and buds of heaven: *Lord of all.....*

-Folliott S. Pierpont

## HEARING THE WORD

### SCRIPTURE LESSON

Genesis 1:1-27

In the beginning when God created the heavens and the earth, the earth was a formless void and darkness covered the face of the deep, while a wind from God swept over the face of the waters. Then God said, "Let there be light"; and there was light. And God saw that the light was good; and God separated the light from the darkness. God called the light Day, and the darkness he called Night. And there was evening and there was morning, the first day.

And God said, “Let there be a dome in the midst of the waters, and let it separate the waters from the waters.” So God made the dome and separated the waters that were under the dome from the waters that were above the dome. And it was so. God called the dome Sky. And there was evening and there was morning, the second day.

And God said, “Let the waters under the sky be gathered together into one place, and let the dry land appear.” And it was so. God called the dry land Earth, and the waters that were gathered together he called Seas. And God saw that it was good. Then God said, “Let the earth put forth vegetation: plants yielding seed, and fruit trees of every kind on earth that bear fruit with the seed in it.” And it was so. The earth brought forth vegetation: plants yielding seed of every kind, and trees of every kind bearing fruit with the seed in it. And God saw that it was good. And there was evening and there was morning, the third day.

And God said, “Let there be lights in the dome of the sky to separate the day from the night; and let them be for signs and for seasons and for days and years, and let them be lights in the dome of the sky to give light upon the earth.” And it was so. God made the two great lights—the greater light to rule the day and the lesser light to rule the night—and the stars. God set them in the dome of the sky to give light upon the earth, to rule over the day and over the night, and to separate the light from the darkness. And God saw that it was good. And there was evening and there was morning, the fourth day.

And God said, “Let the waters bring forth swarms of living creatures, and let birds fly above the earth across the dome of the sky.” So God created the great sea monsters and every living creature that moves, of every kind, with which the waters swarm, and every winged bird of every kind. And God saw that it was good. God blessed them, saying, “Be fruitful and multiply and fill the waters in the seas, and let birds multiply on the earth.” And there was evening and there was morning, the fifth day.

And God said, “Let the earth bring forth living creatures of every kind: cattle and creeping things and wild animals of the earth of every kind.” And it was so. God made the wild animals of the earth of every kind, and the cattle of every kind, and everything that creeps upon the ground of every kind. And God saw that it was good.

Then God said, “Let us make humankind in our image, according to our likeness; and let them have dominion over the fish of the sea, and over the birds of the air, and over the cattle, and over all the wild animals of the earth, and over every creeping thing that creeps upon the earth.”

So God created humankind in his image,  
in the image of God he created them;  
male and female he created them.

## RESPONDING TO THE WORD

HYMN 625

“O Lord My God”

HOW GREAT THOU ART

### AFFIRMATION OF FAITH

from A Brief Statement of Faith

**The same Spirit who inspired the prophets and apostles  
rules our faith and life in Christ through Scripture,  
engages us through the Word proclaimed,  
claims us in the waters of baptism,  
feeds us with the bread of life and the cup of salvation,  
and calls women and men to all ministries of the church.  
In a broken and fearful world  
the Spirit gives us courage to pray without ceasing,  
to witness among all peoples to Christ as Lord and Savior,  
to unmask idolatries in Church and culture,  
to hear the voices of peoples long silenced,  
and to work with others for justice, freedom, and peace.  
Amen.**

### MOMENT FOR MISSION

### PRAYERS OF THE PEOPLE

### OFFERTORY

*French carol, 15th c.; harm. Martin Shaw*

Now the green blade rises from the buried grain, wheat that in dark earth many days has lain; love lives again, that with the dead has been; love is come again like wheat arising green. In the grave they laid him, love by hatred slain, thinking that he would never wake again, laid in the earth like grain that sleeps unseen; love is come again like wheat arising green. Forth he came at Easter like the risen grain, he that for three days in the grave had lain; raised from the dead, my living Lord is seen; love is come again like wheat arising green. When our hearts are wintry, grieving, or in pain, your touch can call us back to life again; fields of our hearts that dead and bare have been: love is come again like wheat arising green.

–John M. C. Crum

### PRAYER OF DEDICATION

## SENDING

HYMN 37

“Let All Things Now Living”

THE ASH GROVE

### BENEDICTION

### POSTLUDE

“Introduction and Toccata on LASST UNS ERFREUEN” Nicholas Choveaux

*The congregation is invited to continue worshiping through the postlude,  
which is offered as a thanksgiving to God.*

## LEADING THIS MORNING

Rev. Dr. Barbara Davis, *Executive Minister*  
Rev. Dr. Mark Hostetter, *Associate Pastor for Stewardship & Mission to the Corporate World*  
Audrey Webber, *Associate for Hospitality and Visual Arts*

Christina Angelopoulos, Hannah Nacheman,  
Brandon Hynum, and Andrew Martens, *Choral Quartet*  
Michael Shake, *Director of Music*

Woodie Webber, *Guest Artist*

**MUSIC NOTES** We traditionally associate the term *carol* with songs of Christmas. In reality, *carol* is a broad term that encompasses mostly sacred songs, based originally on dance music, to be sung in the vernacular by everyday people. Carols are found in the musical history of many countries. “Now the Green Blade Rises” is in essence a modern carol, a 20th-century English text in which the themes of Easter parallel those of the spring season. The text was written especially for the tune *Nöel nouvelet* (a new carol), a 15th-century French Christmas carol.

Written in 1225-26 by Saint Francis of Assisi, “All Creatures of Our God and King” is often identified as the oldest surviving religious poem in Italian, and is representative of Francis’ attitude and practice. (from *Glory to God: A Companion*) It is paired with a 1525 German tune, LASST UNS ERFREUEN (Let us rejoice), that was included in John Calvin’s psalters for Strasbourg and Geneva. –Michael Shake

### STAFF CONTACTS

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