

THE RESURRECTION OF THE LORD EASTER



APRIL 4, 2021, 10:00 A.M.

THE SERVICE FOR THE LORD'S DAY

PROCESSION OF THE LILIES Hallelujah! What a Savior! Bliss

PRELUDE Thine Is The Glory G.F. Handel

EASTER PROCLAMATION

At dawn's first light, the women disciples peered into the cemetery. The stone-door of Jesus' burial place was rolled back. The women likely gasped. Fear and skepticism come to all of us more naturally than realizing newness of life. Yet God's love and grace are more powerful than death. So to the proclamation: "Christ is risen," there's the echo we share:

"Christ is risen indeed. Alleluia!"

HYMN NO. 232 Jesus Christ Is Risen Today EASTER HYMN

**Jesus Christ is risen today, Alleluia!
Our triumphant holy day, Alleluia!
Who did once upon the cross, Alleluia!
Suffer to redeem our loss., Alleluia!**

**Hymns of praise then let us sing, Alleluia!
Unto Christ, our heavenly King, Alleluia!
Who endured the cross and grave, Alleluia!
Sinners to redeem and save., Alleluia!**

**But the pains which he endured, Alleluia!
Our salvation have procured. Alleluia!
Now above the sky he's king, Alleluia!
Where the angels ever sing. Alleluia!**

**Sing we to our God above, Alleluia!
Praise eternal as God's love. Alleluia!
Praise our God, ye heavenly host, Alleluia!
Father, Son, and Holy Ghost. Alleluia!**

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*Text in bold face type is to be read by all.*

## PRAYER OR PRAISE, CONFESSION, AND DECLARATION OF PARDON

Expressing praise and confession to God, let us pray . . . **As disciples had reason to believe long ago, Blessed Sovereign, an opened grave can indicate trespassing and theft. We can conclude the same. Forgive us all faith, hope, and love which are shallow, short-lived, and reactive, and which fade in encounters of challenge, disappointment, and adversity. Forgive us any fear that most of what's important is lost because the mystery of your steadfastness is not apparent to our eyes. In these moments of silence, hear us confessing all our sin and failures of nerve, even as your newness of life is dawning and emerging, yet often slower and more complex than we expect or prefer ...** *(We pray in silence.)*

Forgive us all our sin, O God. Every day, open the tomb-doors of our lives from the vulnerable power of your Resurrection-Life. Friends, let us hear and share with gladness the blessed news of the Gospel:

**In Jesus Christ, we are forgiven. Thanks be to God!**

HYMN OF RESPONSE NO. 583

Glory to God

GLORIA

**Glory to God, glory to God, glory in the highest!**

**Glory to God, glory to God, alleluia, alleluia!**

## THE WORD

### SCRIPTURE READINGS

*(Job 42:7-17)* <sup>7</sup>After the LORD had spoken these words to Job, the LORD said to Eliphaz the Temanite: “My wrath is kindled against you and against your two friends; for you have not spoken of me what is right, as my servant Job has. Now go to my servant Job; and my servant Job shall pray for you, for I will accept his prayer not to deal with you according to your folly; for you have not spoken of me what is right, as my servant Job has done.” <sup>9</sup>So Eliphaz the Temanite and Bildad the Shuhite and Zophar the Naamathite went and did what the LORD had told them; and the LORD accepted Job’s prayer. <sup>10</sup>And the LORD restored the fortunes of Job when he had prayed for his friends; and the LORD gave Job twice as much as he had before. <sup>11</sup>Then there came to him all his brothers and sisters and all who had known him before, and they ate bread with him in his house; they showed him sympathy and comforted him for all the evil which they thought that the LORD had brought upon him; <sup>13</sup>He also had seven sons and three daughters. <sup>16</sup>After this Job lived one hundred and forty years, and saw his children, and his children’s children, four generations. <sup>17</sup>And Job died, old and full of days.

*(Mark 16:1-8)* <sup>1</sup>When the sabbath was over, Mary Magdalene, and Mary the mother of James, and Salome bought spices, so that they might go and anoint him. <sup>2</sup>And very early on the first day of the week, when the sun had risen, they went to the tomb. <sup>3</sup>They had been saying to one another, “Who will roll away the stone for us from the entrance to the tomb?” <sup>4</sup>When they looked up, they saw that the stone, which was very large, had already been rolled back. <sup>5</sup>As they entered the tomb, they saw a young man, dressed in a white robe, sitting on the right side; and they were alarmed. <sup>6</sup>But he said to them, “Do not be alarmed; you are looking for Jesus of Nazareth, who was crucified. He has been raised; he is not here. Look, there is the place they laid him. <sup>7</sup>But go, tell his disciples and Peter that he is going ahead of you to Galilee; there you will see him, just as he told you.” <sup>8</sup>So they went out and fled from the tomb, for terror and amazement had seized them; and they said nothing to anyone, for they were afraid.

*(II Corinthians 5:17)* <sup>17</sup>So if anyone is in Christ, there is a new creation: everything old has passed away; see, everything has become new.”

The Word of the Lord. **Thanks be to God.**

GOSPEL PROCLAMATION Verbs Revealing Jesus as a Jobian Character:  
Incarnate (Life-in-Flesh Being Made New)

SOLO

Living Hope

Phil Wickman

*How great the chasm that lay between us. How high the mountain I could not climb. In desperation, I turned to heaven, and spoke your name into the night. Then through the darkness, your loving kindness tore through the shadows of my soul. The work is finished, the end is written, Jesus Christ, my living hope. Who could imagine so great a mercy? What heart could fathom such boundless grace? The God of ages stepped down from glory to wear my sin and bear my shame. The cross has spoken, I am forgiven, the king of kings calls me his own. Beautiful Savior, I'm yours forever, Jesus Christ, my living hope. Hallelujah, praise the one who set me free. Hallelujah, death has lost its grip on me. You have broken every chain. There's salvation in your name. Jesus Christ, my living hope. Then came the morning that sealed the promise, your buried body began to breathe. Out of the silence, the roaring lion, declared the grave has no claim on me. Jesus, yours is the victory, whoa! . . . Jesus Christ, my living hope. Oh God, you are my living hope.*

SACRAMENT OF THE LORD'S SUPPER

INVITATION

PRAYERS OF THANKSGIVING, INTERCESSION, AND THE LORD'S PRAYER

*Let us pray . . .* We thank you, O God, that, in the mystery of your being, you are among your people still: eternal. yet part of the years of time; universal but local and particular in relating to each person. How we honor you for Jesus Christ, the embodiment and full expression of your love and your Word-for-life-redeemed-and-made-new. How you bring us through much that is puzzling, agonizing, and grievous. Come close to us with your steadfast faithfulness, because experiencing grace from ourselves lasts no longer than the early morning dew in the yard, the park, or the field. Help us to experience grace from you for the faith, hope, and love which are as old as you are, yet new every hour, and to experience your grace in these elements of field and vine representing Jesus' life for your world. We bring to you this world and the spiritual, emotional, and physical needs of every person. Especially draw near to all who find your Resurrection-song of triumph elusive or unconvincing. Influence us anew beyond the many Good Fridays of both history and autobiography, to celebrate anew both the "fear not" of the announcement that Jesus will be met beyond the cemeteries of our experiences, and among relationships with your people – similar and different, where you are yet incarnate for such newness-of-life day by day by day.

Now, again this morning, we turn to you, praying as Jesus taught:

**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.**

THE BREAKING AND THE POURING

THE SHARING AND PARTAKING

COMMISSIONING PRAYER

# SENDING

HYMN NO. 267 (st. 1,2)      Come, Christians, Join to Sing      MADRID

**Come, Christians, join to sing: Alleluia! Amen!**  
**Loud praise to Christ our King: Alleluia! Amen!**  
**Let all, with heart and voice, before his throne rejoice;**  
**praise is his gracious choice: Alleluia! Amen!**

**Come, lift your hearts on high: Alleluia! Amen!**  
**Let praises fill the sky: Alleluia! Amen!**  
**He is our guide and friend; to us he'll condescend;**  
**his love shall never end: Alleluia! Amen!**

## DISMISSAL AND BLESSING

POSTLUDE      Come Ye Faithful, Raise the Strain      M. MacDonald

+ + + + +

## 2021 EASTER LILY SPONSORS



IN LOVING MEMORY OF .....GIVEN BY

- Ruth & Alan Alter, David Alter ..... Becky Alter; Rhyne Alter
- Our Son, Peter ..... Dorothy & Bob Anderson
- The Vincent Family ..... Mary Nelle Armstrong
- Sue & Richard Avery ..... Marcie & Rick Avery
- Bill & Dick Hickerson ..... Alice & Dick Hickerson & Family
- Ruth & Boswell Porter ..... Alice & Dick Hickerson & Family
- Our Parents, Dorothy & George LaCaze and  
Tena & Hank Wahrmund ..... Dennis LaCaze & Hank Wahrmund
- Bandit Béghin ..... Judge, Joanie & Ted Foote
- Aileen Smith McDonald and Her Parents ..... Ranney McDonald
- Parents and Family ..... Ranney McDonald
- Our Parents ..... Kathryn & Jim Nachlinger
- Michael & Christopher Telg ..... Peggy & Ken Telg
- Iva & Clay Seward ..... Peggy & Ken Telg
- Helen & Arthur Telg ..... Peggy & Ken Telg
- Myra Casbeer ..... Ruth & Bill Watson

IN HONOR OF .....GIVEN BY

- Our Parents ..... Dorothy & Bob Anderson
- Ella & Lewis Deatherage ..... Marcie & Rick Avery
- Kendall and Payton Foote ..... Judge, Joanie & Ted Foote
- Church Staff for Perseverance ..... Mary Nan & Ervin Linnstaedter
- Our Children & Grandchildren ..... Kathryn & Jim Nachlinger
- Frank Thurmond ..... Betty Thurmond
- Arliss & Topsy Watson ..... Ruth & Bill Watson
- Our Children and their Families ..... Ellen & Andrew Weichert
- Church Staff ..... Marilyn & Ernie Wright

IN THANKSGIVING TO GOD FOR THE LIFE OF THIS CHURCH

Karon & Glenn Mathews



# A WARM WELCOME TO YOU!

*We are delighted that you chose to worship  
with us on this glorious Easter morning!*

If you feel led to inquire about becoming a church member or deepening your commitment as a disciple of Jesus Christ, please call the church (979.823.8073) or email Pastor Ted Foote ([tfoote@fpcbryan.org](mailto:tfoote@fpcbryan.org)) or Associate Pastor Emily Béghin ([ebeghin@fpcbryan.org](mailto:ebeghin@fpcbryan.org)). They will be glad to visit with you.

The **ONE GREAT HOUR OF SHARING (OGHS) OFFERING** is being received today. By supporting OGHS, you're sustaining programs that provide disaster relief, food, clean water, training, and resources to people all over the world through Presbyterian Disaster Assistance, Presbyterian Hunger Program, and Self-Development of People.

Here's how to give:

1. Place your offering in one of the offering boxes located at each entrance to the sanctuary.
2. DONATE NOW! Using your smartphone, click on the QR Code to your right.
3. Mail payment to First Presbyterian Church.  
(MEMO: One Great Hour of Sharing Offering)
4. Go to: [www.presbyterianmission.org/give-oghs](http://www.presbyterianmission.org/give-oghs)



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The submission deadline for the next issue of our newsletter, The Chimes, is Noon today. This newsletter will be distributed on Wednesday, April 7, and will cover news from April 14-28.

Please submit content to: [office@fpcbryan.org](mailto:office@fpcbryan.org).

For the newsletter, announcements, upcoming bulletins, and updates, visit the church website: [www.fpcbryan.org](http://www.fpcbryan.org)

Stay connected with others in this community of faith at CHURCH UPDATES, FPC-Bryan's online tool for church-related announcements, needs, and prayers.

Login and create your password-protected account at:  
<https://fpcbtx.churchupdates.org/login>.

# THIS WEEK

## WORSHIP NOTES

### PREACHER

Rev. Ted Foote

### LITURGISTS

Rev. Emily K. Béghin  
Roger Reese

### USHERS

Sherry Hinnant  
Allyn Jordan  
Judy Jordan  
Marcia Miculek  
Bookman Peters  
Eileen Peters  
Ernie Wright

### FLOWERS

Background arrangements  
by  
Nicole & Bill McKinley

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Easter Lilies  
sponsored by  
our church family  
(See p. 4)

### MUSICIANS

Kathrine MacNeil, *organist*  
Michelle Lassiter, *pianist*  
David Kipp,  
*Director of  
Music Ministries*

### COVER ART

Christ is risen!

### COPYRIGHT LICENSES

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*Glory to God:  
The Presbyterian Hymnal*  
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## THE RESURRECTION

### OF THE LORD, EASTER, APRIL 4

**7:30am Outdoor Sunrise Worship-**  
on the church parking lot near  
the corner of Gordon and 31<sup>st</sup> Sts.

**9:00am Easter Story & Crafts followed  
by an outdoor Easter Egg Hunt**  
(for children thru 5<sup>th</sup> Grade)-  
gather in Room 304

**10:00am Festival Worship-Sanctuary**  
Pre-recorded worship will be viewable  
via [www.fpcbryan.org](http://www.fpcbryan.org), with click on  
homepage "sentence about worship" or  
small red YouTube box in far top right  
of homepage screen

## MONDAY, APRIL 5

### STAFF EASTER HOLIDAY CHURCH OFFICE CLOSED

5:30pm Cub Scout Pack 350-FH  
7:00pm Boy Scout Troop 976-FH

## TUESDAY, APRIL 6

4:00pm Congregational Care Committee-L

## WEDNESDAY, APRIL 7

11:45am Staff Meeting-L

## THURSDAY, APRIL 8

6:30am Men's Fellowship Breakfast-FH  
6:00pm Cub Scout Pack 350-FH/303/304  
7:00pm Circle VII-via Zoom

## FRIDAY, APRIL 9

7:00pm 2021 YOUTH CONCLAVES  
(til 9:00pm)-via Zoom

## SATURDAY, APRIL 10

9:00am 2021 YOUTH CONCLAVES  
(til 6:00pm)-Houston

## 2<sup>ND</sup> SUNDAY OF EASTER, APRIL 11

9:00am Church School: Loose Leaf Class-Zoom  
9:00am 2021 CONCLAVES ('till Noon)-Zoom  
9:20am Church School: Seekers Class-Zoom  
9:20am Church School: The Word Class-  
303/Zoom

10:45am Worship-S\*

Live-streamed worship will be viewable  
via [www.fpcbryan.org](http://www.fpcbryan.org), with click on  
homepage "sentence about worship" or  
small red YouTube box in far top right  
of homepage screen



CCF Carter Creek Foyer    P Parlor  
CR Choir Room    PT Patio  
FH Fellowship Hall    S Sanctuary  
L Library    VC Various Classrooms  
N Narthex    \* Child Care Provided

# Verbs Revealing Jesus as a Jobian Character: Incarnate (Life-in-Flesh Being Made New)

Job 42:7-17; Mark 16:1-8; II Corinthians 5:17  
Ted V. Foote, Jr.

April 04, 2021  
First Presbyterian Church, Bryan, Texas

Today is the celebration of Jesus – who was executed and buried – being mysteriously alive by God’s power for new life. The verb which we of First Presbyterian-Bryan today explore is “incarnate,” which is more often associated with Christmas, with the birth of Jesus in Bethlehem. Incarnate means “coming into life, for life, in the flesh of life.” Related to Christmas, it means the spirit of God’s love and vulnerable power comes into the flesh of life, as in the baby Jesus, who becomes the young man Jesus, the teacher, healer, mentor Jesus who so upsets the Roman Empire’s and the regional religious leaders’ status quos that he is arrested, judged guilty, executed on a cross; then his body is handed over to his friends for burial. After the tomb where Jesus was laid had been sealed on Friday evening, women associates of Jesus – on Sunday morning – hike to the tomb. They notice the burial site is open, and word comes to them from a messenger on site that Jesus body is not to be found, but that he lives. Yet now, Jesus’ resurrected life is not so much incarnate, because his flesh is “not the issue.” His life is not his flesh, but the incarnate life of God previously known in Jesus now is alive in and through the lives of Jesus’ followers. The Gospel according to Mark reports this message was amazing to the women who heard it, but that they ran away fearing.

Have you ever entered a garage or a house or an office complex after a break-in-burglary has occurred? A sense of violation and loss well-up from within. What was undisturbed and in-place before the break-in burglary is now tossed or missing. A sense of violation and loss well-up from within. The women felt this in that moment. The men disciples of Jesus would feel the same as the women’s report came to them; and when some of them run to the burial site to see for themselves, they feel the same way. Finding the no-longer-oxygenated body of Jesus is what they expected, and what would give them a sense of normality. But his body is not located. That Sunday morning so long ago, before Jesus’ disciples can psychologically and emotionally process this chaotic development, uncertainty reigns – uncertainty that what’s lost might or might not be found. After all, if this happens once, and we don’t solve the mystery, we will forever worry that uncertainty becomes the

norm. That would be chaos again, like this very Sunday morning. But what if the life of the spirit of God’s love incarnate and known in the Jesus is alive anew in continuing fashion incarnate in the life of God’s people still? What if everyone can experience something of this incarnating love and newness of life? Everyone, beginning with those who first discover that the tomb, under cover of darkness, was opened?

Let’s briefly pause in our exploration of Jesus’ being resurrected and now alive/ now incarnate anew in his very flawed disciples, who fear because of the chaos of the seeming burglary and their pained grief clear in frantic expressions – pained grief which now complicates this day.

As much as it seems wrong for Mark’s first end to the story to conclude with the words “for they were fearful,” critics have also commented negatively about how the Book of Job concludes, which we have explored for the past eight weeks. Many critics of Mark’s story of Jesus don’t like the verse 8 ending at chapter 16 because its stopping with women disciples fleeing the empty tomb is thought to be inadequate. Critics of Job’s chapter 42, verses 7 through 17, don’t like it because what has been so grievous and contentious in the previous 42 chapters and 6 verses seems now to be neatly packaged and wrapped and tied with a pretty bow. The story concludes with Job and his spouse, over a period of time, birthing and growing a new set of children, and experiencing new financial prosperity. When so much pain had been part of his life/ when so much struggle had been part of his faith, isn’t this ending too inconsistent to be believed, given the previous elements in the story’s preceding chapters? Wouldn’t it be more consistent to end at verse 6 of chapter 42 with Job in the ash heap, confessing to God how God is indeed God and he (Job) is a mortal who has lost much in life. Beyond verse 6 of chapter 42, is this epilog: Job is restored to financial prosperity and family. Compare the Book of Job’s epilog by jumping forward 700 years to Mark’s Gospel story of Jesus’ disciples being left with their dreams crashed and crushed and any equilibrium of grieving rendered impossible. Neither book’s ending seems what we should expect.

We do well to ask, though, something of the characters and the characterizations of both stories:

Did Job live out his remaining years having forgotten his first ten children who died? Did Job live out his remaining years having forgotten his struggles of faith and personal theology with God and with his friends and the know-it-all-passerby? Of course he did not forget. He was, as you and I are, forever shaped by the joys and griefs of his past. And those women and later the men disciples of Jesus: did they forget the hope they felt as they listened to Jesus and watched him with others for a year or two? Did they forget their shock, disorientation, anger, and fear when discovering that his tomb had been opened with no one authorizing the opening and Jesus' flesh-and-broken-bones-body now gone missing? Of course they did not forget. They were, as you and I are, forever shaped by the joys and griefs of their pasts.

Isn't there the possibility that Job will suffer loss in his real-life future beyond his so-called "restoration" of family and financial prosperity? Of course he could suffer loss again. Even agonizing loss. Isn't there the possibility that Jesus' disciples will suffer agonizing grief and disorienting confusion and fear even after they realize that God's love in Jesus is incarnate and alive in them, vulnerable as they still are? Of course, they can suffer grief, confusion, and fear with God's love incarnate in their vulnerable lives. Yet Job's life and Jesus' disciples' lives are unmistakably changed, as is your life and mine.

Unmistakably changed because, while God is God, Job is Job, Jesus' disciples are Jesus' disciples, you are you, I am who I am, others are who others are, God's love incarnate (in the flesh) is known in the story- character of Job and experienced through the real-life-Palestinian-Jewish-peasant-teacher Jesus. That love of God lives/ is incarnate every day within and amid God's people, no matter what each one's struggles are. I once served a church where a divorced member periodically worshiped with his daughter and son, who mostly lived with their mother. I learned the family experienced the death of another child a few years before I moved there. As much as the father and mother loved the daughter and son whom I knew, the father told me the daughter who died was still "part of the family." He served as a Session Elder for three years while I was there, before he moved. When re-locating, he brought me the Book of Confessions he received before his Session term began. He said, "There's no Presbyterian Church (USA) where I'm moving.

Would you take this copy for yourself, or share it?" I thanked him, put it on a shelf, and many months later reached for it to look up something. When I opened it, I saw a note-card among the pages, read it, and remembered

– when he was examined by the Session Elders before his Elder-term began – he had used this notecard to report on Lutheran Pastor Martin Niemoller, a German submarine officer during World War I, who later felt torn between allegiance to his native Germany – experiencing a rising nationalist influence in the 1930s

– and allegiance to God who loves every human no matter what a government or a religion teaches. The card's words included a quote from Pastor Niemoller: "First they came for the Communists, then for the Socialists, then for the trade unionists, then for the Jews; and I did not speak out, because I was not a Communist, not a Socialist, not a trade unionist, not a Jew. Then they came for me, and there was no one left to speak for me." Arrested by the Gestapo in 1937, Pastor Niemoller was imprisoned in three concentration camps before liberation in 1945 and pursuing/incarnating Christ's witness as he would give leadership through the post-WWII European church.

Through the quote on that card, that Presbyterian elder's reminder to himself – and to me by extension – is a testimony that your past and my past are as anyone's past – both historical and personal. The grief we experience by regret or loss is part of life as long as we draw breath. We are recipients of pain as well as of faith-struggles, both personally and through history, as we are also recipients of newness-in- life from God's love incarnate (in the flesh). Precisely the claim of that love incarnate (in the flesh) – past, present, and future – makes a difference every day we awaken, that difference which God intends to apply relationally in the world – on-going through us. "For they were afraid," Mark writes. Of course they were. We all are. But, if Easter means anything historically, it means that God's love experienced through this Jesus is still incarnate (in the flesh) among God's vulnerable people scattered, even scattered globally. If that is true, nothing matters more than that love incarnate in the flesh of God's people shared personally and publicly every day as life-being-made-new! In Christ, from all that might hold us back, we are liberated. We are set free. – All honor and praise be to God.