

# UNITED CHURCH *of* CHAPEL HILL FESTIVAL WORSHIP



FOURTH SUNDAY IN LENT  
**MARCH 10, 2024**

\*Please stand, as able

**Bold text indicates congregational response or singing.**

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## OPENING VOLUNTARY

*Joyful, Joyful*

Beethoven, arr. Cynthia Dobrinski

## INTROIT

*Tunaomba Mungu Atawale* (sung in Swahili)

arr. John Paradowski

Translation: We pray our God to reign.  
We pray Jesus to reign.  
We pray the Holy Spirit to reign.

## WELCOME

### \*CALL TO WORSHIP

Selections adapted from Psalm 107

O give thanks to the LORD, for God is good; for her steadfast love endures forever.

**Let the redeemed of the LORD say so, all of us who have been redeemed from trouble,**

Gathered in from the lands, like birds flocking from the east and from the west, from the north and from the south.

**We cried to the LORD in our trouble, and she saved us from our distress;**

She sent out her word and healed us, and delivered us from destruction.

**Let us thank our SAVING GOD for her steadfast love, for all her wonderful works to humankind.**

### \*PRAYER OF INVOCATION

**Artist of souls, you sculpted a people for yourself out of the rocks of wilderness**

**and fasting. Help us as we take up your invitation to prayer and simplicity, that**

**the discipline of these forty days may sharpen our hunger for the feast of your holy friendship, and whet our thirst for the living water you offer through Jesus Christ.**

**Amen.**

### \*PROCLAMATION OF GRACE

As far as the East from the West, so far have our sins been set apart from us in the grace of God. We belong to Christ Jesus, who was detained by the Empire, imprisoned, tried, and crucified, and who was released from death's dark grip by the liberating force of God's creative power. Where we are imprisoned with Christ, we are set free with Christ. Where we die with Christ, we rise with Christ. **Thanks be to God!**

### \*HYMN OF PRAISE 204

*"Take Up Your Cross," the Savior Said*

DEUS TUORUM MILITUM

SCRIPTURE READINGS

Mark 8:1-21

(A Women's Lectionary for the Whole Church)

In those days there was again a great crowd of women, children, and men and they did not have anything to eat; Jesus called his disciples and said to them, "I have compassion for the women, children, and men, because they have remained with me for three days already and do not have anything to eat. And if I send them on their way hungry to their homes, they will faint on the way, and some of them have come from far away." His disciples replied, "From where can anyone get loaves to feed these people here in the desert?" Jesus asked them, "How many loaves do you all have?" They said, "Seven." Then he ordered the women, children, and men of the crowd to sit down on the ground and he took the seven loaves, and after giving thanks, he broke and gave them to his disciples in order that they might distribute them, and they distributed them to the women, children, and men. They had also a few little fish and after blessing them, he ordered that these be distributed as well. They ate and were filled; and they took up the broken pieces left over, seven baskets full. Now there were about four thousand women, children, and men. And he sent them on their way. And immediately he got into the boat with his disciples and went to the district of Dalmanutha.

And the Pharisees came and began to debate with Jesus, asking him for a sign from heaven, to test him. And he sighed deeply in his spirit and said, "Why does this generation seek a sign? Truly I tell you all, no sign will be given to this generation." And he left them again getting into the boat, he went across to the other side.

Now they had forgotten to bring loaves of bread and except for one loaf they did not have any with them in the boat. And Jesus instructed them, saying, "Look here! Beware of the yeast of the Pharisees and the yeast of Herod." And they discussed among themselves that because of the lack of loaves he said it. And becoming aware of it, Jesus said to them, "Why are you all discussing having no loaves? Do you still not perceive or understand? Are your hearts hardened?

*Do you have eyes and fail to see? Do you have ears and fail to hear?*


And do you not remember? When I broke the five loaves for the five thousand men, how many baskets full of broken pieces did you collect?" They said to him, "Twelve." "And the seven for the four thousand women, children, and men, how many baskets full of broken pieces did you collect?" And they said to him, "Seven." Then he said to them, "Do you not yet understand?"

CHILDREN'S MOMENT


CHILDREN'S RESPONSE

Where Children Belong

RITCHIE



This, this is where chil-dren be-long, wel-comed as part of the wor-ship-ing throng.



Wa-ter, God's Word, bread and cup, prayer, and song: This is where chil-dren be-long.

SERMON

Is There Ever Enough?

Rev. Angie Wright

\*HYMN OF THE DAY 321

Break Now the Bread of Life

BREAD OF LIFE

With handbell introduction by Karen Thompson

## \*CALL TO SHARING

### ANTHEM

*Lord, I Want to be a Christian*

Spiritual, arr. Moses Hogan

#### **MASKED MESSAGES IN THE SONGS OF THE ENSLAVED: “LORD I WANT TO BE A CHRISTIAN”**

In his monumental work *Black Song: The Forge and The Flame*, Howard University scholar, Professor John Lovell, Jr. discussed the double meanings found in songs that arose from communities of the enslaved, the “mask and symbol” at work in deceptively simple lyrics.

When the enslaved sang “in my heart” they meant, according to Lovell, being true believers, not phony, surface, insincere Christians. Lovell asserts that the community that created this song is “tired, for example, of Christians who practice selfishness and brutality. It is tired of so-called Christians who go to church on Sunday morning and come home and beat their slaves on Sunday afternoon. So, using the mask of a song which seems to be praying for the Christian experience, it makes a commentary on the need for true religion, and the honest practice of the fine set of doctrines encompassed in Christianity.”

*John Lovell, Jr., Black Song: The Forge and the Flame, The Story of How the Afro-American Spiritual Was Hammered Out (New York: Macmillan, 1972/ Paragon House, 1986)*

### \*PRESENTATION OF GIFTS

*Doxology*

OLD HUNDREDTH

Praise God, from whom all bless - ings flow; praise  
Christ, all peo - ple here be - low; praise Ho - ly Spi - rit  
ev - er - more; praise Tri - une God whom we a - dore.

### PASTORAL PRAYER

#### **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, for ever. Amen.**

### \*INVITATION TO AN OPEN TABLE

The Lord be with you.

**And also with you.**

Lift up your hearts.

**We lift them to God.**

Let us give thanks to the Lord our God.

**It is right to give our thanks and praise.**

... Together we lift our voices in thanksgiving and praise:

## \*SANCTUS AND BENEDICTUS

*Gospel Sanctus and Benedictus*

David E. Poole

Ho - ly, ho-ly, ho - ly, ho-ly, God of pow-er,  
God of might, heav-en and earth are full of your glo-ry.  
Ho - san-na in the high - est! Blessed is the  
One, Blessed is the One, blessed is the One who comes in the  
name of the Lord, Ho - san-na! Ho - san-na!  
Ho - san - na in the high - est!

The musical score is written for a single melodic line on a treble clef staff. It begins in the key of B-flat major (two flats) and 12/8 time. The tempo is marked with a '12' over an '8'. The lyrics are written below the staff, with hyphens indicating syllables that span across multiple notes. The score consists of seven lines of music. The first line contains the lyrics 'Ho - ly, ho-ly, ho - ly, ho-ly, God of pow-er,'. The second line contains 'God of might, heav-en and earth are full of your glo-ry.' The third line contains 'Ho - san-na in the high - est! Blessed is the'. The fourth line contains 'One, Blessed is the One, blessed is the One who comes in the'. The fifth line contains 'name of the Lord, Ho - san-na! Ho - san-na!'. The sixth line contains 'Ho - san - na in the high - est!'. The score ends with a double bar line.

## \*PASSING OF THE PEACE

The peace of Christ be with you.

**And also with you.**

*Please come forward to receive the bread and cup. We offer a gluten-free option in the basket with purple linens and serve only non-alcoholic grape juice. Raise your hand if you would like a pastor to bring the elements to you. Communion cups may be left in the openings on the back of the pews. Healing prayer is offered in the back of the sanctuary during Communion.*

## COMMUNION MUSIC

*A Lenten Introspection*

Matthew Compton

## PRAYER OF THANKSGIVING

We give thanks, gracious God, that you have refreshed us at your table by granting us the presence of Jesus Christ. Strengthen our faith, increase our love for one another, and send us forth into the world in courage and peace, rejoicing in the power of the Holy Spirit. Amen.

**\*BENEDICTION**

**CLOSING VOLUNTARY**

*Rondeau Medievale*

Martinson

***Open Bells Rehearsal: COME TRY OUT A NEW SKILL!***

*Monday, March 18, 6:30-7:30 p.m. in the Assembly Hall*

"I grew up playing piano, but haven't practiced in years." "I played [insert instrument name] in high school band, and I miss making music with others." "I have always wanted to play an instrument, but it's probably too late to learn." "I would love to join a choir, but my voice is [croaky/raspy/out of tune]."

I am guessing that one of these sentences is true for almost every person reading this - and very probably more than one! If you recognize yourself in one of these statements you really need to give handbells a try!

Note: Teens are welcome too. This is truly an equal opportunity group!



To play handbells you need to:

- \* know how to read rhythms (or be willing to learn!)
- \* be able to read only 5 or 6 pitches on a music staff as opposed to, say, trumpet (26) or piano (88)
- \* have reasonable arm and wrist muscles
- \* commit to 1 hour a week on Monday evenings and the occasional Sunday morning. No homework!

That's it! And the benefits of being in a handbell group? The list is long. Here's just a start:

- \* a sense of camaraderie and teamwork like no other!
- \* a supportive and caring small group of new friends
- \* the magic and joy of being a part of creating beauty
- \* the chance to offer your skill and talent in service to God and God's church

Would you like to give it a try? Come to our open rehearsal on March 18 and try your hand - and wrist - at ringing! RSVP to Nan de Andrade, [ndea1956@gmail.com](mailto:ndea1956@gmail.com), or text 919-402-3206. (If having childcare available would make it possible for you to come, just let Nan know!)

**GRATITUDE CORNER**

I wanted to express my gratitude to Gary and Natalie Boorman from La Mesa. They are always helping others no matter what person it is. They are doing so much for the church like committee participation, fund raising, Black Lives Matter campaign, Missionary trips for the marginalized and many, many more. Thank you Natalie and Gary for setting an example and doing so much. -José Olmedo

We hope you'll read this brief devotion as an invitation to name your gratitude. If you can name something about our church community that makes you want to give thanks and sing in less than 200 words, we'd love to print it here. Send your submission to [mmee@unitedchurch.org](mailto:mmee@unitedchurch.org).



## **TODAY'S COMMUNITY FORUM: HIDDEN HILL WORKSHOP (PART 1) BY AISHA BOOZE-HALL & THE MARIAN CHEEK JACKSON CENTER**

This workshop introduces students to some of the barely-known chapters of local history through the lens of race, beginning with Jim Crow segregation and the first sit-ins on Franklin Street. This is a two-part workshop with an interactive slideshow; spoken word performance; and an exploration of primary sources inspired by the work of local journalist Mike Ogle. An online slideshow gives students the opportunity to question and critically examine familiar narratives of Chapel Hill's past through exercises involving primary source material from the Jackson Center archives.

## **DONATIONS NEEDED FOR CHURCH YARD SALE**

Doing some spring cleaning? Something you no longer want or need may be just the thing someone else is looking for...so donate it to the church for our yard sale! Consider donating: clothing, toys, tools, small appliances, electronics, books, decorative items, bicycles, and furniture that's in decent shape.

Drop off items at the church:

Monday, March 25–Friday, March 29 (10 a.m.–4 p.m.)

Tuesday, April 2–Friday, April 5 (10 a.m.–4 p.m.),

or the morning of Sunday, April 7

Please send a photo of any large items (like furniture) to one of the people listed below before bringing it to the church. We may also be able to pick up items if you are not able to bring them in. We will need volunteers to help prepare and to be there on the day of (find a sign-up sheet in upcoming enews)! Funds raised will support English as a Second Language classes to be held at UCCH in the future. Contact Linda (linsoto@gmail.com), Kati (kruark@unitedchurch.org), or Nubia (riverobello62@gmail.com) if you have questions or would like to have items picked up for the yard sale.

## **HOLY WEEK & EASTER SERVICES**

### ***Palm Sunday (3/24):***

Joint worship at 11 a.m. in the sanctuary, followed by a potluck lunch

### ***Maundy Thursday (3/28):***

Service with communion at 7 p.m. in the sanctuary

### ***Good Friday (3/29):***

Stations of the Cross at 5 p.m.

Taizé at 7 p.m.

### ***Easter Sunday (3/31):***

Sunrise service at 7:30 a.m. under the portico

8 a.m. breakfast in the Fellowship Hall

9 a.m. UVOP sings in the Fellowship Hall

9:45 a.m. Festival Worship

11:00 a.m. La Mesa

## **TAIZÉ ON MARCH 15**

*Friday, March 15, at 7 p.m. in the Sanctuary*

You're invited to join us for Lenten Taizé services in the sanctuary. These services offer a space for quiet communal prayer, meditation, and song in the tradition of the Taizé community in France.

## **ONA INTEREST MEETING**

*Friday, March 15, at 6:30 p.m. in room 229*

Last June, UCCH updated and renewed our Open and Affirming Covenant, marking 30 years of commitment to being a truly inclusive spiritual home for the LGBTQ+ community. In keeping with this commitment, we would like to restore the UCCH ONA committee which has dropped off in active membership since the pandemic. If you're interested in joining this effort, you're invited to attend an ONA committee interest meeting on Friday, March 15, at 6:30 p.m. in room 229. We will have dinner and meet for an hour to discuss the committee's purpose and brainstorm programs and opportunities for education, advocacy, and formation for LGBTQ+ people and allies. RSVP to Caleb Wolf (cwolf@unitedchurch.org). Please include any dietary restrictions, interpretation needs, or accessibility needs in your RSVP.

## **JOIN THE UCCH CROP HUNGER WALK TEAM!**

Walk with us on Sunday, March 24 to benefit IFC and Church World Service hunger relief efforts! Stop by our narthex table today for information, donations and t-shirts (cash/check only). The need has never been greater for those facing food insecurity in our community and around the world. Register/donate on our team page---



## **BLACK LIVES MATTER VIGILS**

*Fridays at 4 p.m. on Martin Luther King, Jr. Blvd.*

All are welcome! To join the email list, please contact Natalie Boorman (hickorygroveart@mindspring.com).

## **FROM THE UCCH LIBRARY**

- ★ Hare, D.R.A. Jesus feeds four thousand [and] Two kinds of unfaith. In "Mark," p88-92. 226.7 Har M
- ★ Jacobsen D.S. The rocky way: The word of promise and the disciples' misunderstanding. In "Mark," p107-116. 226.7 Jac M
- ★ Wilhelm, D.O. Loaves and leaven. In "Preaching the Gospel of Mark," p135-141. 226.7 Wil P
- ★ Borg, M.J. Healing, feeding, conflict. In "Conversations with Scripture: The Gospel of Mark," p66-69. 226.7 Bor C
- ★ Nelson, R. Life in the midst of death. In "First and Second Kings," p107-114. 222.7 Nel F

These items are on the small wooden rack in the center of the library. A volunteer, Rev. Jo Watson, will be in the library immediately following the 9:45 service, to assist you in finding library materials.

# WELCOME TO WORSHIP

Learn more about worship on the "Welcome to United Church" card in your pew.

## SERVICE NOTES

**MUSICIANS:** Junior Choir with Barbara Wildemuth, piano; Chancel Choir; Chancel Bells

**DEACON:** Jeff Hall

**READER:** Jeff Hall

**LIVESTREAM:** Brian Moore

**SOUNDBOARD:** Grant Berry

**ALTAR FLOWERS:** Given by Alex & Justin Chrisco in loving memory of Jana Jones.

**COVER ART:** *Breadline* by George Luks, 1900.

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## UNITED CHURCH STAFF

**SENIOR PASTOR:** Rev. Cameron Barr

**ASSISTANT MINISTER FOR COMMUNITY &**

**BELONGING:** Caleb Wolf

**MINISTER TO CHILDREN:** Anitra Grove

**DIRECTOR OF MUSIC:** Jennifer Anderson

**ORGANIST:** Alan Davis

**ADJUNCT MUSIC STAFF:** Charles Bradshaw (United Voices of Praise Director), Nan de Andrade (Handbell Director), & Bianca Muñoz (La Mesa Music Director)

**CHURCH ADMINISTRATOR:** Kati Ruark

**COMMUNICATIONS MANAGER:** Marisa Mee

**BUSINESS MANAGER:** Duane Gilbert

**SEXTON:** Bruce Thomas

**KITCHEN STEWARDS:** Nubia Rivero Bello, Hser Nay Htoo, & Andreina Galindez

**NURSERY DIRECTOR:** Alison Robertson

**NURSERY ASSISTANTS:** Alex Tanner, Colin Tanner, Harper Gray, Brooke Reynolds, Kallista Mela, Mimi Reeves, & Elizabeth Hall

Scripture translations are from *A Women's Lectionary for the Whole Church (Year B)*, Wilda C. Gafney (2023). Worship is organized around readings from the Bible, so the texts we choose have a powerful role in shaping our faith. We believe that all of God's people should see themselves reflected in the stories read in worship. *A Women's Lectionary for the Whole Church* is a resource that helps us choose stories from the canon of Christian scripture that include women and children at the center of the narrative. When we make a special effort to attend to the voices of women in scripture, we find ourselves also reflecting on other communities marginalized in the Christian tradition: people of color, queer and nonbinary people, immigrants, other communities whose presence in God's family go unnoticed. Wilda Gafney's translations of the text expand our imagination for God, challenging us to relate to a God who is both gendered by history and beyond our understanding of gender. Our journey with the Women's Lectionary reflects our racial equity commitments and our desire to welcome all of our neighbors into the worship of She Who Speaks Life.

Your support of UCCH makes our worship and ministry possible.

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**A PLACE of BELONGING** FOR ALL GOD'S CHILDREN