

## COLEBROOK MEETINGHOUSE

The Reverend Mr. Geoffrey W. Smith, B.A., M.Div., ACPE  
Sister Jacqueline Harris-Stone, B.M., M.M., AGO, AFM  
January 15, 2017 at 10:30 AM  
Heritage Sunday / Annual Meeting

*After entering from the vestibule silence is appreciated.*

\* You are invited to stand

**GATHERING PRELUDE:** *Improvisation on "The Father"*

**THE GATHERING** [From a Pilgrim worship service, 1711]

### AFFAIRS AND HAPPENINGS

**PRELUDE:** *Plainsong Prelude on Creators of the Stars of Night - J. Barr*

**CHORAL INTROIT:** *O, Master, Let Me Walk With Thee*

**CALL TO WORSHIP:** [From a Puritan hymn, 1718]

L: The God of Grace, the God of Love

**C: He to whom seraphims hallelujahs sing,**

L: And angels do their songs and praises bring.

**C: With heavenly joys and rapture is possess,**

L: Saying, Prepare the Way for the Messiah

**C: And make the paths easy!**

\***OPENING HYMN #1** – *Our God, Our Help in Ages Past*

\***INVOCATION** [From John Calvin's Morning Prayer]

O God, our Father and Savior, who of thy goodness has watched over us during the past night, and brought us to this day, grant that we may hear thy voice in the morning, since we have hoped in thee. Show us the way in which we should walk, since we have lifted our souls unto thee. Grant us also, Lord, that while we labor for the maintenance of this life and its concerns, we may raise our minds above them to the blessed and heavenly life, which thou hast promised to thy children. Amen

\***GLORIA PATRI:** Congregational Response: *Hymn #558*

**CHORAL ANTHEM:** *The Majesty & Glory of Your Name*

**PSALM LINING:** Psalm 40:1-11, pg. 476-477

[From Puritan & Pilgrim services. A Leader will recite a verse, and the congregation will repeat it]

### THE CONTRIBUTION & COLLECTION OF BILLS

\*DOXOLOGY (562)

\*PRAYER OF DEDICATION

### THE LONG PRAYER [From John Bunyan]

Congregational Response: 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**

### SCRIPTURE READING AND PROPHECYING

[From Puritan Liturgy, revised by the Westminster Assembly, 1643]

New Testament Scripture: John 2, pg. 79-80

\***HYMN #433** – *I Want Jesus to Walk With Me*

**SERMON:** Our Church, or A Survey of Congregational History and the History of the Meetinghouse & Church in Colebrook

### THE SHORT PRAYER

\***CONCLUDING HYMN #484** – The Church's One Foundation

\***BENEDICTION (unison)**

[From Cotton Mather, Puritan worship, 1600s]

**The Grace of Our Lord Jesus Christ. The Love of God, and the Communion of the Holy Spirit be with us, AMEN.**

\***CHORAL BENEDICTION:** *God Be With You*

\***POSTLUDE:** *God of Our Fathers*

### NOTICES

- ANNUAL MEETING after this special service celebrating our Congregational heritage with the assistance of the Colebrook Historical Society
- Italian Night is RESCHEDULED! Saturday January 28, 5pm-7pm, \$12/person, \$6 for 10yo & younger
- Chat with the Pastor 1/29 @ noon
- Order form for Girl Scout cookies is in Fellowship Hall

Meetinghouse Usage this week:

Monday: Food Pantry 4-6, Bible Study 6:00, AA 7:30

Tuesday: Church Committee 6:30

Wednesday: Choir 6:30

Thursday: Deacons 5:30, Buildings & Grounds 7:00

Friday: Colebrook Lions Club Holiday Party

"Check In" at Colebrook Congregational Church on Facebook!

## NOTES ON TODAY'S SERVICE

IDENTIFICATION. Nowadays, every church identifies itself by its type in its very name. "First Congregational," "Second Baptist," "Grace Foursquare," or "Sacred Heart Roman Catholic," and others, for example. Back in the day, "Congregational Church" was not used. Though the term "Congregational" had been in use starting in 1639, the early New England colonists rejected all labels, including Puritan & Pilgrim. The places of worship for them were called "the (town or borough) meetinghouse," and were frequently used all week for various purposes. By the late 17<sup>th</sup> & early 18<sup>th</sup> centuries, the Puritans & Pilgrims started to self identify as Congregational or were absorbed into other Protestant groups. Hence the bulletin replaces our current name with the older name.

HONORIFICS. Puritans, Pilgrims, & early Congregationalists, along with most other Protestants, gave Pastors the honorific "Father" and leading women & founders "Mother." This changed very quickly in the 1840s, led by Boston Congregationalists, as a reaction against the immigration of Irish Catholics to America and what they saw as "popery." While many Protestants switched briefly to "Brother" and "Sister," the Puritans already used those terms in place of Mr, Mrs, Ms; after abandoning the variations of "Goody." Also, there was a heavy emphasis on education among Protestants, hence the listing of degrees & guild memberships after the names. I am uncomfortable with the use of the honorific "Father," which is why I chose to use a later (relative to the rest of the service's inspirations) & the grammatically correct form. Modern uses are actually a solecism of that form.

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welcome, equivalent to when I say, "Today is the Day the Lord..." after the announcements, which were called, *"Affairs and Happenings"* and the order is reversed from what we usually do. Worship lasted all morning and afternoon (with a lunch break in between for Fellowship), so they were not really in a hurry and also they had business to attend to first that was not seen as properly part of worship. *"Contribution and Collection of Bills"* was just one way that the offering was referred to. *"The Long Prayer"* was a long prayer combining praises, intercessions, and confessions, and *"The Short Prayer"* concluded the sermon, like the Pastoral Prayer.

DOING IT A DIFFERENT WAY. *"The Lord's Prayer"* is attached to *"The Long Prayer,"* instead of the *"Invocation."* *"Psalm Lining"* was started in a time of low literacy rates, and since it was desirable to have everyone involved in worship, it was more expedient to either read or sing Psalms aloud line-by-line, and have them recited or sung back. Also, Psalms were considered for a time to be the only allowable music at worship. *"Scripture Reading and Prophesying"* was done by chapter instead of smaller thematic portions that are used today. When worship lasted as long as it used to, it was not such a problem to perform exegesis and exposition on so many verses. Sermons used to last **hours**. And they had either a long convoluted title; or a short title, followed by "or" and a long convoluted title. Lastly, the *"Benediction"* will be done in unison instead of my usual modification of Irish and Russian blessings.

*Thank you for attending this special service, and I hope you enjoyed it! I would also like to Thank the Colebrook Historical Society as custodians of our artifacts. I dedicate the sermon in memory of Bob Grigg, whose work on recording the history of Colebrook made it possible.*

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1 I waited patiently for the LORD; and he inclined unto me, and heard my cry.  
2 He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings.  
3 And he hath put a new song in my mouth, even praise unto our God: many shall see it, and fear, and shall trust in the LORD.  
4 Blessed is that man that maketh the LORD his trust, and respecteth not the proud, nor such as turn aside to lies.  
5 Many, O LORD my God, are thy wonderful works which thou hast done, and thy thoughts which are to usward: they cannot be reckoned up in order unto thee: if I would declare and speak of them, they are more than can be numbered.  
6 Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt offering and sin offering hast thou not required.  
7 Then said I, Lo, I come: in the volume of the book it is written of me,  
8 I delight to do thy will, O my God: yea, thy law is within my heart.  
9 I have preached righteousness in the great congregation: lo, I have not refrained my lips, O LORD, thou knowest.  
10 I have not hid thy righteousness within my heart; I have declared thy faithfulness and thy salvation: I have not concealed thy lovingkindness and thy truth from the great congregation.  
11 Withhold not thou thy tender mercies from me, O LORD: let thy lovingkindness and thy truth continually preserve me.

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