



Greenwood Forest

Baptist Church

March 19, 2023



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Greenwood Forest
Baptist Church

**an inclusive
community
of faith**

Welcome

We are so glad you've chosen to join us this week. Greenwood Forest Baptist Church is an inclusive community of faith, which means we welcome, affirm, and include all God's people in their diversity of genders, sexual orientations, races, ethnicities, ages, abilities, and backgrounds. We are each beloved by God and we are happy to welcome you to our church exactly as you are.

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REMINDERS



Nursery care is available for infants and toddlers. There is also a glider in the back of the sanctuary if you need to rock your little ones.



Hearing assistance devices are available at the back of the sanctuary along with a transcript of the sermon.



Services are livestreamed and you may end up on camera.



Gender-neutral, single-occupant bathrooms are located at the back of the sanctuary in the Narthex.



gfbccary.org



[greenwoodforestcary](https://www.facebook.com/greenwoodforestcary)

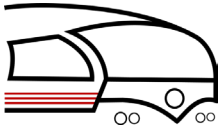


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< - Cover Art: *The Prophet Jeremiah from the Maesta Altarpiece of Siena* by Duccio di Buoninsegna.



FREEDOM RIDE '23



July 2-8

Final Registration Deadline: March 27

Join us on a pilgrimage of transformation and discovery! Explore the history of the Civil Rights Movement and the struggle for freedom where it happened. Meet experts and even eye-witnesses and participants in the Movement. Discover what the freedom struggle means for your life now.

Itinerary Includes (but no limited to):

- **The National Memorial for Peace and Justice and The Legacy Museum: From Slavery to Mass Incarceration:** These are sites developed by Bryan Stevenson (Just Mercy, book and film) and the Equal Justice Institute (EJI). The Memorial and Museum are some of the best examples of history and storytelling in the country.
- **Footprints to Freedom Tour in Selma, Alabama:** We'll explore with local experts the sites of the Civil War and the Civil Rights Movement in this unlikely but pivotal small Southern town. This tour includes museums and historical sites.
- **Birmingham Civil Rights Institute and Sixteenth Street Baptist Church:** The BCRI has an unparalleled collection and experience for exploring the history of the Civil Rights Movement. We'll also plan a visit to a pivotal congregation in the Movement and site of one of its most horrific moments in Sixteenth Street Baptist Church.

Join us on the 2023 Freedom Ride to Birmingham, Montgomery, and Selma.

\$500/person; includes transportation, lodging, and meals in Alabama.

Note: This trip is deliberately intergenerational and based on the needs and abilities of participants. If you have reservations about your ability to attend, please contact Rev. Spears-Newsome.

Announcements Church Events and Updates



seeking:
honest questions
for deeper faith

Holy Week Events

April 2 | Palm Sunday (11am)

On Palm Sunday, we commemorate the entry of Jesus into Jerusalem, which sets off the series of events that leads ultimately to his execution.

April 7 | Good Friday (7pm)

We gather on Good Friday for a Service of Tenebrae, a solemn recounting of Jesus' execution.

April 9 | Easter Sunday (11am)

We begin the Easter season and celebrate the resurrection and Jesus' defeat of death!

Work Anniversary

From the Personnel Committee:

March 24 marks Karen Burden's 9th year as our Office Administrator. Karen is often the first face you see when you visit the church during the week. She is critical in ensuring our church functions from day to day and we are forever grateful for her hard work. If you happen to call or swing by the church office this week be sure to give Karen an extra, "thank you!" for all her efforts.

How to Request and Borrow Materials from the Media Center from Anywhere

The Media Center catalog is always available online at gfbccary.org/mediacenter.

You can search the catalog and **make requests for books!** When your requested book is ready for pickup, you'll receive an email and can then pick up the book from the library cart in the Narthex on Sunday morning. Books can also be returned to this cart.

To request a book, simply search for it in the catalog and click the "Request" button.

 **Disability and the church: a vision for diversity and inclusion**

by **Hardwick, Lamar**

IVP, an imprint of InterVarsity Press 2021 Downers Grove, Illinois

259.4 HAR

Date added: 2022-07-13

AVAILABLE: 1



Request

When prompted to login, your login is the first letter of your first name followed by your last name. No password is required.

On the pop-up "Request" screen, verify your email address and click "Submit Request."

Tip: You can also find old church bulletins and other digital materials in the media center. Choose "PDF Document" when you search and you can look for the month of a service, title of a sermon, hymn, or anthem.

For questions, ask Felice Parent, Donna Scott, or Karen Upchurch. Email us at gfbclibrary@gmail.com

Announcements Church Events and Updates

Thank the Town of Cary

It's budget season! Last season the Cary Town Council voted for an historic \$9 million investment in affordable housing. \$5 million of this investment was from one-off federal American Rescue Plan Act funds. \$4 million of this investment was local funding, which could be continued into FY 23/24 if the Council decides to continue funding.

ONE Wake is running a letter/email campaign to make sure that our current Town Council knows that there is a broad base of support for their past decision on affordable housing funding, as well as support for continued funding into the next fiscal year.

Please join us in sending Town Council a THANK YOU for last year's allocation, and a request to continue the local \$4 million in new local funding for affordable housing. Visit https://www.onewake.org/cary_email_action for a sample email and form to contact the Cary Town Council. Make your voice heard!

Blood Drive Appointments Available

The annual blood drive will be on June 2, 2023. You can mark your calendars now and even make appointments at the [Red Cross website](#). Use the sponsor code "Greenwood" on the website to find the blood drive hosted at the church.

Fellowship Lunch (3/26)

We'll have another Fellowship Meal after worship on March 26 hosted by Franz and Jill Bryant. The cost for the meal is \$10 for adults and \$5 for kids with proceeds going to the Organ Fund. We hope to see you there!

Second (Last!) Chance for Bluebird Boxes

Last month, Diana Morde managed a fundraiser for the Organ Fund with Bluebird Boxes with great success! If you missed the chance to get a Bluebird Box, you get a second chance (and last chance!) at the Fellowship Lunch on March 26. We'll have signup sheets at the lunch or you can contact Diana directly with the contact information below:

Diana Morde
919-801-7433
dianamorde@yahoo.com

Community Notes Prayer Requests and Giving



Please keep in prayer these members of our community and their friends and family. To add a name to the prayer list, please contact the church office. Names rotate off and can be re-added upon request.

Nell Allen
Peter Barboriak (Valerie Brooks' friend)
Gilles Bikindou
Katie Buchanan (Pat and Tom Brooks' niece)
Scott Davenport (friend of the Biser family)
Charles Dial (Carol and Greg Carter's brother-and-law)
Elaine Dodson
Vanna Fox
James Mark Frazier (Sue Hughes' brother)
Fred Seeger
Lee and Patti Webb
Gladys Wells
Our partners at Ebenezer Baptist in Cuba



All of the ministries of Greenwood Forest Baptist Church are supported by members of our community like you. Thank you! Supporting us is easy. You can:

- Give online at gfbccary.org/give
- Place your gift in the offering plate before or after worship.
- Set up an automated bank draft through the church office.
- Set up a recurring gift through your bank's "bill pay" function.

A monthly finance update is available in the weekly church email. If you're not receiving our weekly email and would like to, please contact the church office.

Monthly Ministry Highlight:

Music Ministry

Music is a vital part of spiritual and communal life. Here at GFBC, we strive to express the diversity of God's beloved community by using a wide variety of music many different traditions. Today, we will experience a performance of Rosephanye Powell's The Cry of Jeremiah, performed in collaboration with the NCCU University Choir.

Your gifts to Greenwood Forest make this ministry possible!

The Cry of Jeremiah Program Note

Abraham Joshua Heschel, renowned rabbi and commentator on the Hebrew prophets, wrote that “Jeremiah’s was a soul in pain...He called, he urged his people to repent—and he failed. He screamed, he wept, moaned—and was left with a terror in his soul.”¹ Jeremiah is often called the “crying prophet” because the eloquent and grief-stricken writings that make up the book’s 52 chapters channel all the pathos of God, who is depicted not as an aloof supernatural being but as a jilted lover and as a parent mourning the inevitable doom of her child. In addition to grief, Jeremiah brims with rage, with the wrath of a God who cares deeply for the poor and oppressed, and yet watches the very people who are supposed to care for the least among them do the opposite again and again. Charisse Tucker says that the burden of the prophet’s ministry is “to hear and proclaim the heart of God through one’s own lenses, experiences, emotions, concerns, anxieties, and fears” and to “find one’s body straddling the frailty of humanity and the omnipotence of God,” where, “in the midst of such a pull, there are moments in which the weight and anger of it all erupt.”²

Jeremiah’s raging is so idiosyncratic that he lends his name to a specific type of literary work or speech that “bitterly laments the state of society and its morals in a serious tone of sustained invective, and always contains a prophecy of society’s imminent downfall.”³ Contrary to the dismissals of those who do not understand his rhetoric, however, Jeremiah is not melodramatic. Walter Brueggemann argues Jeremiah’s public and private grief served a holy purpose. “Jeremiah embodies the alternative consciousness of [the prophet] in the face of the denying king. He grieves

the grief of Judah because he knows what [those in power] refuse to know...Jeremiah knew long before the others that the end was coming and that God had had enough of indifferent affluence, cynical oppression, and presumptive religion.”⁴

Jeremiah cries not just because God has revealed to him that the people of Judah will be decimated and scattered if they do not change their ways, but also because no one will listen. Jeremiah was contending with the unholy collusion of the religious and political elite in his society, a collaboration that produced an overconfident assumption that God’s mercy would extend indefinitely no matter how immoral and apathetic their society became. Jeremiah levels accusation after accusation against the hypocritical, false religion promulgated by this unhealthy alliance between church and state: they have forgotten the God that brought them out of slavery in Egypt, they do not seek justice, they have not cared for the poor and the widow, they have oppressed the immigrants in their land, they steal and murder and lie, the rich have grown bloated and wealthy while others suffer, idolatry and wickedness abounds. Rather than acknowledge this truth, the religious and political elite ignore Jeremiah, mock him, arrest and beat him. No matter how creative and devastating Jeremiah’s words are, his people are numb and apathetic regarding God’s desires for them and their world.

Rosephanye Powell’s skillful setting of excerpts from Jeremiah chapter 20 poignantly channels the prophet’s fire and desolation. You will hear Jeremiah’s story and words

¹ Heschel, *The Prophets*. | ² Charisse R. Tucker, “Moving Through Bad Days,” *The Christian Century*, September 9, 2022, <https://www.christiancentury.org/blog-post/sundays-coming/moving-through-bad-days-jeremiah-411-12-22-28>.

through the voice of the narrator before each movement, dramatically setting the stage for the music that will follow. Movement I depicts the fire of God's word within Jeremiah, which he cannot contain even if he so desired. Interlocking bursts from each section of the choir flash like the tongues of a rising fire, building to a roar on the words "I must declare the word of the Lord!" Through moaning, bluesy chords and melodies, Movement II expresses Jeremiah's grief and frustration at God and at his people, who not only refuse to listen and change their ways, but who mock and mistreat him for the truths God called him to speak. Jeremiah feels betrayed by God, and yet resigned to his calling nonetheless.

In Movement III, Jeremiah's anger and desperation reach a fever pitch as he declares the day of his own birth cursed. Dissonant chords and roiling statements of the word "cursed" express the state of Jeremiah's rage and grief. The image of the unquenchable fire as a metaphor for Jeremiah's inability to contain his message returns along with a restatement of the B section of Movement I. The piece climaxes with a gospel-inspired setting of Jeremiah's reaffirmation of God's presence and calling in his life despite all of the rage and grief he has been called to endure. In the end, Jeremiah still sings "Hallelujah!" It is not a naïve hallelujah, but one that holds together the grief and the joy of following God's calling on his life.

For those of us who are Christians, we should recognize Jesus in Jeremiah. As Walter Brueggemann notes, "Jesus understands Jeremiah. Jesus sees that only those who mourn will be comforted. Only those who embrace the reality of death will receive new life. Implicit in his statement is that those who do not mourn will not be comforted and

those who do not face the endings will not receive the beginnings."⁴ When his friend Lazarus died, the Bible tells us that Jesus wept. He wept at the death, at the wrongness of it, even though he was about to bring new life from the midst of it. Brueggemann continues, "Jesus knew what we numb ones must always learn again: a) that weeping must be real because endings are real, and b) that weeping permits newness. Jesus's weeping permits the kingdom to come. Such weeping is a radical criticism, a fearful dismantling because it means the end of all machismo; weeping is something kings rarely do without losing their thrones. Yet the loss of thrones is precisely what is called for in radical criticism."⁴

Although Jeremiah's context was long ago in a distant land, if we are awake rather than numb, we still recognize Jeremiah's cry and the forces he was crying out against. As Daniel Berrigan said "Jeremiah and ourselves stand in the same world, our situation strangely like his; our calling as well...The truth, despised, put to scorn though it be, remains the truth."⁵ We too face the collusion of false and presumptuous religion with political power. We too face a wealthy elite who are completely apathetic when they hear the cry of the poor and oppressed. May we, like Jeremiah, be set ablaze by the fire of God's truth, by God's anger over injustice and the mistreatment of beloved children whom God loves. May we have no peace until we speak God's truth to those systems of domination in our time. And no matter what we face as we pursue justice and peace, may we know that God is our refuge, our strong mighty tower. May the music this morning inspire us to lift up a "hallelujah" knowing, despite it all, that God will deliver us.

- Rev. Dr. Stephen Stacks

³ Wikipedia entry "Jeremiad." E.g., Frederick Douglass's "What to the slave is the Fourth of July?" is a paradigmatic example of a jeremiad. | ⁴ Brueggemann, *The Prophetic Imagination* | ⁵ Daniel Berrigan, *Jeremiah: The World, The Wound of God*.

Order of Worship Third Sunday of Lent

✝ This icon indicates an invitation to stand or express reverence however you see fit.

📖 This icon indicates a worship aid is available in the righthand column.

🎵 Hymns and song lyrics are available in the songbook following the Order of Worship.

Chiming of the Hour

Prelude | *Precious Lord* (pg. 12)

Welcome to Worship | *Rev. Lauren Efird*

Leader: The Lord be with you!

People: And also with you!

Passing of the Peace 📖

Call to Worship (Psalm 82) | *Rev. Wesley Spears-Newsome*

God has taken his place in the divine council;

And in the midst of the gods, holds judgment:

"How long will you judge unjustly

And show partiality to the wicked?

Give justice to the weak and the orphan!

Maintain the right of the lowly and the destitute!

Rescue the weak and the needy!

Deliver them from the hand of the wicked!"

Rise up, O God, judge the earth;

For all the nations belong to you!

Invocation | *Rev. Spears-Newsome*

✝ **Gathering Hymn** | *I Love the Lord* (pg. 11)

Offertory Prayer | *Carol Carter*

Today's color is **purple**, representing repentance and reflection.

The Passing of the Peace

The passing of the peace is a symbolic enactment of the reconciling love and mercy of God in our midst. We express it through a peace sign, a handshake, a wave, or many other expressions of peace. Be mindful and considerate of others' desire for physical space or distance.

Prayer in Worship

We use many kinds of prayers in worship. The Call to Worship is a communal prayer using call and response. The Invocation is a single individual inviting (or invoking) God into our worship this morning. The Prayers of the People uses intercessory prayer to ask God to come to the world's aid. The benediction is a blessing offered over those gathered in worship.

† **Doxology** | *Tune: OLD HUNDREDTH* 📖

Praise God, who forms us from the dust.
Praise Christ, who frees us through the cross.
Praise Holy Ghost who drives us on
To meet God in the wilderness. Amen.

The Prayers of the People | *Rev. Spears-Newsome* 📖

Lord, in your mercy: **Hear our prayer.**

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 trespasses as we forgive those who trespass against us. Lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, forever. Amen.

Cantata | *The Cry of Jeremiah* | *Rosephanye Powell (pg. 12)* 📖

Closing Anthem | *And He Blessed My Soul (pg. 14)*

Benediction | *Rev. Efird*

Postlude

The Doxology

A “doxology” is a short hymn that usually praises the Trinity. We sing the doxology as we symbolically present our offerings back to God.

The Prayers of the People

This prayer typically has five parts: a confession, prayers for the earth, prayers for the world, prayers for the church, and prayers for those with needs in our own community.

The Cry of Jeremiah

Refer to the program note on pages 5-6 for more information on the cantata. See pages 11-12 for the full text.

I Love the Lord

1. I love the Lord, He heard my
 2. I love the Lord, He heard my

The first system of the musical score is in 4/4 time. The treble staff features a melody with a half note G4, a quarter note A4, a quarter note B4, a half note C5, a quarter note B4, a quarter note A4, and a half note G4. The bass staff provides a harmonic accompaniment with a half note G2, a quarter note A2, a quarter note B2, a half note C3, a quarter note B2, a quarter note A2, and a half note G2. The lyrics are written below the treble staff.

cry and pit - ied ev - ery groan.
 cry and chased my grief a - way.

The second system continues the melody and accompaniment. The treble staff has a half note G4, a quarter note A4, a quarter note B4, a half note C5, a quarter note B4, a quarter note A4, and a half note G4. The bass staff has a half note G2, a quarter note A2, a quarter note B2, a half note C3, a quarter note B2, a quarter note A2, and a half note G2. The lyrics are written below the treble staff.

Long as I live, and trou - bles rise,
 O let my heart no more de - spair

The third system continues the melody and accompaniment. The treble staff has a half note G4, a quarter note A4, a quarter note B4, a half note C5, a quarter note B4, a quarter note A4, and a half note G4. The bass staff has a half note G2, a quarter note A2, a quarter note B2, a half note C3, a quarter note B2, a quarter note A2, and a half note G2. The lyrics are written below the treble staff.

I'll has - ten to His throne.
 while I have to breath to pray.

The fourth system concludes the piece. The treble staff has a half note G4, a quarter note A4, a quarter note B4, a half note C5, a quarter note B4, a quarter note A4, and a half note G4. The bass staff has a half note G2, a quarter note A2, a quarter note B2, a half note C3, a quarter note B2, a quarter note A2, and a half note G2. The lyrics are written below the treble staff.

Prelude Precious Lord

Thomas Andrew Dorsey

Precious Lord, take my hand
Lead me on, let me stand,
I am tired, I am weak, I am worn;
Through the storm, through the night
Lead me on to the light:
Take my hand, Lord,
And lead me home.

When my way grows drear
Precious Lord, linger near,
When my life is almost gone,
At the river, Lord, I stand,
Guide my feet and hold my hand:
Take my hand, Lord,
And lead me home.

Cantata The Cry of Jeremiah

Rosephanye Powell

Percussionists: McKayla Phillips, Ken Morehead, Casey D'Sola

Accompanists: Grover Wilson, Helen Bishop

Choirs: NC Central University Choir, GFBC Sanctuary Choir

Conductors: Roberta Laws, Stephen Stacks

Soloist: Isaiah Mudd (Movement IV)

Movement I: Is Not His Word Like a Fire

Is not his word like a fire shut up in my bones.
I am weary. When I hold it, it consumes me.
I must declare the Word of the Lord.

If I say, "I will not mention him,
Nor will I speak in his name."
His Word is like a burning fire.
I have no peace until I speak.
How I am weary, weary of trouble,
wearing of holding it in.
My sorrow consumes me.

Bring peace, O Lord, by thine own Word.

Movement II. O Lord, You Have Deceived Me

O Lord, you have deceived me.
I was deceived and overpower'd.
All day long I stand here ridiculed.
You have deceived me. You have prevailed.

They all mock me when I cry out.
They all mock me, at your Word.
I am weary of being ridiculed.
You have deceived me. You have prevailed.

If I say, "I will not mention him,
Nor will I speak in his name."
His Word is like a burning fire.
I have no peace until I speak.
How I am weary, weary of trouble,
wearing of holding it in.
My sorrow consumes me.

Movement III. Cursed Be The Day

Cursed be the day!
Cursed!
Cursed be the day I was born!

Cursed be the day my mother bore me.
Cursed be the man who brought the news.
Cursed be the day he told my father.
Cursed!

Movement IV. Hallelujah!

Hallelujah! Praise the Lord on high.
He will deliver me.
Hallelujah! Faithful God of love.
His glory I will see.

Rest in the Lord, O my soul,
Trust in God; fear not, He's always near.
Stand on the Word of the Father
Pray in the Spirit; believe! God always hears.

Rejoice! Rejoice!
He will deliver me.
Rejoice! Rejoice!
His glory I will see.

God is my refuge,
Strong mighty tower,
He is my deliverer,
Hallelujah!

Closing Anthem And He Blessed My Soul

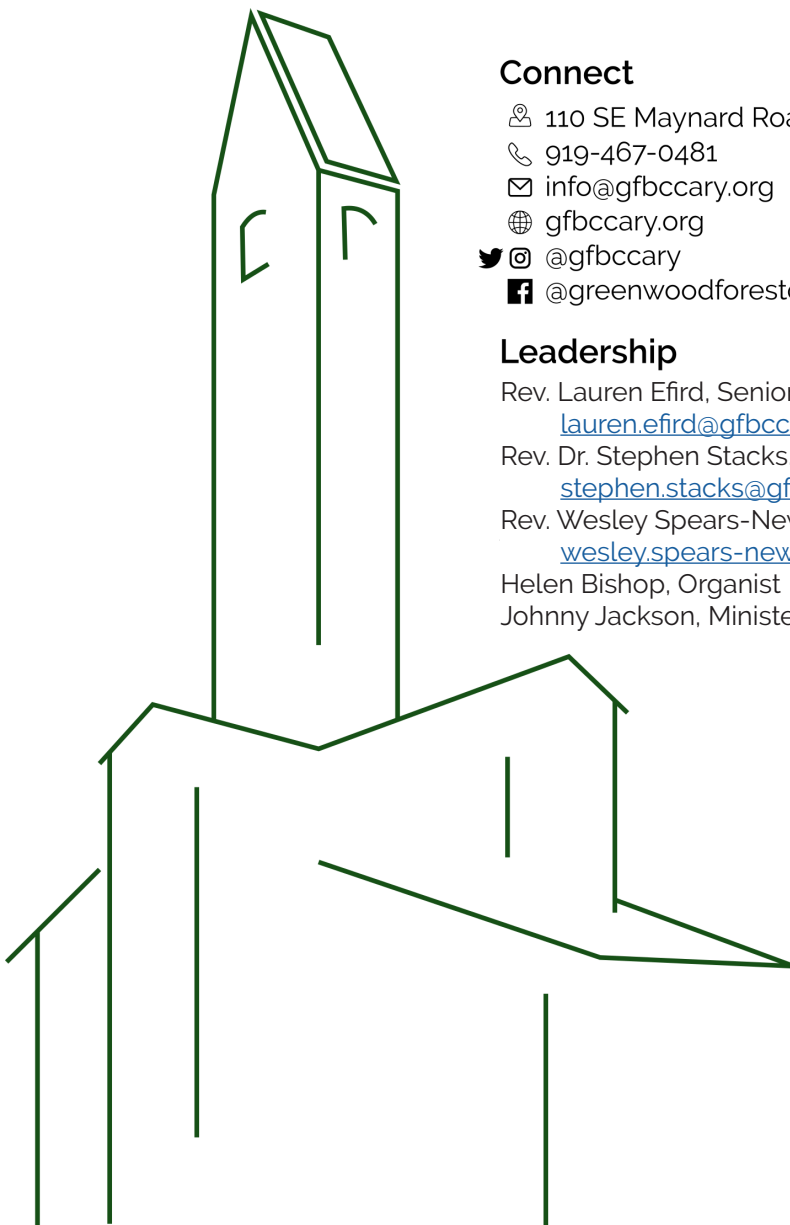
Anita Watkins-Stevens

Soloist: Jared Little

One look
Just one look
One look at Jesus
And my cares will all pass away
Only one look, was all I needed
Now my life, will be forever changed
Then I saw him, yes, I saw him
And he blessed my soul
And he blessed my soul
And he blessed my soul
Without a word

Jesus, has always made a way
Jesus, He's in my heart to stay

Do you know this man of Galilee?
Come to Earth to set the captive free?
Yes, I know the man! Yes, I know the man!
Yes, I know the man, I know the man!



Connect

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Leadership

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Helen Bishop, Organist

Johnny Jackson, Ministerial Intern
