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PRAISE

THANKSGIVING

WORSHIP KIT

**Creative
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Sample**

LET ALL
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PRAISE

THANKSGIVING

Worship Kit

LET ALL CREATION PRAISE

THANKSGIVING

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Notes and Ordering Information

This is a worship service for Thanksgiving that uses as its outline the six days of creation from Genesis 1, read by a voice, one day at a time. Hymns include “God, Whose Almighty Word,” “Praise to the Lord, the Almighty” and “Now Thank We All Our God.”

Printed bulletins (8 1/2" x 11") are available. Code TG2A

Blank bulletins (8 1/2" x 11") are available. Code TG2B

Blank bulletins (8 1/2" x 14") are available. Code TG2C

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LET ALL
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Newsletter/Bulletin Notices

Newsletter Notice

Join with all creation in praising our God in a worship service for Thanksgiving that highlights the blessings associated with each day of creation in Genesis 1. In word and song and Scripture, respond to all the marvelous works of the Lord that have blessed us from the beginning and continue to surround us each and every day.

Bulletin Notice

On this Thanksgiving we join with all creation in praising our God for the blessings associated with each day of creation in Genesis 1. In word and song and Scripture, let us respond together to all the marvelous works of the Lord that have blessed us from the beginning and continue to surround us each and every day.

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Complete Script For Worship Leaders

- **Note:** Besides the Pastor, this service requires a reader (**R**), who speaks from the back of the church or the balcony.
- The **First Day** is read by the Reader:
 - R** In the beginning God created the heavens and the earth. The earth was a formless void, and darkness was upon the face of the deep; and the Spirit of God was moving over the face of the waters. And God said, “Let there be light” and there was light; and God separated the light from the darkness. Evening passed and morning came—the first day.
- A **Hymn of Invocation** is sung by the congregation to the tune Italian Hymn 664 6664:

God, whose almighty word chaos and darkness heard
And took their flight; hear us, we humbly pray, and where the Gospel day
Sheds not its glorious ray, let there be light!

Lord, who once came to bring, on your redeeming wing,
Healing and sight, health to the sick in mind, sight to the inly blind;
Oh, now to humankind let there be light!

Spirit of truth and love, life-giving holy dove,
Speed forth your flight; move on the water's face bearing the lamp of grace,
And in earth's darkest place let there be light!

Holy and blessed three, glorious Trinity,
Wisdom, love, might! Boundless as ocean's tide, rolling in fullest pride.
Through the earth, far and wide, let there be light!

- The **Litany** is spoken responsively by the pastor and the congregation:

☐ Every good endowment and every perfect gift is from above, coming down from the Father of lights, with whom there is no variation or shadow due to change.

☑ **Of his own will he brought us forth by the word of truth, that we should be a kind of first fruits of his creatures.**

☐ Give thanks to the Lord, for he is good.

☑ **His steadfast love endures forever!**

- The **Prayer of the Day** is read by the pastor:

☐ Praise and thanksgiving be to you, O faithful Creator. According to your word and promise, you take delight in prospering us. With your good gifts of sun and rain the earth brings forth its bounty; with your good gifts of health and strength, we too perform the work which you have given us to do. Make us truly grateful for each evidence of your delight, and give us grace to show our gratitude; through Jesus Christ your Son, our Lord. Amen.

- The **Children's Message** is delivered by the pastor or other worship leader:

(Needed: a picture of the earth from space or a globe)

☐ Hello, boys and girls and Happy Thanksgiving. Today I brought something with me. *(Hold up picture of the earth or the globe.)* What is this? That's right! It is the earth. When we see the earth like this, we are amazed by everything in it, aren't we? What do you see on this globe? *(Allow the children to respond.)* Yes, we can see land and water and mountains and rivers and all sorts of things. Then there are the things we can't see from a distance, like people and animals and insects and food and cars and houses and clothes and books and buildings and even more things that are microscopic.

If we think about it too much, it is almost too much to comprehend, isn't it? That is why I like the song "He's Got the Whole World in His Hands." This song reminds us that God has everything on this earth in his hands. He created the earth and everything in it and he keeps it in his care. Let's sing it now:

He's got the whole world in his hands.
He's got the whole wide world in his hands.
He's got the whole world in his hands.
He's got the whole world in his hands.

We have so much to be thankful for today, but what we are the most thankful for today is God's Son, Jesus, who came to this very earth to save us from our sins. He was born in a manger and walked this land preaching and teaching about God's plan to bring the whole world everlasting life. Then he went to the cross to die for our sins, so that we might live with him forever in heaven.

That's the best news of all because it reminds us that God has US in his hands and he will never let us go.

Let us pray: Thank you for the earth and everything in it, O God. Let us never take for granted all the blessings of your creation. Help us each day to remember that you so loved the world that you gave your only begotten Son. Amen.

- The **Second Day** is read by the Reader:

Ⓜ And God said, "Let there be a dome to divide the water and keep it in two separate places." And it was so. God made a dome, and it separated the water under it from the water above it. He named the dome "Sky." Evening passed and morning came—the second day.

- The **Old Testament Reading**, from Isaiah 55, is spoken by the pastor or other worship leader:

Ⓟ Ho, everyone who thirsts, come to the waters; and you that have no money, come, buy and eat! ... Incline your ear, and come to me; listen, so that you may live ... Seek the Lord while he may be found, call upon him while he is near. Let the wicked forsake their way, and the unrighteous their thoughts; let them return to the Lord, that he may have mercy on them, and to our God, for he will abundantly pardon.

For my thoughts are not your thoughts, nor are your ways my ways, says the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. For as the rain and the snow come down from heaven, and do not return there until they have watered the earth, making it bring forth and sprout, giving seed to the sower and bread to the eater, so shall my word be that goes out from my mouth; it shall not return to me empty, but it shall accomplish that which I purpose, and succeed in the thing for which I sent it.

- The **Third Day** is read by the Reader:

℞ And God said, “Let the waters under the sky be gathered to one place, and let dry ground appear.” And it was so. And God said, “Let the land produce vegetation, plants yielding seed, each according to its kind, upon the earth.” And it was so. And God saw that it was good. Evening passed and morning came—the third day.

- The **Psalmody**, from Psalm 65, is read by the pastor or other worship leader with responsive hymn verse portions sung by the congregation to the tune Kremser 12 11 12 11 (The organist introduces the hymn at the beginning before the pastor speaks the first time, then holds the final chord of each hymn verse section softly beneath each spoken section):

ℙ Praise is due to you, O God; and to you shall vows be performed.

We praise you, O God, our Redeemer, Creator;
In grateful devotion our tribute we bring.

ℙ Happy are those whom you choose, whom you bring to live in your sanctuary. We shall be satisfied with the goodness of your house.

We lay it before you; we kneel and adore you;
We bless your holy name; glad praises we sing.

ℙ By awesome deeds you answer us with deliverance, O God of our salvation. You are the hope of all the ends of the earth and of the farthest seas.

We worship you, God of our fathers; we bless you;
Through trial and tempest our Guide you have been.

ℙ You calm the roaring of the seas and the noise of the waves; you calm the uproar of the peoples. The whole world stands in awe of the great things you have done.

When perils o’ertake us, you will not forsake us,
And with your help, O Lord, our struggles we win.

ℙ You send abundant rain on the plowed fields and soak them with water; you soften the soil with showers and cause the young plants to grow. You crown the year with bounty.

With voices united our praises we offer
And gladly our songs of thanksgiving we raise.

ℙ When deeds of iniquity overwhelm us, you forgive our transgressions. We shall be satisfied with the goodness of your house.

With you, Lord, beside us, your strong arm will guide us.
To you, our great Redeemer, forever be praise!

- The **Fourth Day** is read by the Reader:

℞ And God said, “Let there be lights in the sky to give light upon the earth, to be for signs and seasons and days and years.” And it was so. And God saw that it was good. Evening passed and morning came—the fourth day.

- The **New Testament Reading**, from 1 Corinthians 15, is spoken by the pastor or other worship leader:

ℙ Someone will ask, “How can the dead be raised to life? What kind of body will they have?” You fool! When you plant a seed in the ground, it does not sprout to life unless it dies. And what you plant is a bare seed, perhaps a grain of wheat or some other grain, not the full-bodied plant that will later grow up. God provides that seed with the body he wishes; he gives each seed its own proper body ... And there are heavenly bodies and earthly bodies; the beauty that belongs to heavenly bodies is different from the beauty that belongs to earthly bodies. The sun has its own beauty, the moon another beauty, and the stars a different beauty; and even among stars there are different kinds of beauty.

That is how it will be when the dead are raised to life. When the body is buried, it is mortal; when raised it will be immortal. When buried, it is ugly and weak; when raised, it will be beautiful and strong ... For when the trumpet sounds, the dead will be raised, never to die again, and we shall all be changed ...

Thanks be to God who gives us the victory through our Lord Jesus Christ!

- The **Fifth Day** is read by the Reader:

℞ And God said, “Let the waters bring forth swarms of living creatures, and let birds fly above the earth across the heavens.” And God saw that it was good. Evening passed and morning came—the fifth day.

- The **Hymn** is sung by the congregation to the tune Lobe Den Herren 14 14 4 78, during which time, if desired, the Pastor, acolytes with candles and a crucifer with a processional cross can come to the center of the worship space with the Bible to read the Gospel:

Praise to the Lord, the Almighty, the King of creation!
O my soul, praise him, for he is your health and salvation!
Let all who hear now to his temple draw near,
Joining in glad adoration!

Praise to the Lord, who o'er all things is wondrously reigning
And, as on wings of an eagle, uplifting, sustaining.
Have you not seen all that is needful has been
Sent by his gracious ordaining?

- The **Gospel Reading**, Matthew 6:25-33, is spoken by the pastor or other worship leader, perhaps from the center of the worship space:

¶ Therefore I tell you, do not be anxious about your life, what you will eat or what you will drink, nor about your body, what you will put on. Is not life more than food, and the body more than clothing? Look at the birds of the air: they neither sow nor reap nor gather into barns, and yet your heavenly Father feeds them. Are you not of more value than they? And which of you by being anxious can add a single hour to his span of life? And why are you anxious about clothing? Consider the lilies of the field, how they grow: they neither toil nor spin, yet I tell you, even Solomon in all his glory was not arrayed like one of these. But if God so clothes the grass of the field, which today is alive and tomorrow is thrown into the oven, will he not much more clothe you, O you of little faith? Therefore do not be anxious, saying, "What shall we eat?" or "What shall we drink?" or "What shall we wear?" For the Gentiles seek after all these things, and your heavenly Father knows that you need them all. But seek first the kingdom of God and his righteousness, and all these things will be added to you.

- The **Hymn** is sung by the congregation to the tune Lobe Den Herren 14 14 4 78, during which time, if desired, the Pastor, acolytes with candles and a crucifer with a processional cross can return to the altar with the Bible:

Praise to the Lord, who will prosper your work and defend you;
Surely his goodness and mercy shall daily attend you.
Ponder anew what the Almighty can do
If with his love he befriend you.

Praise to the Lord! Oh, let all that is in me adore him!
All that has life and breath, come now with praises before him!
Let the amen sound from his people again.
Gladly forever adore him!

- The **Sixth Day** is read by the Reader:

¶ And God said, "Let the earth bring forth living creatures according to their kinds." And it was so. And God saw that it was good. Then God said, "Let us make human beings in our image, after our likeness, and let them have dominion over all the earth." So God created human beings in his own image. He made them male and female and blessed them. And it was so. And God saw everything that he had made, and behold, it was very good. Evening passed and morning came—the sixth day.

- The **Sermon** is delivered by the pastor:

▣ I begin with a joke. There is the story of the starry-eyed student, who, in the throes of amorous love, puts up his books to wed his raven-haired fiancée. They eloped, educationless, and were thrown into lives of social instability and economic ruin. And they did not live happily ever after—thus decidedly proving the disastrous implications of putting one’s heart before the course.

Get it?

The reason our starry-eyed student and his raven-haired fiancée need to be mentioned this Thanksgiving—and I assure you that I would have never considered mentioning such a torturous pun if it were not done out of absolute necessity—is simply to drive home an important theological point. Namely: contrary to the example set by our fabled couple, one thing leads to another.

One thing leads to another appears to be the theme running through the first chapter of Genesis as well. It was a young Christian man—another college student—who once pointed out that the account of the seven days of creation found in Genesis chapter one is an account of one thing leading to another. This student’s view of the creation account is cosmic, yet uniquely profound. In it, the creation is a manic race to complete the formation of the universe within the bounds of practicality and physical law. It goes something like this:

Day One: The Spirit of God hovers over the waters, inspecting the state of chaos. God begins creating, and simultaneously opens Pandora’s box (the mention of Pandora’s box, by the way, is anachronistic, but it is also metaphorically appropriate, so I’ll stick with it) with the immortal words, “Let there be light.” Light and darkness are separated, categorized and named—day and night—if for no other reason than simply to highlight just how good light is by contrast and comparison. Good enough! Evening and morning—day one.

Day two: Problem—Light is a great idea, and the day/night, light/darkness organization is an innovative packaging concept. But the simple fact of the matter is that light illuminates chaos and shows it for what it really is—a terrible, watery mess! God begins to sort through the slop of separating the waters into two types—waters up (namely sky) and waters down (namely ... well, no name is actually given). Good enough! Evening and morning—day two.

Day three: Problem—The separation of the waters above and the waters below is a great idea, and truly serves its purpose—to make chaos less chaotic. But it’s a bit monotonous. Regardless of whether it is up or down, it’s all still water. In addition, water alone really doesn’t let the whole light thing live up to its potential. I mean, the sky is blue (except at night, when it’s black), and the waters are blue (except at night, when they are black too). Certainly, light has more interesting things to do than just be blue all of the time. God creates dry

The first system of the hymn consists of two staves. The upper staff is in treble clef and the lower staff is in bass clef. Both are in the key of D major (one sharp) and 3/4 time. The music begins with a first-measure rest in both staves. The melody in the treble staff starts on D4, moving to E4, F#4, G4, A4, B4, C5, and then descending to B4, A4, G4, F#4, E4, D4. The bass line consists of chords: D2-F#2-A2, D2-F#2-A2, D2-F#2-A2, D2-F#2-A2, D2-F#2-A2, D2-F#2-A2, D2-F#2-A2, and D2-F#2-A2.

The second system of the hymn consists of two staves. The upper staff is in treble clef and the lower staff is in bass clef. Both are in the key of D major (one sharp) and 3/4 time. The music begins with a first-measure rest in both staves. The melody in the treble staff starts on D4, moving to E4, F#4, G4, A4, B4, C5, and then descending to B4, A4, G4, F#4, E4, D4. The bass line consists of chords: D2-F#2-A2, D2-F#2-A2, D2-F#2-A2, D2-F#2-A2, D2-F#2-A2, D2-F#2-A2, D2-F#2-A2, and D2-F#2-A2.

The third system of the hymn consists of two staves. The upper staff is in treble clef and the lower staff is in bass clef. Both are in the key of D major (one sharp) and 3/4 time. The music begins with an 11-measure rest in both staves. The melody in the treble staff starts on D4, moving to E4, F#4, G4, A4, B4, C5, and then descending to B4, A4, G4, F#4, E4, D4. The bass line consists of chords: D2-F#2-A2, D2-F#2-A2, D2-F#2-A2, D2-F#2-A2, D2-F#2-A2, D2-F#2-A2, D2-F#2-A2, and D2-F#2-A2.

- A **Hymn of Invocation** is sung by the congregation to the tune Italian Hymn 664 6664:

God, whose almighty word chaos and darkness heard
And took their flight; hear us, we humbly pray, and where the Gospel day
Sheds not its glorious ray, let there be light!

Lord, who once came to bring, on your redeeming wing,
Healing and sight, health to the sick in mind, sight to the inly blind;
Oh, now to humankind let there be light!

Spirit of truth and love, life-giving holy dove,
Speed forth your flight; move on the water's face bearing the lamp of grace,
And in earth's darkest place let there be light!

Holy and blessed three, glorious Trinity,
Wisdom, love, might! Boundless as ocean's tide, rolling in fullest pride.
Through the earth, far and wide, let there be light!

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Contemporary Music Song Suggestions

- The following song suggestions can be used for a more contemporary worship service in place of the more traditional hymns included in this kit. Rights to use these songs in the service must be purchased by your parish through CCLI or other copyright licensing agencies.

“Give Thanks” by Henry Smith

“Grateful” by Chris Brown, Matthew Ntlele, Stefan Green and Steven Furtick

“O Give Thanks” by Bill Batstone

“Creation Sings the Father’s Song” by Keith Getty, Kristyn Getty and Stuart Townend

“Creation’s King” by Graham Kendrick and Paul Baloche

“Hear All Creation” by Keith Getty and Margaret Becker

“All the Earth Will Sing Your Praises” by Paul Baloche

“Lord, Reign In Me” by Brenton Brown

“The Earth Is Yours” by Michael Gungor