



# Red Clay Creek

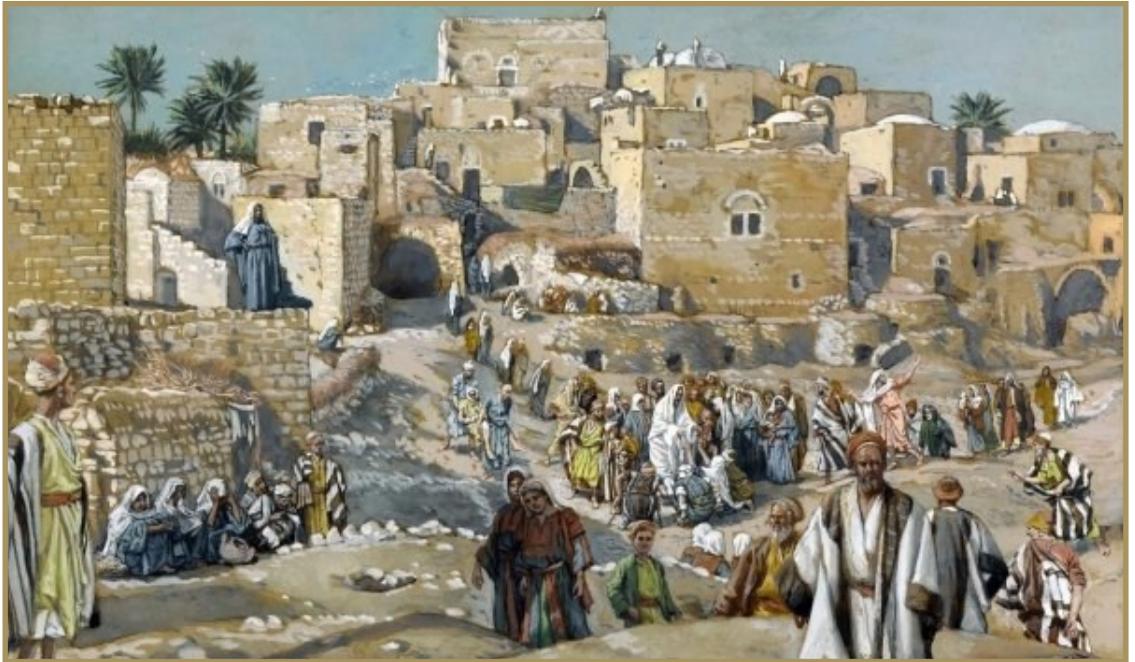
PRESBYTERIAN CHURCH

500 McKennans Church Road  
Wilmington DE 19808  
(302) 998-0434 / rccpc.org

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SERVICE FOR THE LORD'S DAY / SUNDAY, MARCH 8, 2026 / 10 AM

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James Tissot's painting "He Went Through the Villages on the Way to Jerusalem" (*Il allait par les villages en route pour Jérusalem*) (1886–1896) is an opaque watercolor over graphite on gray wove paper, showcasing his attention to historical and biblical accuracy.

It depicts Jesus traveling through a bustling village composed of stone houses, with the local inhabitants eager to hear his teachings. [Luke 13:22—*Jesus went through one town and village after another, teaching as he made his way to Jerusalem.*]

Tissot's work captures the cultural and religious atmosphere of the time.

Brooklyn Museum, Accession Number 00.159.157.

*Rooted in Love, Lighting the Way*  
*Welcome to worship, welcome to Red Clay, welcome home!*

*We're glad you're here. If needed, a family area with CCTV is in the narthex near the front doors, and our nursery is open for young children. Restrooms are available by exiting out the side door near the pulpit and turning left. After worship, join us for Coffee Hour in Founders Hall by the main parking lot. Please silence your cell phone as we enter into worship.*

## GATHER

### LIGHTING OF THE PEACE CANDLE

(a silent prayer)

*Help me, dear Lord, to see my brother with the eyes of Christ, to hear my sister with the ears of Christ, to taste my neighbor's hunger with the mouth of Christ, to smell creation's beauty with the nose of Christ, to touch the world's pain with the hands of Christ, and to love life, each life, every life, with the heart of Christ. Amen.*

PRELUDE                      Jesus Walked That Lonesome Valley

### CHIMING OF THE HOUR

### WELCOME AND ANNOUNCEMENTS

One:            The Lord be with you.

Many:        **And also with you.**



*Sign-Up!*

### MINUTE FOR MISSION

Mark Puican, *1in7B's Mobile Ministry*

### \*CALL TO WORSHIP

One:            We gather in the shadow of the cross, not to turn away, but to look with love.

Many:        **We come to see what Jesus saw.**

One:            From the cross, Jesus saw the city and the Temple, friends and strangers, faithful love and fierce opposition.

Many:        **We come to see what Jesus saw.**

One:            He saw us—and did not look away.

Many:        **Come, let us see with him. Come, let us worship.**

\*Indicates all who are able may stand

\*HYMN 1

**Holy, Holy, Holy! Lord God Almighty!**

\*PRAYER OF CONFESSION

One: From the cross, Jesus sees us as we are—not as we pretend to be, not as we wish to be, but as we truly are. Trusting in his mercy, and knowing we are already seen and loved, let us confess our sin together.

**Many: Jesus, from the cross you saw us clearly. You saw our fear and our pride, our compassion and our cruelty, our longing for life and our resistance to change. You saw how often we turn away—from suffering that unsettles us, from truth that calls us to repent, from love that demands something of us. We confess that we do not always want to see what you see. We protect ourselves instead of loving our neighbors. Forgive us, Lord. Give us eyes to see, hearts to love, and lives shaped by your mercy.**

*(silence is kept)*

\*ASSURANCE OF PARDON

One: Hear the good news. From the cross, Jesus did not look away. He saw the world clearly—and loved it still.

**Many: What he saw, he loved. What he loved, he served. What he served, he redeemed.**

One: In Jesus Christ, we are seen, forgiven, and made new.

**Many: Thanks be to God. Amen.**

\*SUNG RESPONSE

Come, Jesus, Come

*Come, Jesus, come*

*We've been waiting so long for the ways You return*

*To heal every hurt and right every wrong*

*We need You right now, come and turn this around*

*Deep down I know this world needs some hope*

*Come, Jesus, come*

\*PASSING OF THE PEACE

*Please greet those around you, wishing them “peace” or “the peace of Christ.”*

CHILDREN’S MOMENT & THE LORD’S PRAYER

*At the conclusion, we look forward to welcoming all children through 8<sup>th</sup> grade to the nursery or their Sunday school classes, as the congregation prepares to hear the sermon.*

SUNG RESPONSE

Come, Jesus, Come

(see previous lyrics)

## PRAYER

PASTORAL PRAYER

CALL TO THE OFFERING

*We invite you to make an online donation or by placing a check or cash in the collection plate. Envelopes are available in the pews for specified giving. The gray envelopes are for our Roots & Rays Fund, which goes to creative outreach projects in the community.*



MUSICAL OFFERING O Sacred Head, Once Wounded

\*SUNG RESPONSE In Christ Alone

***What heights of love, what depths of peace,  
When fears are stilled, when strivings cease!  
My Comforter, my All in All, here in the love of Christ I stand.***

\*PRAYER OF DEDICATION

HYMN 228, vss. 1,2,3

**Were You There**

## LISTEN

SCRIPTURE LESSONS Matthew 7:13-14; John 3:14-21

SERMON

What He Saw: The Onlookers/Us!

Rev. Brad Martin

## SEND

\*HYMN 442

**Just as I Am, without One Plea**

\*BENEDICTION

POSTLUDE

When I Survey the Wondrous Cross



We are grateful to have The Rev. Brad Martin preaching today; he was last visiting with us in March 2025! Brad Martin was born and raised on a farm near Kittanning in western Pennsylvania. He is a graduate of Westminster College in New Wilmington, PA; he earned a Master of Divinity from Princeton Theological Seminary in 1984 and a Master of Theology in 1996. Brad was appointed as Chaplain of the Wilmington Fire Department in 1985. In moving to Wilmington, Brad first served as Associate Pastor of the First and Central Presbyterian Church and then as Interim Pastor of the New Castle Presbyterian Church. He and his wife, Barb, were called to Trinity Presbyterian Church in 1991 where they served for 33 years until retiring in June of 2024. Through retirement, Brad continues in ministry with the Wilmington Fire Department, and he enjoys working at McCrery & Harra.

Thanks to today's worship participants:

Bell Choir and The Red Clay Collective, *Music Ministry*  
Bob Kissell, *Usher Captain*; Susan Kissell, *Greeter*

Join us for refreshments & fellowship in Founders Hall following the postlude.

The flowers today are given in memory of Jim Byrnes, from Cathy Byrnes.



Through a series of in-person messages, devotionals, and worship opportunities, we hope to keep you connected to—and nurtured by—the Red Clay Creek Presbyterian Church community. Make sure you're signed up for our Thursday eNews, Facebook, and Instagram accounts. Visit [www.rccpc.org](http://www.rccpc.org).

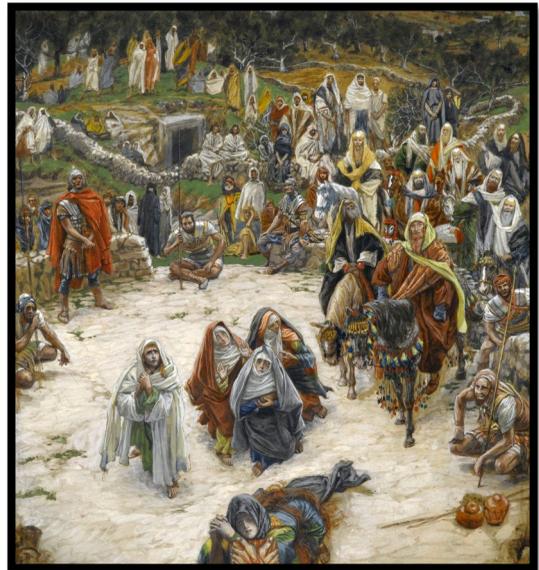


## JAMES TISSOT, ARTIST OF THE SERIES “THE LIFE OF CHRIST”

Jacques Joseph Tissot (15 October 1836 – 8 August 1902), better known as James Tissot, was a French painter, illustrator, and caricaturist. He decided to pursue a career in art at a young age, coming to incorporate elements of realism, early Impressionism, and academic art into his work. He is best known for a variety of genre paintings of contemporary European high society produced during the peak of his career, which focused on the people and women's fashion of the Belle Époque and Victorian England, but he would also explore many medieval, biblical, and Japoniste subjects throughout his life.

In 1885 Tissot experienced a religious vision at the Church of St. Sulpice, leading him to revive his Catholic faith and spend the remainder of his life making paintings about biblical events. As part of this artistic effort Tissot traveled to the Middle East in 1886, 1889, and 1896 to make studies of its landscapes and cultures, which would come to distinguish his series from contemporary Biblical art through its “*considerable archaeological exactitude*” in striving for accuracy rather than religious emotion. His series of 365 gouache illustrations showing the life of Christ were shown to critical acclaim and enthusiastic audiences. Tissot spent the last years of his life working on paintings of subjects from the Old Testament; although he never completed the series, he exhibited 80 of these paintings in Paris in 1901.

The theme for our Lenten Sermon Series (“What He Saw”; February 22-March 22) this year features James Tissot’s painting, **What Our Lord Saw from the Cross** (*Ce que voyait Notre-Seigneur sur la Croix*). This c. 1890 watercolor painting is unusual for its portrayal of the Crucifixion of Jesus from the perspective of Jesus on the cross, rather than featuring Christ at the center of the work. The scene shows witnesses, including Jesus' followers (the women and the disciple whom Jesus loved), participants, and bystanders; of Jesus' own body only the feet can be seen, at the bottom of the picture. The painting is part of the series The Life of Jesus Christ.



*Selections from*  
**Jesus Christ  
SUPERSTAR**



A SERVICE CHALLENGE BENEFIT CONCERT



**MARCH 29 @ 7 PM, SANCTUARY**

**SET FREE \$1.3**

*Help Us Cancel Medical Debt for New Castle County Residents*

Red Clay Creek Presbyterian invites you to  
its *Signature Services & Events* during the coming year.

**ROOTS AND RAYS SERVICE CHALLENGE — Feb. 22<sup>nd</sup>–Mar. 22<sup>nd</sup>, 2026**

A month-long service effort each year, that directs our intention to the needs of our community.

**HOLY WEEK 2026**

- ◆ Maundy Thursday — April 2<sup>nd</sup>; Good Friday — April 3<sup>rd</sup>
- ◆ Resurrection Remembrance Service — April 5<sup>th</sup> | 9:30AM Worship
- ◆ Easter Sunday — April 5<sup>th</sup> | 10AM Worship

**KIRKIN' O' THE TARTAN — April 26<sup>th</sup>, 2026 | 10AM**

Kirk is the Scottish word for church, so a church celebration and blessing of the tartans in our Presbyterian church honors both local and church heritage since it was the Scots who brought the Presbyterian Church to America.

**OUTDOOR SERVICE & PICNIC — June 7<sup>th</sup>, 2026 | 10AM**

Join us in the back meadow for worship and our annual picnic.

**CAMP RED CLAY — July 2026 | 9AM-12PM**

Kids will have music, drama, visual arts, snacks, and FUN, culminating with BINGO and performance night, as well as Youth Sunday.

**HOMECOMING SUNDAY — September 6<sup>th</sup>, 2026 | 10AM**

We mark our return to regular church programming with the start of our fall sermon series and Sunday School kick off.

**FALL CELEBRATION SUNDAY — October 25<sup>th</sup>, 2026 | 10AM**

A joyous worship service where we give Bibles to our 3<sup>rd</sup> graders and dedicate our pledges, followed by outdoor trunk-or-treat and a flag football game.

**ANNIVERSARY SUNDAY — November 15<sup>th</sup>, 2026 | 10AM**

We give thanks for God's many blessings and our rich history of over 300 years.

**CANDLELIGHT CHRISTMAS EVE — December 24<sup>th</sup>, 2026**

- ◆ Family Service with Impromptu Pageant | 4PM
- ◆ Holy Night Service with Candlelight | 8PM
- ◆ Candlelight & Communion | 11PM

# WELCOME TO RED CLAY

For LARGE print bulletins or children's bulletins, please ask an Usher.  
Restrooms are available. Just ask!

Welcome to worship, welcome to Red Clay, welcome home! Rooted in God's abiding love for all, our church is lighting the way for friendship, compassion, and service. All are welcome, for Jesus gathers us together even as we divide ourselves by politics, denomination, or whatever labels the world puts on us. Please join us for coffee hour in Founder's Hall after service, and stop by the welcome cart by the front entrance to learn more about our community. We hope you will worship with us again soon! If you are interested in deepening your participation, or if you just love Red Clay, it's time to think about membership! Contact Elder Karen Vordemberge at [kvordemberge@gmail.com](mailto:kvordemberge@gmail.com).

Here at Red Clay, we have numerous groups that are open and that welcome newcomers, including, e.g., Quilters, Crafters, "Friends and Fellowship" free luncheon for seniors, Bible study, ROMEOS ("Retired Old Men Eating Out"), Centering Prayer and "The Arcaders" social group for GenX and Millennials. Details can be found at [www.rccpc.org](http://www.rccpc.org)!

Children: Nursery care is available from 9:45AM through the conclusion of worship in Room 305 (just down the hallway from the sanctuary). After the Children's Moment, Pre-K - Kindergarteners will adjourn to Room 303, Grades 1-3 will adjourn to Room 206, and Grades 4-8 will adjourn to Room 202/204.



## UPCOMING EVENT SPOTLIGHT

### Annual Blood Drive: Next Sunday, March 15<sup>th</sup>

We will hold our annual blood drive for Blood Bank of Delmarva next Sunday, from 8 AM - 1 PM. It's not too late to sign-up to donate blood.... **"Give blood, give hope"**.



For more Roots & Rays Service Challenge activities during this Lenten season, go to:

<https://www.rccpc.org/serve/>

## RED CLAY CREEK PRESBYTERIAN — MINISTERS, STAFF & CHAIRS

Rev. Dr. Nathaniel D. Phillips, *Senior Pastor/Head of Staff*  
Rev. Emily Schwenker ❖ Rev. Dr. Philip Jones

Jeffrey Miller, *Director of Music*  
Deena Andrews, *Director of Children's Choir*  
Lisa Nichols, *Bell Choir Director*

Rachele Gilmore, *Director of Community Life* ❖ Ben Andrews, *Director of Christian Formation*  
Barbara Vanderkraats, *Pastoral Care Coordinator*  
Jamie Russell, *Director of Children's Ministries*  
Judy Lozier, *Nursery Director* ❖ Sofia Martin, *Nursery Support*  
Delaney Christel, Josephine DeCaire, Quiara Smith, *Sunday School Teachers*

Julie Reeder, *Office Coordinator* ❖ Dinyar Vania, *Facilities Manager*  
Kelley Norton, *Administrative Assistant* ❖ Anthony M. Condoluci-Smith, *Financial Associate*

Charlie Hannagan, *Technology Support*  
A. Leonhard, S. Armstrong, K. Barton, A. Bloom, D. Howarth, J. Schubel, P. Worrell, *Livestream Production*

Nancy James, *Clerk of Session* ❖ Kathy Ciabattoni, *Deacon Moderator*  
Bill Ciabattoni, *Belong Chair* ❖ Darlyn Green-Kocher, *Nurture Chair*  
Linda Reisor, *Reach Chair* ❖ Lois Galinat, *Rejoice Chair*  
Brandon Wallace, *Finance Chair* ❖ John Gast, *Personnel Chair*  
Mark Cozine, *Home Chair* ❖ Scott McHenry, *Administration Chair*  
Andrew Bloom, *Community Partners* ❖ Marcia Kelly, *Memory Garden Chair*

\* For a complete list of all Session Ruling Elders and Board of Deacons members, please refer to <https://www.rccpc.org>.\*

### A NOTE ON THE LOGO

Our church has "roots" in the community that date back to 1722. We have been a good neighbor when we were surrounded by farmland up until now when we are surrounded by the suburbs. Our history helps us remember a time when people helped one another out because that was the right thing to do. We hope to be a sign that this kind of community can still exist. We also believe that, in order for that community to exist, we need to stay "rooted" in the Good News that God has chosen to love us - not because of who we are, but because of who God is. We call that grace.

That is where the "rays" come in. We hope to extend our love, and the love we know from the graciousness of God, in many ways today. This means engaging in friendships with those that Jesus would have made friends with - those that feel isolated for any number of reasons. We know we will never be perfect at that, but we will try! We are especially aware that churches have long held back from friendship with others based on age, economics, sexuality, race, disability, and the list goes on. We seek to be something different than that. There are so many stories about how Jesus entered into life-affirming friendships with those that others wouldn't. We seek to be like Jesus.

Right there, in the center of it all, is the **cross**. For us, the cross is a "Tree of Life." It represents how God broke into this world to establish a new way of being alive. It symbolizes how God calls us to love with freedom, with recklessness even, if it means connecting the world to the wonder of God's transformative presence.



# 1 Holy, Holy, Holy! Lord God Almighty!

*Descant*

4 Ho - - - ly,

1 Ho - ly, ho - ly, ho - ly! Lord God Al - might - y!  
2 Ho - ly, ho - ly, ho - ly! all the saints a - dore thee,  
3 Ho - ly, ho - ly, ho - ly! though the dark - ness hide thee,  
4 Ho - ly, ho - ly, ho - ly! Lord God Al - might - y!

The first system of the musical score is in D major (two sharps) and 4/4 time. It features a vocal line with a long note for '4 Ho - - - ly,' followed by four verses of lyrics. The piano accompaniment consists of a treble and bass staff with chords and moving lines. The lyrics are: '4 Ho - - - ly,' '1 Ho - ly, ho - ly, ho - ly! Lord God Al - might - y!', '2 Ho - ly, ho - ly, ho - ly! all the saints a - dore thee,', '3 Ho - ly, ho - ly, ho - ly! though the dark - ness hide thee,', and '4 Ho - ly, ho - ly, ho - ly! Lord God Al - might - y!'.

ho - - - ly,

Ear - ly in the morn - ing our song shall rise to thee.  
cast - ing down their gold - en crowns a - round the glass - y sea;  
though the eye of sin - ful - ness thy glo - ry may not see,  
All thy works shall praise thy name, in earth and sky and sea.

The second system of the musical score continues the melody. It features a vocal line with a long note for 'ho - - - ly,' followed by the concluding lyrics. The piano accompaniment continues with chords and moving lines. The lyrics are: 'ho - - - ly,' 'Ear - ly in the morn - ing our song shall rise to thee.', 'cast - ing down their gold - en crowns a - round the glass - y sea;', 'though the eye of sin - ful - ness thy glo - ry may not see,', and 'All thy works shall praise thy name, in earth and sky and sea.'

Much of the imagery of this hymn comes from Revelation 4:2–11, which its author, an Anglican bishop, knew as a reading appointed for Trinity Sunday. The tune, written specifically for this text, reinforces the Trinitarian theme by strong dependence on the D-major triad.

ho - - - - - ly,

Ho - ly, ho - ly, ho - ly! mer - ci - ful and might - y!  
 cher - u - bim and ser - a - phim fall - ing down be - fore thee,  
 on - ly thou art ho - ly; there is none be - side thee,  
 Ho - ly, ho - ly, ho - ly! mer - ci - ful and might - y!

God in three per - sons, bless - ed Trin - i - ty.

God in three per - sons, bless - ed Trin - i - ty!  
 who wert, and art, and ev - er - more shalt be.  
 per - fect in power, in love and pu - ri - ty.  
 God in three per - sons, bless - ed Trin - i - ty!

## Were You There

1 Were you there when they cru - ci - fied my Lord? (Were you  
 2 Were you there when they nailed him to the tree? (Were you  
 3 Were you there when they pierced him in the side? (Were you  
 4 Were you there when the sun re - fused to shine? (Were you  
 5 Were you there when they laid him in the tomb? (Were you

there?) Were you there when they cru - ci - fied my Lord?  
 there?) Were you there when they nailed him to the tree?  
 there?) Were you there when they pierced him in the side?  
 there?) Were you there when the sun re - fused to shine?  
 there?) Were you there when they laid him in the tomb?

O! Some-times it caus - es me to

trem - ble, trem - ble, trem - ble. Were you

Few hymns from any culture have captured the pathos of Jesus' crucifixion as movingly as this African American spiritual. Its emotional climax (and highest pitch) comes in the great "O!" at the center of each stanza, a moment that moves beyond anything words can convey.

there when they cru - ci - fied my Lord? (Were you there?)  
there when they nailed him to the tree? (Were you there?)  
there when they pierced him in the side? (Were you there?)  
there when the sun re - fused to shine? (Were you there?)  
there when they laid him in the tomb? (Were you there?)

The image shows a musical score for a hymn. It consists of two staves: a treble clef staff on top and a bass clef staff on the bottom. The key signature has two flats (B-flat and E-flat), and the time signature is 4/4. The melody is written in the treble clef, and the bass line is in the bass clef. The lyrics are centered between the two staves. The lyrics are: "there when they cru - ci - fied my Lord? (Were you there?)", "there when they nailed him to the tree? (Were you there?)", "there when they pierced him in the side? (Were you there?)", "there when the sun re - fused to shine? (Were you there?)", and "there when they laid him in the tomb? (Were you there?)".

Opt. 6 Were you there when he rose up from the dead?

# 442 Just as I Am, without One Plea

1 Just as I am, with - out one plea but that thy  
 2 Just as I am, though tossed a - bout with man - ya  
 3 Just as I am, thou wilt re - ceive, wilt wel - come,  
 4 Just as I am, thy love un-known has bro - ken

blood was shed for me, and that thou biddest me  
 con - flict, man - ya doubt, fight - ings and fears with -  
 par - don, cleanse, re - lieve; be - cause thy prom - ise  
 ev - ery bar - rier down; now to be thine, yea,

come to thee,  
 in, with - out, O Lamb of God, I come; I come!  
 I be - lieve,  
 thine a - lone,

## SPANISH

1 *Tal como soy de pecador,  
 sin más confianza que tu amor;  
 a tu llamada vengo a ti,  
 ¡Cordero de Dios, heme aquí!*

## KOREAN

1 큰-죄에 빠-진 날 위해  
 주-보-혈 흘려주시고  
 또-나를 오-라하시니-  
 주께로 거-저 갑니다

When illness limited her involvement in a bustling household, the author wrote this hymn that helped her both to achieve and to express a renewed sense of worth grounded in Christ's self-giving. Its simple, direct, and deeply felt language has made it a source of comfort to many.