



NORTH WILKESBORO PRESBYTERIAN CHURCH

WELCOMING • GROWING • SERVING • LOVING

A SERVICE OF WORSHIP • REIGN OF CHRIST SUNDAY November 23, 2025 - 11:00 a.m.

Prelude Processional Fanfare on “Sing to the Lord of Harvest” Anthony Giamanco
Marty Franklin

Words of Welcome Rev. Amanda Horan

WE BECOME AWARE OF GOD’S PRESENCE

Call to Worship

One: Blessed are you, Lord, the God of Israel;

Many: You have come to your people and set them free.

One: You have raised up a might savior for us
in the house of your servant David.

**Many: Through your holy prophets of old,
you promised to save us.**

One: You have shown the mercy promised to our ancestors.

**Many: You rescued your people so that we may serve you without fear –
saved by your forgiveness and mercy.**

One: In the tender compassion of our God,
the dawn from heaven will break upon us

**All: to give light to those who are sitting in darkness
and in the shadow of death, to guide us on the path of peace.**

***Hymn (#260)**

Alleluia! Sing to Jesus

WE OPEN OURSELVES TO GOD'S GRACE

***Call to Confession**

Rev. R.C. Griffin III

***Prayer of Confession**

Mighty and tender God, in Jesus' earthly ministry you announced the nearness of your reign, and yet we do not always recognize your kingdom among us. We seek power and attention for ourselves, forgetting that your birth was first proclaimed not in the halls of palaces, but to shepherds keeping watch in the fields. We judge others as unworthy, forgetting that you shared meals with the rejected and forgotten. We hold back our gifts, forgetting that you put your own body on the line for love of the world; and so we pray...

Musical Reflection (#227)

Jesus, Remember Me

(Silence) Forgive us, O God. Restore in us the desire to for kingdom, and teach us to be more Christlike in word, deed, and spirit. Amen.

***Responsive Assurance of Pardon**

One: God has rescued us from the dominion of darkness and brought us into the kingdom of the beloved Son.

All: **Give joyful thanks to God!
In Christ we have redemption,
the forgiveness of sins. Amen**



***Sharing a Sign of Christ's Peace**

***Congregational Response (#659)**

Know That God Is Good

Know that God is good (3x). God is good (2x).

Halle, Hallelujah (3x). Hallelujah (2x).

WE HEAR GOD'S WORD TO US

Prayer for Illumination (#458, refrain)

Thy Word is a Lamp unto My Feet

First Scripture Lesson

Luke 23:33-43

*(One: Holy Wisdom, Holy Word. **Many: Thanks be to God.**)*

Anthem

God is Our Refuge and Strength

Allen Pote

Second Scripture Lesson

Jeremiah 23:1-6

*(One: Holy Wisdom, Holy Word. **Many: Thanks be to God.**)*

Sermon

Shepherd King

Rev. Amanda Horan

WE RESPOND TO GOD IN FAITH

***Affirmation of Faith**

*Adapted from *The Belhar Confession**

We believe in the triune God, Parent, Child, and Holy Spirit, who gathers, protects, and cares for the church through the Word and Spirit. This, God has done since the beginning of the world and will do to the end. We believe:

- ♦ **that God has revealed God's self as the one who wishes to bring about justice and true peace among people;**
- ♦ **that God, in a world full of injustice and enmity, is in a special way the God of the destitute, the poor, and the wronged;**
- ♦ **that God calls the church to follow God in this; for God brings justice to the oppressed and gives bread to the hungry;**
- ♦ **that God frees the prisoner, supports the downtrodden, protects the stranger, and blocks the path of the ungodly;**
- ♦ **that the church must therefore stand by people in any form of suffering and need, which implies, among other things, that the church must witness against and strive against any form of injustice, so that justice may roll down like waters and righteousness like an ever-flowing stream;**

We believe that, in obedience to Jesus Christ, its only head, the church is called to confess and to do all these things, even though the authorities and human laws might forbid them and punishment and suffering be the consequence. Jesus is Lord. Amen.

***Hymn (#274)**

You, Lord, Are Both Lamb and Shepherd

Prayers of the People & the Lord's Prayer

Call to Generosity

Elder Gerald Lankford

Offertory

Gratitude

Michele McLaughlin

***Congregational Response (#647)**

Give Thanks

***Responsive Prayer of Dedication**

One: Holy God, you look upon your people with mercy and love.

Many: **For your generosity and grace, we give you thanks.**

One: You grant redemption, salvation, and wisdom.

Many: **For your faithful care, we give you thanks.**

One: Receive these gifts for your hurting and broken world.

Many: **Multiply them for your service, O God.**

One: Strengthen us to do your work with joy and hope.

All: **In the name of Jesus Christ, who multiplies small gifts
and feeds the multitudes. Amen.**

WE DEPART TO SERVE

***Hymn (#268)**

Crown Him with Many Crowns

***Charge & Benediction**

***Postlude**

Recessional on "Let All Things Now Living"

Lani Smith

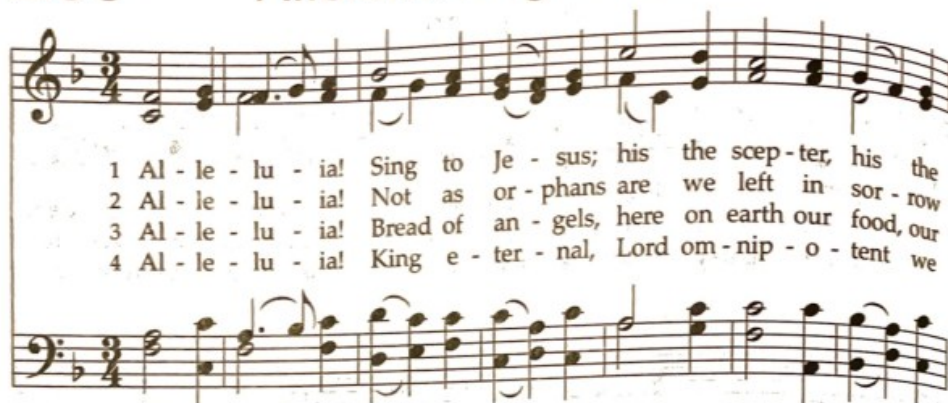
***Please rise, in body or spirit.**



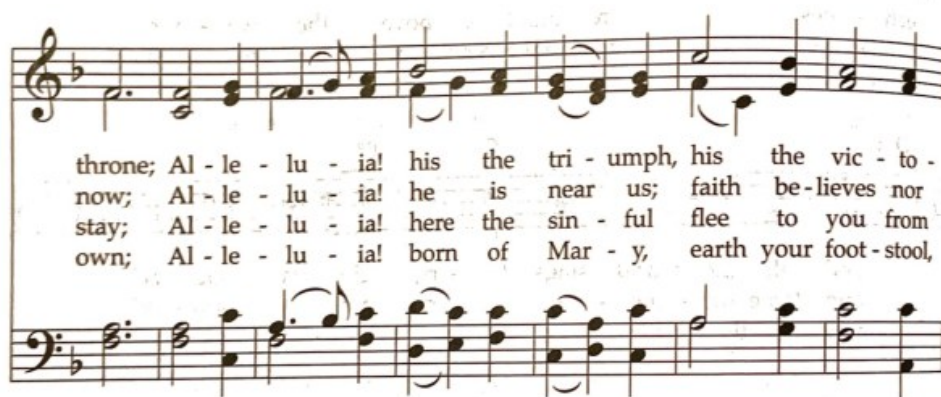
Scan for bulletin info,
news, and more!

260

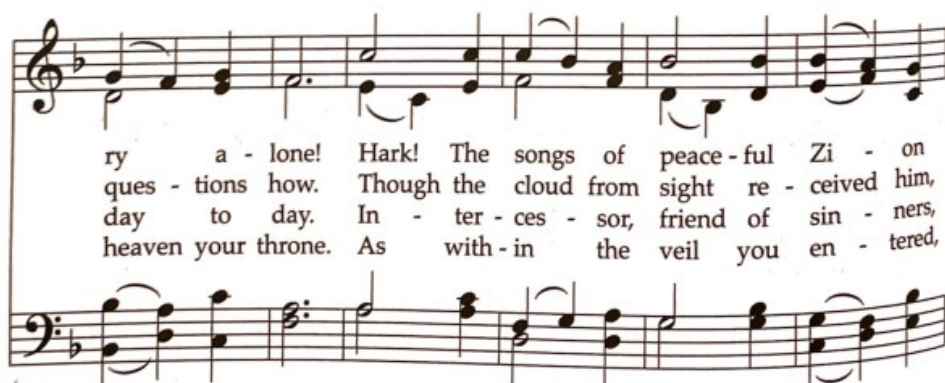
Alleluia! Sing to Jesus



1 Al - le - lu - ia! Sing to Je - sus; his the scep - ter, his the
 2 Al - le - lu - ia! Not as or - phans are we left in sor - row
 3 Al - le - lu - ia! Bread of an - gels, here on earth our food, our
 4 Al - le - lu - ia! King e - ter - nal, Lord om - nip - o - tent we



throne; Al - le - lu - ia! his the tri - umph, his the vic - to -
 now; Al - le - lu - ia! he is near us; faith be - lieves nor
 stay; Al - le - lu - ia! here the sin - ful flee to you from
 own; Al - le - lu - ia! born of Mar - y, earth your foot - stool,



ry a - lone! Hark! The songs of peace - ful Zi - on
 ques - tions how. Though the cloud from sight re - ceived him,
 day to day. In - ter - ces - sor, friend of sin - ners,
 heaven your throne. As with - in the veil you en - tered,

The author regarded this text as a communion hymn, a theme that seems eclipsed by the attention to Christ's exaltation, but a helpful reminder that such hymns are not always quiet and meek. This text is sung to various tunes, but this rousing Welsh one is a favorite choice.

TEXT: William Chatterton Dix, 1866, alt.
 MUSIC: Rowland Hugh Prichard, 1831, alt.

HYFRYDOL
 8.7.8.7.D

thun - der like a might - y flood: "Je - sus out of
 when the for - ty days were o'er, shall our hearts for -
 earth's re - deem - er, hear our plea where the songs of
 robed in flesh, our great high priest; here on earth both

ev - ery na - tion has re - deemed us by his blood."
 get his prom - ise: "I am with you ev - er - more?"
 all the sin - less sweep a - cross the crys - tal sea.
 priest and vic - tim in the eu - cha - ris - tic feast.

Jesus, Remember Me

227

Je - sus, re - mem - ber me when you come in - to your king - dom.

The first system of musical notation is written for a two-part setting. The upper part is in treble clef and the lower part is in bass clef. Both parts are in 3/4 time and B-flat major. The melody is simple and repetitive, consisting of eighth and quarter notes. The lyrics are written below the notes.

Je - sus, re - mem - ber me when you come in - to your king - dom.

The second system of musical notation continues the two-part setting. It follows the same musical style as the first system, with a simple melody in 3/4 time and B-flat major. The lyrics are repeated.

This chant-like setting, intended for repeated singing, comes from the ecumenical monastic community in Taizé, France. Based on the prayer of the penitent thief crucified with Jesus (Luke 23:42), this text is a poignant expression of the desire to be present with Christ in glory.

TEXT: Taizé Community, 1981
MUSIC: Jacques Berthier, 1981
Text and Music © 1981 Les Presses de Taizé (admin. GIA Publications, Inc.)

REMEMBER ME
Irregular

659 Know That God Is Good

Mungu ni mwema

1 Know that God is good. Know that
2 Hal - le, hal - le - lu - jah. Hal - le,
Mu - ngu ni mwe - ma. Mu - ngu

God is good. Know that God is good;
hal - le - lu - jah. Hal - le, hal - le - lu - jah,
ni mwe - ma. Mu - ngu ni mwe - ma,

God is good; God is good.
hal - le - lu - jah, hal - le - lu - jah.
ni mwe - ma, ni mwe - ma.

This engaging song from central Africa is based on an affirmation that recurs in numerous psalms (34:8; 73:1; 100:5; 135:3; 145:9) as well as several other books of the Hebrew Scriptures. Both the brief text (in English, Hebrew, and Shona) and the musical parts are easily learned.

Thy Word Is a Lamp unto My Feet 458

Refrain

Thy word is a lamp un-to my feet and a light un-to my
 path. Thy word is a lamp un-to my feet and a
 light un-to my path. *Fine* When I feel a-fraid, and I
 think I've lost my way, still you're there right be-side me.
 Noth-ing will I fear as long as you are near.
 Please be near me to the end.

The refrain of this 20th-century song is a quotation of Psalm 119:105 in the King James Version. That longest of all psalms celebrates the gift of God's law by accumulating many synonyms for it. In Christian practice, this verse has been used to give thanks for all Scripture.

TEXT: Amy Grant, 1984

MUSIC: Michael W. Smith, 1984; arr. John Sharber

Text and Music © 1984 Meadowgreen Music Company (admin, EMCMGPublishing.com)/Word Music

THY WORD
Irregular

You, Lord, Are Both Lamb and Shepherd 274

Capo 5: (Am)



1 You, Lord, are both Lamb and Shep-herd. You, Lord, are both
2 Clothed in light up - on the moun-tain, stripped of might up -
3 You, who walk each day be - side us, sit in pow - er
4 Wor - thy is our earth - ly Je - sus! Wor - thy is our



prince and slave. You, peace-mak - er and sword-bring - er
on the cross, shin - ing in e - ter - nal glo - ry,
at God's side. You, who preach a way that's nar - row,
cos - mic Christ! Wor - thy your de - feat and vic - tory;



of the way you took and gave. You, the ev - er - last - ing
beg-gared by a sol - dier's toss, you, the ev - er - last - ing
have a love that reach - es wide. You, the ev - er - last - ing
wor - thy still your peace and strife. You, the ev - er - last - ing



in - stant; you, whom we both scorn and crave.
in - stant; you who are both gift and cost.
in - stant; you, who are our pil - grim guide.
in - stant; you, who are our death and life.

When it was first published, the author called this text "Christus Paradox," because so many attributes of Christ stand in tension with each other. Mindful of the works of Søren Kierkegaard, she drafted it on a commuter bus after "a particularly bad day" of prison ministry.

Give Thanks

Give thanks with a grate-ful heart; give thanks to the Ho-ly One;

give thanks be-cause we're giv-en Je-sus Christ, the Son. Give

Son, And now let the weak say, "We are strong"; let the

poor say, "We are rich be-cause of what the Lord has done for

us!" And us!" Give thanks. Give thanks.

Drawing on language from 2 Corinthians 6:10 and 12:10 as well as Psalm 126:3, this short and repetitive song can be easily memorized. The simple vocabulary makes it suitable for multigenerational use, reminding all ages how gratitude for God's goodness changes our perspective.

TEXT: Henry Smith, 1978, alt.

MUSIC: Henry Smith, 1978

Text and Music © 1978 Integrity's Hosanna! Music (admin. EMCMCPublishing.com)

GIVE THANKS

Irregular

Crown Him with Many Crowns 268

1 Crown him with man - y crowns, the Lamb up - on his throne;
 2 Crown him the Lord of love; be - hold his hands and side,
 3 Crown him the Lord of peace, whose power a scep - ter sways
 4 Crown him the Lord of years, the po - ten - tate of time;

hark, how the heaven-ly an - them drowns all mu - sic but its own!
 rich wounds, yet vis - i - ble a - bove, in beau - ty glo - ri - fied:
 from pole to pole, that wars may cease, ab - sorbed in prayer and praise.
 cre - a - tor of the roll - ing spheres, in - ef - fa - bly sub - lime.

A - wake, my soul, and sing of him who died for thee,
 no an - gel in the sky can ful - ly bear that sight,
 His reign shall know no end; and round his pierc - ed feet
 All hail, Re - deem - er, hail! For thou hast died for me;

and hail him as thy match-less King through all e - ter - ni - ty.
 but down-ward bends his burn - ing eye at mys - ter - ies so bright.
 fair flowers of par - a - dise ex - tend their fra - grance ev - er sweet.
 thy praise shall nev - er, nev - er fail through-out e - ter - ni - ty.

This text is so familiar that it is easy to miss all its paradox, mystery, suffering, and beauty; it rewards careful reading and meditation outside corporate worship. The tune's composer, chapel organist at Windsor Castle, had much experience in creating a royal sound.