



NORTH WILKESBORO PRESBYTERIAN CHURCH

WELCOMING • GROWING • SERVING • LOVING

A SERVICE OF WORSHIP • SECOND SUNDAY IN LENT March 8, 2026 - 11:00 a.m.

Prelude

God So Loved the World
NWPC Handbell Choir

Music by John Stainer
arr. Dean B. McIntyre

Words of Welcome

Rev. R.C. Griffin

BREATH PRAYER

Inhale: O God, you are my God...

Exhale: My soul thirsts for you...

WE BECOME AWARE OF GOD'S PRESENCE

Call to Worship

One: O come, let us worship and bow down.

Many: Let us kneel before the Lord, our Maker.

One: The hour is coming and is now here.

All: In spirit and truth, let us worship God.

*Hymn (#65)

Guide Me, O Thou Great Jehovah

WE OPEN OURSELVES TO GOD'S GRACE

*Call to Confession

Rev. Amanda Horan

***Prayer of Confession**

Lord, you know who we are. You know everything we have done.
We thirst for things that will never satisfy us.
We commit ourselves to things that will never last.
We worship things that will never bring salvation.

Sung Response (#577, sing 2x)

Lord, Have Mercy

Lord, have mercy. Lord, have mercy. Lord, have mercy. Lord, have mercy.

(Silence)

Still, you offer us the gift of living water. Still, you offer us the gift of eternal life.
Forgive us, O Lord, and give us this living water, so that we may never thirst again. Amen.

***Responsive Assurance of Pardon**

One: This is the good news of God's grace: Though we were sinners,
Christ died for us.

All: Though we were enemies of God, God loved us.

One: Once we were lost and dead—now Christ has become our life and salvation.

All: In Jesus Christ we are forgiven. Thanks be to God!

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

***Congregational Response (#425, v. 1)**

Son of God, Whose Heart Is Peace

*Son of God, whose heart is peace, Son of God, most holy,
to your presence we have come; give us now your love.*

WE HEAR GOD'S WORD TO US

Prayer for Illumination (#45, v. 1)

I to the Hills Will Lift My Eyes

*I to the hills will lift my eyes; from whence shall come my aid?
My help is from the Lord alone, who heaven and earth has made.*

First Scripture Lesson

Exodus 17:1-7

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

Anthem

Lenten Meditation

arr. Jay Althouse

Second Scripture Lesson

Psalm 63

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

Sermon

Thirsting

Rev. R.C. Griffin III



WE RESPOND TO GOD IN FAITH

***Affirmation of Faith**

from the *Confession of 1967*

God's sovereign love is a mystery beyond the reach of the human mind. Human thought ascribes to God superlatives of power, wisdom and goodness. But God reveals divine love in Jesus Christ by showing power in the form of a servant, wisdom in the folly of the cross, and goodness in receiving sinful men and women. The power of God's love in Christ to transform the world discloses that the Redeemer is the Lord and Creator who made all things to serve the purpose of God's love.

***Hymn (#696)**

O God, You Are My God Alone

Prayers of the People & the Lord's Prayer

Call to Generosity

Offertory

When I Survey the Wonderful Cross

Carlos Staszkeski

***Congregational Response (#709)**

God, We Honor You

*God, we honor you. God, we trust in you. God, we worship and adore you.
Take what we bring, offered to you. Teach us to show your abundant blessings.
God, we honor you. God, we trust in you. God, we worship and adore you.*

***Responsive Prayer of Dedication**

One: O Lord, you are our God; we are the people of your pasture,
the sheep of your hand.

All: **As you have fed us by your mercy,
may it be our daily bread to do your will;
through Jesus Christ our Lord. Amen.**

WE DEPART TO SERVE

***Hymn (#81)**

Glorious Things of Thee Are Spoken

***Charge & Benediction**

***Choral Benediction**

Whatever We Call It!

***Postlude**

"For God So Loved the World"

Anthony Giamanco

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



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news, and more!

Guide Me, O Thou Great Jehovah 65

1 Guide me, O thou great Je - ho - vah, pil - grim through this
 2 O - pen now the crys - tal foun - tain, whence the heal - ing
 3 When I tread the verge of Jor - dan, bid my anx - ious

bar - ren land. I am weak, but thou art might - y. Hold me
 stream doth flow. Let the fire and cloud - y pil - lar lead me
 fears sub - side. Death of death, and hell's de - struc - tion, land me

with thy power - ful hand. Bread of heav - en, bread of heav - en,
 all my jour - ney through. Strong de - liv - erer, strong de - liv - erer,
 safe on Ca - naan's side. Songs of prais - es, songs of prais - es

feed me till I want no more; feed me till I want no more.
 be thou still my strength and shield; be thou still my strength and shield.
 I will ev - er give to thee; I will ev - er give to thee.

Few Welsh hymns are as well known or loved as this 18th-century text that did not gain its popular tune until the early 20th century. In both its original text and in English translation, it is a stirring hymn of pilgrimage filled with vivid imagery from Hebrew Scripture.

577

Lord, Have Mercy

Ky - ri - e e - le - i - son. Ky - ri - e e - le - i - son.
 Lord, _____ have mer - cy. Lord, _____ have mer - cy.

Note: Lower voices may hum.

Ky - ri - e e - le - i - son. Ky - ri - e e - le - i - son.
 Lord, _____ have mer - cy. Lord, _____ have mer - cy.

TEXT: Trad. liturgical text
 MUSIC: Dinah Reindorf, 1987; arr. *Sing! A New Creation*, 2001
 Music © 1987 Dinah Reindorf
 Music Arr. © 2001 Faith Alive Christian Resources

KYRIE ELEISON (Reindorf)

Son of God, Whose Heart Is Peace 425

1 Son of God, whose heart is peace, Son of God, most ho - ly,
 2 Take a - way our sin - ful - ness, e - vil that im - pris - ons us;
 3 Warm our hearts to love you, Lord, you who died to save us;

to your pres - ence we have come; give us now your love.
 free us from what trou - bles us; give our souls re - lease.
 gath - er us with - in your arms, Je - sus, on this day.

Even in translation this hymn from the indigenous peoples of New Zealand conveys a stark beauty in its confident address to Christ and its prayer for release from the captivity of sin. Their traditional melody further connects us with these people on the other side of the world.

TEXT: Maori hymn; para. Shirley Lewis Murray, 1989

MUSIC: Maori melody

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TAMA NGAKAU/MARIE

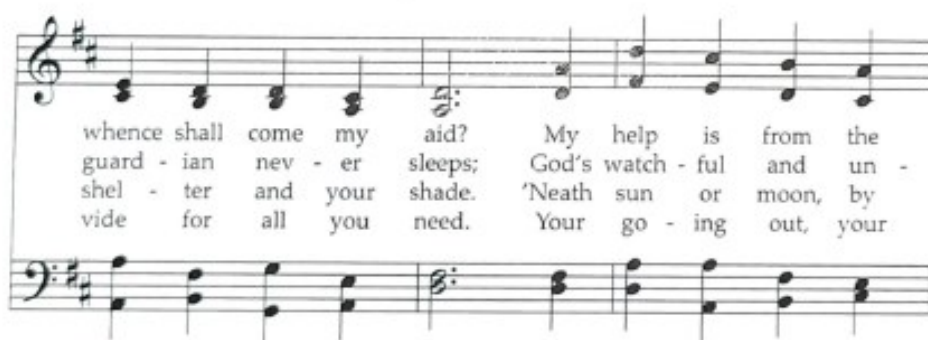
7.6.7.5

I to the Hills Will Lift My Eyes 45

(Psalm 121)



1 I to the hills will lift my eyes; from
2 God will not let your foot be moved; your
3 Your faith - ful keep - er is the Lord, your
4 From e - vil God will keep you safe, pro -



whence shall come my aid? My help is from the
guard - ian nev - er sleeps; God's watch - ful and un -
shel - ter and your shade. 'Neath sun or moon, by
vide for all you need. Your go - ing out, your



Lord a - lone, who heaven and earth has made.
slum - bering care pro - tects and safe - ly keeps.
day or night, you shall not be a - fraid.
com - ing in, God will for - ev - er lead.

Although the first stanza of this paraphrase of Psalm 121 draws heavily on 17th-century Scottish psalters, most of this version dates from the early 20th century. In its original source the tune printed here is one of twelve not assigned for use with a specific psalm.

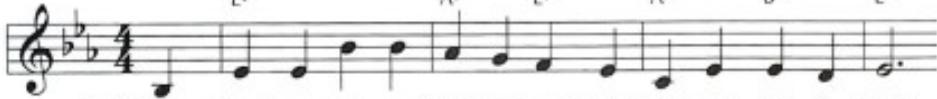
HCE: *The New Metrical Version of the Psalms*, 1909, alt.
MUSM: *Scottish Psalter*, 1615.

DUNDEE
CM
Alternate harmonization, 300

696 O God, You Are My God Alone

(Psalm 63)

Capo 1: (D) E^b (G) A^b (D) E^b (G) A^b (A) B^b (D) E^b



1 O God, you are my God a-lone, whom ea-ger-ly I seek,
 2 Your faith-ful love sur-pass-es life, e-vok-ing all my praise.
 3 Through-out the night I lie in bed and call you, Lord, to mind;

(D) E^b (F#m) Gm (G) A^b (A) B^b (Em) Fm (A) B^b (D) E^b



though long-ing fills my soul with thirst and leaves my bod-y weak.
 Through ev-ery day, to bless your name, my hands in joy I'll raise.
 in dark-est hours I med-i-tate how God, my strength, is kind.

(G) A^b (D) E^b (Em) Fm (A) B^b



Just as a dry and bar-ren land a-waits a fresh-en-ing shower,
 My deep-est needs you sat-is-fy as with a sump-tuous feast.
 Be-neath the shad-ow of your wing, I live and feel se-cure;

(D) E^b (Em) Fm (D) E^b (G) A^b (A7) B^b7 (D) E^b



I long with-in your house to see your glo-ry and your power.
 So, on my lips and in my heart, your praise has nev-er ceased.
 and dai-ly as I fol-low close, your right hand keeps me sure.

Given its wide range of references, scholars have proposed many occasions and uses for Psalm 63. Because of the imagery that opens stanza three in this paraphrase, for example, the great Reformed theologian and scholar Theodore Beza regularly recited this psalm at night.

God, We Honor You

God, we hon - or you. God, we trust in you.

God, we wor - ship and a - dore you.

Take what we bring, of - fered to you.

Teach us to show your a - bun - dant bless - ings.

Al - le - lu - ia, al - le - lu - ia,

al - le - lu - ia, a - men.

**May be sung as a canon.*

This offertory acclamation was created by a Mennonite musician and draws on the simplicity and strength of a tradition accustomed to unaccompanied singing. When sung as a canon, this acclamation simultaneously voices praises of God, prayers to God, and alleluia.

81 Glorious Things of Thee Are Spoken



1 Glo - rious things of thee are spo - ken, Zi - on, cit - y of our God.
2 Round each hab - i - ta - tion hov - ering, see the cloud and fire ap - pear
3 See, the streams of liv - ing wa - ters, spring - ing from e - ter - nal love,



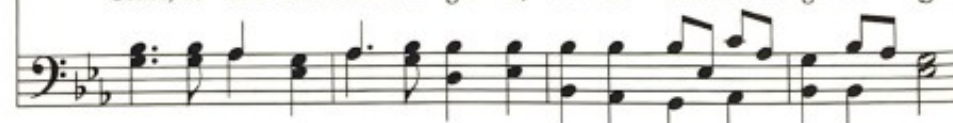
God, whose word can - not be bro - ken, formed thee for a blest a - bode.
for a glo - ry and a cov - ering, show - ing that the Lord is near.
well sup - ply thy sons and daugh - ters and all fear of want re - move.



On the rock of a - ges found - ed, what can shake thy sure re - pose?
Thus de - riv - ing from their ban - ner light by night and shade by day,
Who can faint while such a riv - er ev - er flows, their thirst to as - suage?



With sal - va - tion's walls sur - round - ed, thou may'st smile at all thy foes.
safe they feed up - on the man - na which God gives them when they pray.
Grace, so like the Lord the giv - er, nev - er fails from age to age.



The Nazi appropriation of this tune for propaganda purposes has clouded a noble piece of music first associated with this text in 1889. In a 1779 collection, the author indicated that this hymn is primarily based on Isaiah 33:20–21 with allusions to several other passages.