

Christ the King

November 23, 2025

Worship 10:00 A.M.

Celebrating the Risen Christ through Acts of Love, Care and Justice

Our worship today is different. We have been on a journey these past twelve months traveling through the Christian church year. We followed in the steps of Jesus as he was born in a stable, as he walked the dusty hillsides of Galilee, opened the blind eyes and made the lame to walk again; as he taught the multitudes and the twelve disciples, as he was crucified and rose again. We celebrated the coming of the Holy Spirit at Pentecost, reflected on the mission of the Church and what it means for us to be disciples of Jesus.

Today is the last Sunday of that journey for this year. Next Sunday, we start the season of Advent as we once again begin that journey to remind ourselves who we are and whose we are. We do so knowing the kingdom of God that Jesus brought is a present reality in our lives. And yet we also know that there is a future kingdom over which God will reign in Jesus Christ, a kingdom in which the world will once again fully reflect its Creator.

The liturgical calendar began to be developed around the 4th century A.D., with the calendar as we know it today being completed during the Medieval Ages. After the Reformation in the 16th century, the saints' days were reduced and a celebration of the Reformation was added. There have been only minimal changes to the liturgical calendar between the Reformation and today.

On this Christ the King Sunday, we celebrate Jesus as past, present, and future King over all the earth, at the same time that we express our hope and our faith in that coming Kingdom.

Prelude

Let All Mortal Flesh Keep Silence

David Schack

TOLLING THE WORSHIP HOUR

CALL TO WORSHIP

We are people of seasons. Advent longing, Christmas breakthrough,
Springtime awakenings, summer heat,

Epiphany embodiment of holy presence.

We are people of seasons.

The suffering of Lent to the new life of Easter.

Autumn harvest to winter cold

Pentecost fire, wind and holy breath.

We are people of seasons.

GATHERING HYMN

Now the Feast and Celebration



Now the feast and cel - e - bra - tion, all of cre - a - tion



sings for joy to the God of life and love and free-dom;



praise and glo - ry for - ev - er - more!



1 Now is the feast of the Lamb once slain, whose blood has



freed and u - nit-ed us to be one great peo-ple of God.



2 Pow - er and rich-es, wis-dom and might, all hon - or and



glo - ry to Christ for - ev - er.



3 For God has come to dwell with us, to make us peo-ple of



God; to make all things new.

Text and music: Marty Haugen, b. 1950
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GREETING

The grace of our ✝ Lord Jesus Christ, the love of God, and the communion of the Holy Spirit be with you all.

And also with you.

PRAYER OF THE DAY

Let us pray...O God, our true life,
to serve you is freedom, and to know you is unending joy. We worship you, we glorify you, we give thanks to you for your great glory. Abide with us, reign in us, and make this world into a fit habitation for your divine majesty, through Jesus Christ, our Savior and Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever. Amen.

The Journey through Word, Meal, and Song

ADVENT

We begin our journey once more around the great circle of the Christian year. The season of Advent, which is from the Latin word meaning “coming” marks the beginning of the church year. The Christian Church has observed a season of preparation before Christmas since the time of Bishop Perpetuus of Tours in 490 A.D.

Advent is a joyful season. It is also a time of hope amid crisis, light in deep darkness, a growing season of expectation and a growing trust in the promises of God. The royal color of blue is used during Advent signifying the hope we have in the Messiah who has come and will come again.

We walk through this season of four Sundays hearing again the promises of the prophets. We experience the breathless waiting of the Israelites hoping for the Messiah. We sing, “O Come, O Come Emmanuel,” with longing, not because we seek the Messiah yet to come into the world, but because Jesus has come and we long for Him to come again. The quiet pace of Advent is in direct contrast to the bustling commercialism of the secular holidays.

And so we begin our new year in Advent, reminding ourselves that in the midst of the worldliness of our lives, we need to renew our relationship to this King who has come.

READING

Isaiah 9: 1-7

¹ But there will be no gloom for those who were in anguish. In the former time he brought into contempt the land of Zebulun and the land of Naphtali, but in the latter time he will make glorious the way of the sea, the land beyond the Jordan, Galilee of the nations.

² The people who walked in darkness have seen a great light; those who lived in a land of deep darkness—on them light has shined. ³ You have multiplied exultation; you have increased its joy; they rejoice before you as with joy at the harvest, as people exult when dividing plunder.

⁴ For the yoke of their burden and the bar across their shoulders, the rod of their

oppressor, you have broken as on the day of Midian. ⁵ For all the boots of the tramping warriors and all the garments rolled in blood shall be burned as fuel for the fire.

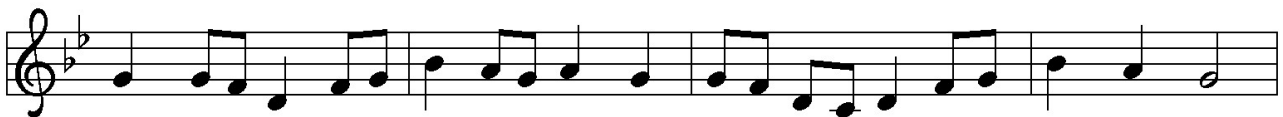
⁶ For a child has been born for us, a son given to us; authority rests upon his shoulders, and he is named Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace. ⁷ Great will be his authority, and there shall be endless peace for the throne of David and his kingdom. He will establish and uphold it with justice and with righteousness from this time onward and forevermore. The zeal of the LORD of hosts will do this.

HYMN

Come, Thou Long-Expected Jesus



1 Come, thou long-ex - spect-ed Je - sus, born to set thy peo-ple free;
2 Born thy peo-ple to de - liv - er, born a child, and yet a king;



from our fears and sins re - lease us; let us find our rest in thee.
born to reign in us for - ev - er, now thy gra - cious king-dom bring.



Is - rael's strength and con - so - la - tion, hope of all the earth thou art,
By thine own e - ter - nal Spir-it rule in all our hearts a - lone;



dear de - sire of ev - 'ry na - tion, joy of ev - 'ry long-ing heart.
by thine all - suf - fi - cient mer - it raise us to thy glo - rious throne.

CHRISTMAS

The second season of the church year is Christmas—the celebration of Jesus’ birth, when God became a human being, born of the virgin Mary in the little town of Bethlehem. The word “Christmas” is from the Old English word meaning “Mass of Christ.” The Christmas season lasts for only 12 days—ending the day before Epiphany.

The color of the Christmas season is white, symbolizing the purity of Jesus and our joy at His birth. Christmas Day is both the culmination of the waiting of the Advent season, and the beginning of the twelve days of celebration as we rejoice in the gift of our Savior and the daily rebirth of His grace in our own lives.

READING

Luke 2:1-7

¹ In those days a decree went out from Caesar Augustus that all the world should be registered. ² This was the first registration and was taken while Quirinius was governor of Syria.

³ **All went to their own towns to be registered.**

⁴ Joseph also went from the town of Nazareth in Galilee to Judea, to the city of David called Bethlehem, because he was descended from the house and family of David.

⁵ **He went to be registered with Mary, to whom he was engaged and who was expecting a child.**

⁶ While they were there, the time came for her to deliver her child.

⁷ **And she gave birth to her firstborn son and wrapped him in bands of cloth and laid him in a manger, because there was no place in the guest room.**

CHRISTMAS CONFESSION AND FORGIVENESS

God, your Word in the Christ Child brings us gladness, grief, and joy. Gladness because you left the splendor of Heaven’s glory to come to a dark and cold world to bring the light and warmth of your kingdom to a world so in need of your love, peace and joy.

Grief because you came into our world, yet we claim there is no room for you in our lives. Still today, people turn you away and turn away from you. I turn from you. Sin still scars your creation and the hearts of your own people.

Jesus, you are joy because you offer perfect forgiveness and full cleansing to all who acknowledge their need of you.

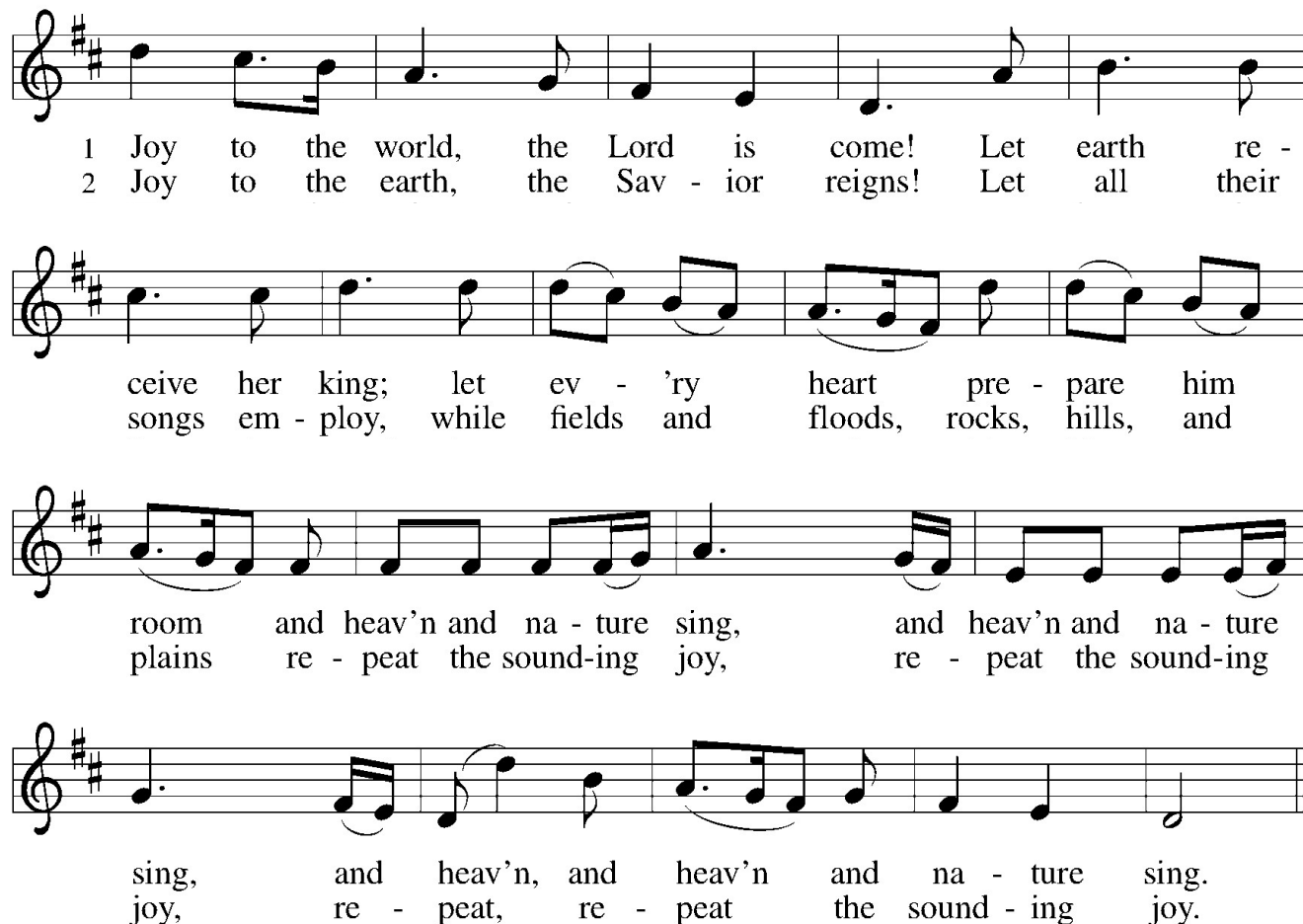
Cleanse my heart today, Lord Jesus, so that I may welcome you as I long to, certain that I am also welcomed by you.

Silence for reflection

Rejoice with the angels in heaven: “Do not be afraid! I bring you good news of great joy for all people! The Savior has been born for you and for me. Jesus has forgiven our sins and remembers them no more. Be at peace with yourself, with God, and with one another!
Amen!

HYMN

Joy to the World



1 Joy to the world, the Lord is come! Let earth re -
 2 Joy to the earth, the Sav - ior reigns! Let all their
 ceive her king; let ev - 'ry heart pre - pare him
 songs em - ploy, while fields and floods, rocks, hills, and
 room and heav'n and na - ture sing, and heav'n and na - ture
 plains re - peat the sound-ing joy, re - peat the sound-ing
 sing, and heav'n, and heav'n and na - ture sing.
 joy, re - peat, re - peat the sound - ing joy.

Text: Isaac Watts, 1674–1748

Music: ANTIOCH, English melody, 18th cent.; arr. Lowell Mason, 1792–1872

EPIPHANY

Epiphany means “to make known.” During the season of Epiphany we remember the ways and events through which God was revealed through Jesus Christ. In Epiphany we celebrate how the Wise Men or Magi who brought gifts to the infant Jesus were the first Gentiles (non-Jews) to acknowledge Jesus as “King” and so were the first to “show” or “reveal” Jesus to a wider world as the promised Messiah.

This act of worship by the Magi, which corresponded to Simeon’s blessing that this child Jesus would be a light for revelation to the Gentiles (Luke 2:32), was one of the first indications that Jesus came for all people, of all nations, of all races, and that the work of God in the world would not be limited.

The season of Epiphany begins with the celebrating of the Magi. The Sunday after the Epiphany celebrates Jesus' baptism and the season of Epiphany ends with the Transfiguration of our Lord—the Sunday before Ash Wednesday. Epiphany can last anywhere from four to eight weeks, depending on the date of Easter.

The color of the day of Epiphany, for Jesus' baptism, and the Transfiguration is white; the color for the remaining Sundays of Epiphany is green, symbolizing spiritual growth and renewal.

READING

Matthew 2:1-12

¹ In the time of King Herod, after Jesus was born in Bethlehem of Judea, magi from the east came to Jerusalem, ² asking, "Where is the child who has been born king of the Jews? For we observed his star in the east and have come to pay him homage."

³ When King Herod heard this, he was frightened, and all Jerusalem with him,

⁴ and calling together all the chief priests and scribes of the people, he inquired of them where the Messiah was to be born.

⁵ They told him, "In Bethlehem of Judea, for so it has been written by the prophet:

⁶ 'And you, Bethlehem, in the land of Judah, are by no means least among the rulers of Judah, for from you shall come a ruler who is to shepherd my people Israel.' "

⁷ Then Herod secretly called for the magi and learned from them the exact time when the star had appeared. ⁸ Then he sent them to Bethlehem, saying, "Go and search diligently for the child, and when you have found him, bring me word so that I may also go and pay him homage."

⁹ When they had heard the king, they set out, and there, ahead of them, went the star that they had seen in the east, until it stopped over the place where the child was. ¹⁰ When they saw that the star had stopped, they were overwhelmed with joy. ¹¹ On entering the house, they saw the child with Mary his mother, and they knelt down and paid him homage. Then, opening their treasure chests, they offered him gifts of gold, frankincense, and myrrh. ¹² And having been warned in a dream not to return to Herod, they left for their own country by another road.

LENT

With the ashes on our foreheads from the service of Ash Wednesday, we see the sanctuary colors for Lent are a somber purple. Throughout the six weeks of Lent, we walk the length of Jesus' three years of ministry. In Lent we re-learn the faces and names of people who, like you and me, were sometimes faithful and sometimes selfish; people who heard the good news and responded and others who laughed and scorned. Lent is a sacred time which calls us to stop and take a deep look at our own life and to humble ourselves before God who says to us, "though your sins are like scarlet, they shall be white as snow; though they are red as crimson, they shall be like wool. If you are willing to obey, you shall eat the good things of the earth." (Isaiah 1: 18-19)

The season of Lent culminates with Holy Week or Passion Week, from the Latin word that means "to suffer." Starting with Palm Sunday and the joyful entry of Jesus into Jerusalem, it ends with that very same crowd yelling "Crucify Him!" on Good Friday. On Maundy Thursday we remember the night in which Jesus was betrayed and the night He celebrated the Passover meal with His disciples; a meal that has become central in Christian worship services known as The Last Supper or Holy Communion. Maundy is from the Latin word "mandatum" which means commandment. We remember the new commandment that Jesus gave His disciples the night He washed His disciples' feet, "to love one another as I have loved you."

PEACE

The peace of Christ be with you always.

And also with you.

We share the peace of Christ with one another.

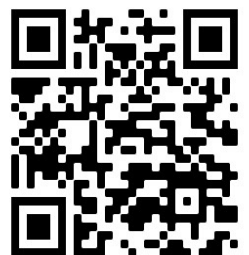
GATHERING OF GIFTS

God, Who Stretched the Spangled Heavens David Cherwien

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Thank you!



OFFERTORY PRAYER

Let us pray...God of healing and hope,

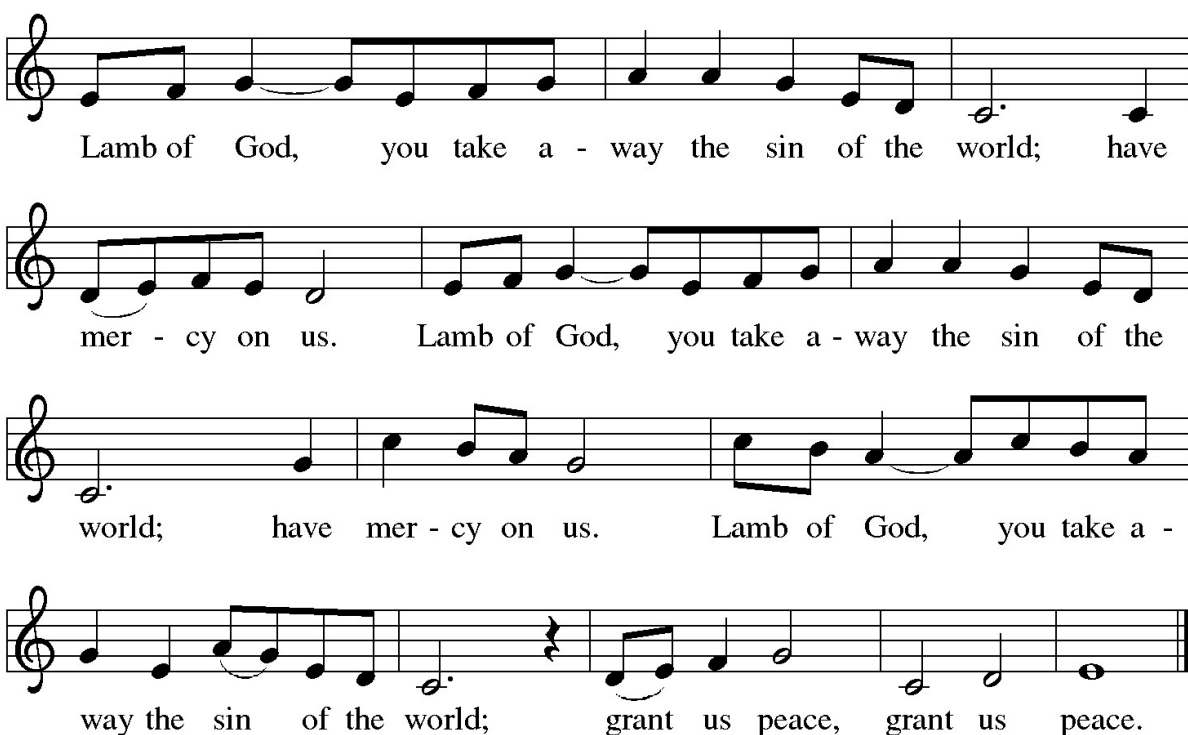
you bless those who are hungry, promising to fill them with good things. Fulfill that promise through us and these your gifts. Nourish us with the abundance of your feast and unite us into the blessed body of Jesus Christ our Savior, now and forever. Amen.

CELEBRATION OF HOLY COMMUNION / EUCHARISTIC PRAYER

THE LORD'S PRAYER (modern text)

Our Father in heaven, hallowed be your name, your kingdom come, your will be done, on earth as in heaven. Give us today our daily bread. Forgive us our sins as we forgive those who sin against us. Save us from the time of trial and deliver us from evil. For the kingdom, the power, and the glory are yours, now and forever. Amen.

LAMB OF GOD



Lamb of God, you take a - way the sin of the world; have

mer - cy on us. Lamb of God, you take a - way the sin of the

world; have mer - cy on us. Lamb of God, you take a -

way the sin of the world; grant us peace, grant us peace.

COMMUNION HYMN

Let All Mortal Flesh Keep Silence



- 1 Let all mor - tal flesh keep si - lence, and with fear and trem - bling stand;
- 2 King of kings, yet born of Mar - y, as of old on earth he stood,
- 3 Rank on rank the host of heav - en spreads its van-guard on the way;
- 4 At his feet the six - winged ser - aph, cher - u - bim with sleep - less eye,



pon - der noth - ing earth - ly - mind - ed, for with bless - ing in his hand
Lord of lords in hu - man ves - ture, in the bod - y and the blood,
as the Light of light, de - scend - ing from the realms of end - less day,
veil their fac - es to the pres - ence, as with cease - less voice they cry:



Christ our God to earth de - scend - ing comes full hom-age to de - mand.
he will give to all the faith - ful his own self for heav'n - ly food.
comes, the pow'rs of hell to van - quish, as the dark-ness clears a - way.
"Al - le - lu - ia! Al - le - lu - ia! Al - le - lu - ia, Lord Most High!"

Text: Liturgy of St. James; tr. Gerard Moultrie, 1829–1885, alt.

Music: PICARDY, French folk tune, 17th cent.

TABLE BLESSING

The Body and Blood of our Lord Jesus Christ, strengthen you and keep you in his grace.
Amen.

PRAYER AFTER COMMUNION

Let us pray...God of field and flower, wheat and grape,
you have nourished us with the bread of heaven that gives life to the world. Strength-
ened by the body and blood of your Son, send us out to gather your good gifts for all who
hunger and thirst, and embolden us to love and serve in Christ's name. Amen.

EASTER

Sunday morning dawns and Mary Magdalene weeps at the tomb until she is told the Good News. “Jesus is not dead! He has risen!” And that call echoes throughout the centuries as Christians around the world joyfully cry out, “Christ is Risen!”

He is Risen Indeed! Alleluia!

Easter lilies adorn the sanctuary and the colors change to a golden brightness to portray the holiness of our Risen Savior. There is no joy compared to an Easter Sunday after the solemn weeks of Lent. Three days before, we buried our beloved Jesus. Today, He lives! We wept with Mary on the day Jesus was crucified, and on Easter we are awed by the greatest news that Jesus lives.

The 50 days of Easter ring joyfully with new life and new hope that the Risen Savior brings to us, to our world, and to all people who open their hearts to Him. We listen in on the conversations of the disciples as they struggle to wrap their hearts and minds around this news. We watch as those who had previously persecuted the people of God now fall on their knees in awe and wonder. We experience for ourselves in this season a renewed sense of freedom and joy, power, strength and life that is our heritage as the people of God.

READING

Matthew 28:1-10

¹ After the Sabbath, as the first day of the week was dawning, Mary Magdalene and the other Mary went to see the tomb.

² And suddenly there was a great earthquake, for an angel of the Lord, descending from heaven, came and rolled back the stone and sat on it. ³ His appearance was like lightning and his clothing white as snow.

⁴ For fear of him the guards shook and became like dead men. ⁵ But the angel said to the women, “Do not be afraid, for I know that you are looking for Jesus who was crucified. ⁶ He is not here, for he has been raised, as he said. Come, see the

place where he lay. ⁷ Then go quickly and tell his disciples, ‘He has been raised from the dead, and indeed he is going ahead of you to Galilee; there you will see him.’ This is my message for you.” ⁸ So they left the tomb quickly with fear and great joy and ran to tell his disciples. ⁹ Suddenly Jesus met them and said, “Greetings!” And they came to him, took hold of his feet, and worshiped him. ¹⁰ Then Jesus said to them, “Do not be afraid; go and tell my brothers and sisters to go to Galilee; there they will see me.”

HYMN

Jesus Christ Is Risen Today



1 Je - sus Christ is ris'n to - day, Al - le - lu - ia!
 2 Hymns of praise then let us sing, Al - le - lu - ia!

our tri - um - phant ho - ly day, Al - le - lu - ia!
 un - to Christ, our heav'n - ly king, Al - le - lu - ia!

who did once up - on the cross, Al - le - lu - ia!
 who en - dured the cross and grave, Al - le - lu - ia!

suf - fer to re - deem our loss. Al - le - lu - ia!
 sin - ners to re - deem and save. Al - le - lu - ia!

Text: Latin carol, 14th cent., sts. 1–3; tr. J. Walsh, *Lyra Davidica*, 1708, alt.; Charles Wesley, 1707–1788, st. 4
 Music: EASTER HYMN, J. Walsh, *Lyra Davidica*, 1708

PENTECOST

The Red of flames is the sanctuary color of Pentecost as we remember the great rushing wind and the dancing flames like fire, and the words of Jesus, baptizing his disciples with the Holy Fire of the Spirit.

READING Acts 2:1-11

¹When the day of Pentecost had come, they were all together in one place. ²And suddenly from heaven there came a sound like the rush of a violent wind, and it filled the entire house where they were sitting.

(pulpit side) ³Divided tongues, as of fire, appeared among them, and a tongue rested on each of them.

(piano side) ⁴All of them were filled with the Holy Spirit and began to speak in other languages, as the Spirit gave them ability.

⁵Now there were devout Jews from every nation under heaven living in Jerusalem.

(pulpit side) ⁶And at this sound the crowd gathered and was bewildered, because each one heard them speaking in the native language of each.

(piano side) ⁷Amazed and astonished, they asked, "Are not all these who are speaking Galileans? ⁸And how is it that we hear, each of us, in our own native language?

⁹Parthians, Medes, Elamites, and residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, ¹⁰Phrygia and Pamphylia, Egypt and the parts of Libya belonging to Cyrene, and visitors from Rome, both Jews and proselytes, ¹¹Cretans and Arabs —

(ALL) in our own languages we hear them speaking about God's deeds of power."

We believe in one God, the Father, the Almighty, maker of heaven and earth, of all that is, seen and unseen.

We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God, begotten, not made, of one Being with the Father; through him all things were made. For us and for our salvation he came down from heaven, was incarnate of the Holy Spirit and the virgin Mary and became truly human. For our sake he was crucified under Pontius Pilate; he suffered death and was buried. On the third day he rose again in accordance with the scriptures; he ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead, and his kingdom will have no end.

We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father, who with the Father and the Son is worshiped and glorified, who has spoken through the prophets. We believe in one holy catholic and apostolic church. We acknowledge one baptism for the forgiveness of sins. We look for the resurrection of the dead, and the life of the world to come. Amen.

ORDINARY TIME

The season of Pentecost, or Ordinary Time in the church year includes the Sundays between the Day of Pentecost and Christ the King Sunday. This time includes the festivals of Holy Trinity Sunday, Reformation, and All Saints Day. The book of Acts and the Epistles (Letters) to the early churches give us a clear picture of ordinary people going about ordinary lives, but doing extraordinary things that built the Kingdom of God. The Church was growing by leaps and bounds, both the individuals within it and the worldwide Church. So we use the color of Green to depict this growing time and pray for the same

(continued...)

thing within our ordinary lives. We hear again the Good News, we are instructed in the ways of the world and the Kingdom, and we are shown the vision of the Church and our responsibility within it. As followers of Jesus Christ, we await His Second Coming, when He comes as Christ the King.

PRAYERS OF THE PEOPLE

HYMN

Let All Things Now Living



1 Let all things now liv - ing a song of thanks - giv - ing to
2 God rules all the forc - es: the stars in their cours-es and

God the cre - a - tor tri - um - phant - ly raise,
sun in its or - bit o - be - dient - ly shine;

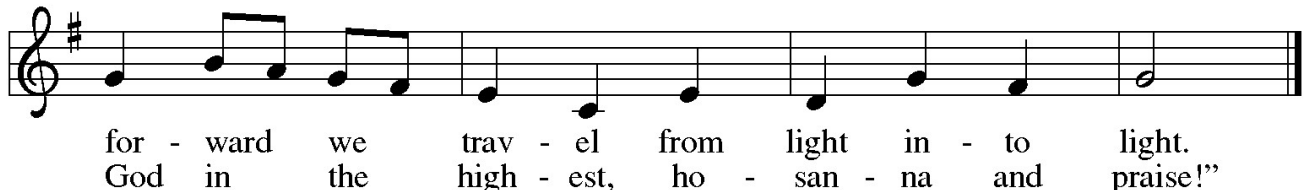
who fash - ioned and made us, pro - tect - ed and stayed us, who
the hills and the moun - tains, the riv - ers and foun - tains, the

still guides us on to the end of our days.
deeps of the o - cean pro - claim God di - vine.

God's ban - ners are o'er us, God's light goes be -
We too should be voic - ing our love and re -

fore us, a pil - lar of fire shin - ing forth in the night,
joic - ing; with glad ad - o - ra - tion a song let us raise

till shad - ows have van - ished and dark - ness is ban - ished, as
till all things now liv - ing u - nite in thanks - giv - ing: "To



Text: Katherine K. Davis, 1892–1980, alt.
Music: THE ASH GROVE, Welsh folk tune
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CHRIST THE KING

Let us pray,...Lord, on this Christ the King Sunday,
we are reminded that you journey with us through every season of our earthly life.
There is no greater way to spend our life than serving you. May you bless us to do your
work in this world through a Spirit-filled life of growth and fulfillment until you come
again in your glory. Amen.

Almighty God, Father, ✝ Son, and Holy Spirit, bless you now and forever.
Amen.

HYMN

Crown Him, With Many Crowns



1 Crown him with man - y crowns, the Lamb up - on his throne;
5 Crown him the Lord of years, the po - ten - tate of time,



hark, how the heav'n-ly an - them drowns all mu - sic but its own.
cre - a - tor of the roll - ing spheres, in - ef - fab - ly sub - lime.



A - wake, my soul, and sing of him who died for thee,
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.
thy praise and glo - ry shall not fail through-out e - ter - ni - ty.

Text: Matthew Bridges, 1800–1894, sts. 1–3, 5; Godfrey Thring, 1823–1903, st. 4
Music: DIADEMATA, George J. Elvey, 1816–1893

DISMISSAL

Go in peace. Share the harvest.

Thanks be to God.

POSTLUDE

All Hail the Power of Jesus Name

Jean Langlais

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Director of Children's Ministry and Education [Ext 116]

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