



NORTHMINSTER

Presbyterian Church

4th Sunday of Easter

April 25, 2021

10:30am

GATHERING

Welcome

The grace of our Lord Jesus Christ be with you all. **And also with you.**

Call to Worship — based on Romans 6

Christ is risen from the dead.

Alleluia! Alleluia!

We know that since Christ
was raised from the dead,

he cannot die again.

Death no longer has mastery over him.

The death he died,
he died to sin once for all.

But the life he lives,

he lives to God.

So let us tune our hearts to sing God's praise.

We worship God today, singing Alleluia!

Prelude

Crown Him with Many Crowns
NPC Bell Choir

arr. Lloyd Larson

Morning Prayer



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



Al - le - lu - ia! his the tri - umph, his the vic - to - ry a - lone!
Al - le - lu - ia! he is near us; faith be - lieves nor ques - tions how.
Al - le - lu - ia! here the sin - ful flee to you from day to day.
Al - le - lu - ia! born of Mar - y, earth your foot - stool, heaven your throne.



Hark! the songs of peace - ful Zi - on thun - der like a might - y flood:
Though the cloud from sight re - ceived him, when the for - ty days were o'er,
In - ter - ces - sor, friend of sin - ners, earth's re - deem - er, hear our plea
As with - in the veil you en - tered, robed in flesh, our great high priest;



"Je - sus out of ev - ery na - tion has re - deemed us by his blood."
shall our hearts for - get his prom - ise: "I am with you ev - er - more"?
where the songs of all the sin - less sweep a - cross the crys - tal sea.
here on earth both priest and vic - tim in the eu - cha - ris - tic feast.

CONFESSING

Call to Confession

Prayers of Confession

**Lord of Easter, to you we turn once again.
Bring new life where we are worn and tired;
new love where we have turned hard-hearted;
forgiveness where we feel hurt and where we have wounded ...**

[silence]

To all and to each, on his community and on his friends,
where regret is real, Jesus pronounces his pardon
and grants us the right to begin again.

**Thanks be to God!
Amen.**

Assurance of Forgiveness

Scripture Reading

Psalm 23

Response to Forgiveness #243

Be Not Afraid



Be not a - afraid; sing out for joy! Christ is ris - en, al - le - lu - ia!



Be not a - afraid; sing out for joy! Christ is ris - en, al - le - lu - ia!

Signs of Peace

LISTENING

Prayers of the People

Hymn #254

That Easter Day with Joy Was Bright

That Eas - ter day with joy was bright; the sun shone out with fair - er
 He bade them see his hands, his side, where yet the glo - rious wounds a -
 From ev - ery weap - on death can wield, your own re - deemed for - ev - er

light when, to their long - ing eyes re - stored, the a - pos - tles saw their ris - en Lord.
 bide, the to - kens true which made it plain their Lord in - deed was risen a - gain.
 shield; O Lord of all, with us a - bide in this our joy - ful Eas - ter - tide.

Scripture Reading

1 John 3:16-24

Interlude

Spirit of God, Descend Upon My Heart
Pat McCall, violin

arr. Don Whitman

Scripture Reading

John 10:11-18

Sermon

Down and Up for our Ups and Downs

*Hymn #263

All Hail the Power of Jesus' Name

All hail the power of Je - sus' name! Let an - gels pros - trate fall;
 Ye cho - sen seed of Is - rael's race, ye ran - somed from the fall,
 Let ev - ery kin - dred, ev - ery tribe on this ter - res - trial ball
 O that with yon - der sa - cred throng we at his feet may fall!

5
 bring forth the roy - al di - a - dem, and crown him Lord of all!
 hail him who saves you by his grace, and crown him Lord of all!
 to him all maj - es - ty as - cribe, and crown him Lord of all!
 We'll join the ev - er - last - ing song, and crown him Lord of all!

11
 Bring forth the roy - al di - a - dem, and crown him Lord of all!
 Hail him who saves you by his grace and crown him Lord of all!
 To him all maj - es - ty as - cribe, and crown him Lord of all!
 We'll join the ev - er - last - ing song, and crown him Lord of all!

SENDING

Affirmation of Faith

Presbyterian Brief Statement of Faith

In life and in death we belong to God. Through the grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Spirit, we trust in the one triune God, the Holy One of Israel, whom alone we worship and serve.

(over)

We trust in God, whom Jesus called Abba, Father. In sovereign love God created the world good and makes everyone equally in God's image, male and female, of every race and people, to live as one community. But we rebel against God; we hide from our Creator. Ignoring God's commandments, we violate the image of God in others and ourselves, accept lies as truth, exploit neighbor and nature, and threaten death to the planet entrusted to our care. We deserve God's condemnation. Yet God acts with justice and mercy to redeem creation. In everlasting love, the God of Abraham and Sarah chose a covenant people to bless all families of the earth. Hearing their cry, God delivered the children of Israel from the house of bondage. Loving us still, God makes us heirs with Christ of the covenant. Like a mother who will not forsake her nursing child, like a father who runs to welcome the prodigal home, God is faithful still.

*Benediction

*Response

Northumbria Community

May the peace of the Lord Christ go with you, wherever he may send you. May he guide you through the wilderness, protect you through the storm. May he bring you home rejoicing at the wonders he has shown you. May he bring you home rejoicing, once again into our doors.

Postlude

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Information & Announcements

Welcome to our guests!

Whether you are sharing in the worship of God with us for the first time, visiting with family or friends, or returning for a visit to your home church, we welcome you today in the name of Jesus. Please share some contact information with us so we can follow up with you and make a place for you in our weekly fellowship. You may email our church office at admin@northminstermacon.org or by scanning the QR code to the right.



Pastoral Care

Pastor Ralph welcomes and encourages opportunities to share in fellowship, pastoral conversation, and spiritual discernment. He keeps office hours most mornings at the church, but is always available by appointment. You are always welcome to call or text at 478-250-3355 or to reach out by email: pastorhawkins@northminstermacon.org

Lectionary Readings

April 25, 4th Sunday of Easter – Acts 4:5-12; Psalm 23; 1 John 3:16-24; John 10:11-18

May 2, 5th Sunday of Easter – Acts 8:26-40; Psalm 22:25-31; 1 John 4:7-21; John 15:1-8

PRAYER CONCERNS

If you have a need or a request for prayer, please contact the church office.

Current Member Concerns: Ann R. Smith; Karen Jones; Jewel James; Ann Hall; Jane Ebey; John Hurst; Jon Geerlings;

Kathy Wheeler; Fran Mayhew; Betty Barlow; Suzann Smith; Jack Gleaton; Donna Shuford; Frank Clark

Current Friends and Family Concerns: Margaret Yawn; Donna Carole Kitchens; Nelda Crow

Military Personnel Prayer List: Austin Riley; James C Watwood; Joshua Sulkers; Isaac Falkenstine

NORTHMINSTER PRESBYTERIAN CHURCH

Our calling at Northminster is to make disciples, to grow in faith together, and to serve others in Christ.

CONGREGATION: Ministers of the Good News

SESSION of Ruling Elders: Kari Alderman; Emily Brown; Lynn Denny; Roland Hill; Jan Hirsh; Beau Kitchens;

Melissa McDougald; Charlotte Nolan; Sandra Ridgeway; Minor Vernon

RALPH HAWKINS, Pastor and Teaching Elder PAUL EVANS, Parish Associate SANDRA SMITH, Music Director

KAREN JONES, Clerk of Session BENJAMIN GAIL, Sexton JENNIFER WHITEHEAD, Ministry Assistant

Office hours this week: Monday - Friday 8:00-1:00

Roman Catholic cemeteries are easily recognized by crosses, crucifixes and reference to purgatory and prayers for the dead; Protestant cemeteries by the frequency of Scripture passages in the epitaphs, and expressions of hope and joy in prospect of the immediate transition of the pious dead to the presence of Christ. The [ancient] catacombs have a character of their own, which distinguishes them from Roman Catholic as well as Protestant cemeteries.

Their most characteristic symbols and pictures are the Good Shepherd, the Fish, and the Vine. These symbols almost wholly disappeared after the fourth century, but to the mind of the early Christians they vividly expressed, in childlike simplicity, what is essential to Christians of all creeds, the idea of Christ and his salvation, as the only comfort in life and in death. The Shepherd, whether from the Sabine or the Galilean hills, suggested the recovery of the lost sheep, the tender care and protection, the green pasture and fresh fountain, the sacrifice of life: in a word, the whole picture of a Savior.

Paul Schaff, *The History of the Christian Church*, 1859



“As long as it’s woolly I don’t ask questions.”

compiled by RWH for Northminster Macon — week of 2021-04-25 — Easter 4

Monday Morning

I am the good shepherd. The good shepherd lays down his life for the sheep ... For this reason the Father loves me, because I lay down my life in order to take it up again. No one takes it from me, but I lay it down of my own accord. I have power to lay it down, and I have power to take it up again.

Jesus, in John 10



“Jesus the Good Shepherd” by Bernardo Ramonfaur

The Church, living under the authority of Scripture, is not a snowman in grave danger of melting away because of the burning rays of a hot secular sun that is beating down upon it. Rather, it is the flock of God, saved by the Divine Shepherd who safely leads his sheep through angry waters to quiet inlets where the sheep can drink and be renewed to go in and out as they live their lives and fulfill their ministries having received amazing grace sufficient to overcome 'many dangers, toils and snares.'

May it so be with us, today.

Kenneth Bailey — missionary, New Testament scholar
from a final lecture, Jan 2015

O God of all power,
Who hast called from death
the great Pastor of the sheep, our Lord Jesus,
comfort and defend the flock which He hath redeemed by the
blood of the eternal testament; increase the number of true
preachers; mitigate and lighten the hearts of the ignorant; relieve
the pains of such as be afflicted, but especially of those that
suffer for the testimony of the Truth, by the power of our Lord
Jesus Christ. Amen.

John Knox (1514–72)

And what about us, who have inherited the great new name, in being called after Christ—us who are "the holy people, the royal priesthood, the people set apart, "especially chosen, "eager for good and saving works," disciples of the gentle and kindly Christ, who "bore our weaknesses" and humbled himself so far as to share in the mixture of our nature, who "became poor for our sakes" in this flesh and "this earthly tent," and suffered pain and weakness for us, so that we might be rich in divinity? What about us, who have received such a great example of tenderness and compassion? How shall we think about these people, and what shall we do? Shall we simply overlook them? Walk past them? Leave them for dead, as something loathsome, something more detestable than snakes and wild animals? Surely not, my brothers and sisters! This is not the way for us, nursed as we are by Christ, the Good Shepherd, who brings back the one gone astray, seeks out the lost, strengthens the weak, this is not the way of human nature, which lays compassion on us as a law, even as we learn reverence and humanity from our common weakness.

excerpt from an ancient sermon "On the Love of the Poor"
by Gregory Nazianzus (329-390)

Lo, the Good Shepherd for the sheep is offered;
the slave hath sinned, and the Son hath suffered;
for our atonement, while we nothing heeded,
God interceded.

Ah, holy Jesus, how hast thou offended,
that we to judge thee have in hate pretended?
By foes derided, by thine own rejected,
O most afflicted!

Who was the guilty? Who brought this upon thee?
Alas, my treason, Jesus, hath undone thee.
'Twas I, Lord Jesus, I it was denied thee;
I crucified thee.

For me, kind Jesus, was thine incarnation,
thy mortal sorrow, and thy life's oblation,
thy death of anguish and thy bitter passion,
for my salvation.

Therefore, kind Jesus, since I cannot pay thee,
I do adore thee, and will ever pray thee,
think on thy pity and thy love unswerving,
not my deserving.

Johann Heermann (1585-1647)

Johann Heermann's own suffering and family tragedy led him to meditate on Christ's undeserved suffering. The only surviving child of a poor furrier and his wife, Heermann fulfilled his mother's vow at his birth that, if he lived, he would become a pastor. Initially a teacher, Heermann became a minister in the Lutheran Church in Koben in 1611 but had to stop preaching in 1634 due to a severe throat infection. He retired in 1638. Much of his ministry took place during the Thirty Years' War. At times he had to flee for his life and on several occasions lost all his possessions. Although Heermann wrote many of his hymns and poems during these devastating times, his personal faith and trust in God continued to be reflected in his lyrics. He is judged to be the finest hymn writer in the era between Martin Luther and Paul Gerhardt, one whose work marks a transition from the objective hymns of the Reformation to the more subjective hymns of the seventeenth century.

