



**Fairmont Presbyterian Church
Kettering, Ohio
November 20, 2022**

FAIRMONT PRESBYTERIAN CHURCH

Order of Service for the Worship of God

Fairmont Presbyterian Church nurtures and guides people to live inspired lives.

November 20, 2022
10:30am
Christ the King Sunday

Welcome and Announcements

Rev. Brian Maguire

Prelude

Now Thank We All Our God

Piet Post

Call to Worship (Psalm 93)

Leader: The Lord is sovereign, robed in majesty; the Lord is girded with strength.

People: **The Lord has established the world; it shall never be moved; your throne is established from old; you are from everlasting.**

Leader: The floods have lifted up, O Lord, the floods have lifted up their voice; the floods lift up their roaring.

People: **More majestic than the thunders of mighty waters, more majestic than the waves of the sea, majestic on high is the Lord!**

Leader: Your decrees are very sure; holiness befits your house, O Lord, forevermore. Come let us worship our Lord.

Hymn 363

Rejoice, the Lord Is King!

Darwall's 148th

1 Rejoice, the Lord is King!
Your Lord and King adore!
Rejoice, give thanks, and sing,
and triumph evermore.
Lift up your heart; lift up your voice!
Rejoice, again I say, rejoice!

2 Our Savior, Jesus, reigns,
the God of truth and love;
when he had purged our stains,
he took his seat above.
Lift up your heart; lift up your voice!
Rejoice, again I say, rejoice!

3 His kingdom cannot fail;
he rules o'er earth and heaven;
the keys of death and hell
are to our Jesus given.
Lift up your heart; lift up your voice!
Rejoice, again I say, rejoice!

Descant:
4 Rejoice in glorious hope!
For Christ, the Judge, shall come
and gather all the saints
to their eternal home.
Lift up your heart; lift up your voice!
Rejoice, again I say, rejoice!

4 Rejoice in glorious hope!
For Christ, the Judge, shall come
and gather all the saints
to their eternal home.
Lift up your heart; lift up your voice!
Rejoice, again I say, rejoice!

Prayer of Confession (in unison)

Rev. Kelley Shin

Christ our King, you hold dominion over our lives and our world. Yet you come to us as one of us, offering compassion. Yet we turn from your invitation and give ourselves over to our shame, pride, and fears. Forgive us our sin. Cross over the distances we have put between us and you. Gently lead us back to our true home and belonging in your Kingdom . . . (silent prayer). . . Amen.

Assurance of Pardon

***Congregational Response #581** *Glory Be to the Father* *Gloria Patri*
*Glory be to the Father, and to the Son, and to the Holy Ghost; as it was in the beginning, is now,
and ever shall be, world without end. Amen. amen.*

Passing of Christ's Peace

Leader: The peace of Christ be with you.
People: And also with you.

Time with Our Children

Prayer for Illumination

Leader: Blessed are you Eternal One our God, sovereign of the world.

People: In ancient days you spoke and created your people.

Leader: Today let your Word and words come alive in us.

People: So that we can live into your story with meaning, purpose, and hope.

Leader: We ask this in the name of Jesus, our teacher. Amen.

Anthem

The River Bell Choir

Anna Laura Page

Scripture Reading

As I watched, thrones were set in place, and an Ancient One took his throne, his clothing was white as snow, and the hair of his head like pure wool; his throne was fiery flames, and its wheels were burning fire. A stream of fire issued and flowed out from his presence. A thousand thousands served him, and ten thousand times ten thousand stood attending him. The court sat in judgment, and the books were opened. I watched then because of the noise of the arrogant words that the horn was speaking. And as I watched, the beast was put to death, and its body destroyed and given over to be burned with fire. As for the rest of the beasts, their dominion was taken away, but their lives were prolonged for a season and a time. As I watched in the night visions, I saw one like the Son of Man coming with the clouds of heaven. And he came to the Ancient One and was presented before him. To him was given dominion and glory and kingship, that all peoples, nations, and languages should serve him. His dominion is an everlasting dominion that shall not pass away, and his kingship is one that shall never be destroyed.

Leader: The Word of the Lord.

People: **Thanks be to God.**

Sermon	The Big Finish, And Afterwards	Rev. Brian Maguire
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Hymn 348	<i>Lo, He Comes with Clouds Descending</i>	Helmsley
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1 Lo, he comes with clouds descending,
once for our salvation slain;
thousand, thousand saints attending
join to sing the glad refrain:
Alleluia, alleluia, alleluia!
Christ the Lord returns to reign.

2 Now redemption, long expected,
comes in solemn splendor near;
all the saints this world rejected
thrill the trumpet sound to hear:
Alleluia, alleluia, alleluia!
See the day of God appear!

3 Yea, amen, let all adore thee,
high on thine eternal throne;
Savior, take the power and glory;
claim the kingdom as thine own.
Come, Lord Jesus; come, Lord Jesus; come, Lord Jesus.
Thou shalt reign, and thou alone!

Affirmation of Faith (in unison)

The Apostles' Creed

I believe in God, the Father almighty, Maker of heaven and earth, and in Jesus Christ his only son, our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried; he descended into hell; the third day he rose again from the dead; he ascended into heaven, and sitteth on the right hand of God the Father Almighty; from thence he shall come to judge the quick and the

4 Even so, Lord, quickly come
to thy final harvest home.
Gather thou thy people in,
free from sorrow, free from sin,
there forever purified,
in thy presence to abide:
come, with all thine angels, come;
raise the glorious harvest home!

Charge and Benediction

Postlude

Duke Street

Charles Callahan

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Within the Fellowship

For prayer concerns or if you would like to be part of the Email Prayer Chain Team, please contact:
Rev. Kelley Shin at kshin@fairmontchurch.org.

For emergencies, contact Rev. Brian Maguire at (937) 269-2864 or Rev. Kelley Shin at (937) 751-0752.

Announcements

Dayton Music Club "Parade of American Music" concert 4:00pm today here at Fairmont. Our organist, Judy Bede, will be teaming up with Deb Courtney to perform a rousing organ duet rendition of Sousa's "Stars and Stripes Forever". There will also be Instrumental ensembles and vocalists, featuring American music.

The office will be closed this Thursday, November 24th and Friday, November 25th for the Thanksgiving Holiday.

No Wednesday Night Connections or Thursday Night Bible Study this week. Happy Thanksgiving!

2023 Financial Pledges

Thank you to everyone who turned in a pledge card for 2023. The current total pledged is \$408,675. Your commitments allow us to plan our ministries for the year ahead. If you have not turned in your card, please drop it off in the offering baskets or the church office, or mail it to the church office. If you would like a pledge card, they are available in the pew racks and at the entrance to the Sanctuary. The current Thank you!

Advent Coffee and Social Time

To help make Advent special, coffee and tea will be in the black and white narthex 10:15 - 10:30 each Sunday in Advent (November 27 and December 4, 11, and 18). We encourage you to sit in the parlor or to stand in the black and white narthex to talk with your friends and to make new friends. Session voted to allow drinks to be brought into the sanctuary. Coffee and social time will continue as usual 8:15 - 8:30 and 11:30 - 12:00 in Fellowship Hall.

Cookie Walk: The annual Women of Fairmont Cookie Walk is fast approaching on December 11th, following the single service. Be sure to save the date! Everyone is invited to bake and donate cookies and candy for the Cookie Walk. Please sign up on the Fellowship Pad or on the sign-up sheet posted in the Fellowship Hall if you can contribute homemade items. You may also email your intent to donate cookies to Sara Grillot. The email address is sjgrillot@sbcglobal.net, or you may text to 937-776-2201. Cookies and candies may be delivered to the Fellowship Hall on Friday, December 9th between 9:00am-3:00pm or Saturday, December 10th between 9:00am-11:00am. Then join us on December 11th to purchase cookies for the benefit of the Women of Fairmont mission projects. We look forward to seeing you at this festive and fun Christmas gathering!

Mitten Tree

Fairmont's Mission Team will be collecting new hats, scarves, gloves, and mittens for the children at John F. Kennedy Elementary School in Kettering. Please bring your *Mitten Tree* items to the Christmas Tree in the Black & White Narthex by Sunday, December 18th.

Christmas is around the corner! Jeremiah's Letter!

Through *Jeremiah's Letter*, the Mission Team will be providing local families with gift cards to buy food for Christmas dinner with additional groceries, along with Christmas gifts for the family. **We need your help with Christmas Stocking Stuffers!** We will be giving each family member a Christmas Stocking stuffed with goodies. We anticipate supporting twelve families. *Please bring your Stocking Stuffer items to the Black & White Narthex by Sunday, December 11th.* Stocking Stuffer items needed are **candy canes, hard candy (no chocolate), jellybeans, mints, toothbrushes, toothpaste, combs, travel-size toiletries, small non-breakable ornaments, cards/notes, apples, and oranges.**

Dayton Food Bank (South Dayton Foodbank/FISH)

Dayton Food Bank serves as the primary source of food for the hunger relief network in the Miami Valley. This food bank relieves hunger in the community through a network of partner agencies by acquiring and distributing food. The food bank provides the infrastructure for more than 100-member food pantries, community kitchens, and shelters that serve as the charitable hunger relief network in Greene, Montgomery, and Preble Counties, including the South Dayton Food Pantry/ FISH, which serves Fairmont's immediate area. You may give through Fairmont's online Portal of Giving at www.fairmontchurch.org (note Dayton Food Bank in the "Other" box) or by mailing a check to Fairmont Presbyterian Church with "Dayton Food Bank" in the memo line.

World Central Kitchen

World Central Kitchen is a not-for-profit, non-governmental organization which is serving almost 300,000 meals daily to the people in Ukraine and Ukrainian refugees on the border of Poland, as well as communities across the world. You may give through Fairmont's online Portal of Giving at www.fairmontchurch.org (note Ukraine in the "Other" box) or by mailing a check to Fairmont Presbyterian Church with "Ukraine" in the memo line.

Calling All Explorers! You are invited to a winter-spring series of faith-exploratory gatherings, centered on significant books made more-so by reading/listening to them *in faith community*. The first one will be *This Here Flesh: Spirituality, Liberation, and the Stories That Make Us* by Cole Arthur Riley (Convergent Books, 2022). We will meet in circle-fashion, on day/time decided by all those who express interest. All human beings, 15+ years, are welcome. In-person or Zoom yet to be determined. Future titles to be discerned within areas of spirituality, liberation, faith, wisdom. If interested, contact Lisa M Hess at lmhess@united.edu and/or

937-269-3024, leaving your email address (if texting or leaving a message). First gathering in January 2023!

Brian's Nerdy Bible Notes

One of the most confusing and confounding terms in all of scripture is “the son of man.” In Hebrew and Aramaic, it can simply be the generic term for a human being, hence the occasional translation, “human one.” The definite or indefinite article is how the phrase is used idiomatically in Hebrew and Aramaic. But that is not how scripture always uses the term. Sometimes, the phrase has more mysterious meanings.

In Daniel 7, written originally in Aramaic, two figures emerge with a vaguely human like appearance. One is the Ancient of Days. The other is the son of man. But here the son of man is also a heavenly or angelic being at the same time. The question then is who is it? That has been an ongoing debate within and between Christianity and Judaism ever since.

Christians identify the Son of Man as Jesus for the simple reason that Jesus identifies himself as the son of man and specifically quotes from Daniel 7 and applies it to himself and his work. In Mark Jesus uses the term as a title, while scrupulously avoiding the titles Messiah and Son of God. Jesus uses the title specifically in his predictions of his own passion. In response to the question/accusation of the high priest, “are you the messiah?” Jesus responds, “I am; and you will see the son of man seated at the right hand of the father.” (Mark 14:62). So apparently in Mark, son of man becomes almost synonymous with messiah.

In Matthew the Son of Man titles for Jesus are used to portray Jesus as the judge over all creation in the final judgment. For example, “when the Son of Man is seated on the throne of his glory, you who have followed me will also sit on twelve thrones.” (Matt. 19:28). The son of man imagery as judge over creation again appears in numerous parables like that of the sower. Luke seems to follow Matthew in this usage, but it appears less frequently in Luke perhaps because Luke contains less apocalyptic material. John also uses it in this way, but John adds an interesting portrayal of the son of man as pre-existent before the birth of Jesus, for example in the conversation with Nicodemus. Similarly, in the bread of life discourses in John, Jesus presumes the preexistence of the son of man, “what if you were to see the Son of Man ascending to where he was before?” (John 6:62).

Jews, on the other hand, were reluctant to ascribe the son of man imagery in Daniel 7 to Jesus. They pointed out that the term could be understood generally to any human like being. Given that Daniel identifies the archangel Michael as a particular champion of Israel, he would be a prime candidate. Other possible identifications with the son of man are Judas Maccabeus who led the Jewish revolt against the Seleucid Kingdom at the time the book of Daniel was written or, perhaps, the High Priest Onias III.

The figure of the son of man makes numerous appearances in intertestamental apocalyptic literature like 1 Enoch, the Genesis Apocryphon, The Community Rule of the Qumran community, and 4th Ezra. All of them reveal a Son of Man who will usher in an apocalyptic age.

How Daniel 7’s mysterious figure gets variously translated as The Son of Man, a son of man, a human being, a human one, a divine person, or a person, tells you more about the faith commitments of the translator than about Daniel’s obscure meaning.

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Rejoice, the Lord Is King! 363

Descant

4 Re - joice in glo - rious hope! For Christ, the Judge, shall come

1 Re - joice, the Lord is King! Your Lord and King a - dore!
 2 Our Sav - ior, Je - sus, reigns, the God of truth and love;
 3 His king-dom can - not fail; he rules o'er earth and heaven;
 4 Re - joice in glo-rious hope! For Christ, the Judge, shall come

and gath - er all the saints to their e - ter - nal home.

Re - joice, give thanks, and sing, and tri - umph ev - er - more.
 when he had purged our stains, he took his seat a - bove.
 the keys of death and hell are to our Je - sus given.
 and gath - er all the saints to their e - ter - nal home.

Lift up your heart; lift up your voice! Re - joice, a - gain I say, re - joice!

Lift up your heart; lift up your voice! Re - joice, a - gain I say, re - joice!

Each stanza of this enthronement text prepares for the final line of the refrain, based on Philippians 4:4. "Lord" is here a title of Christ rather than a reference to the undivided Trinity. The late 18th-century tune (first used with Psalm 148) captures the mood well.

TEXT: Charles Wesley, 1746, alt.

MUSIC: John Darwall, 1770; desc. Sydney Hugo Nicholson, 20th cent.

Music Desc. © 1985 Hymns Ancient & Modern (admin. Hope Publishing Company)

DARWALL'S 148TH

6.6.6.8.8

CHRIST'S RETURN AND JUDGMENT

348 Lo, He Comes with Clouds
Descending

1 Lo, he comes with clouds descending,
2 Now re - demp - tion, long ex - pect - ed,
3 Yea, a - men, let all a - dore thee,

once for our sal - va - tion slain; thou - sand,
comes in sol - emn splen - dor near; all the
high on thine e - ter - nal throne; Sav - ior,

thou - sand saints at - tend - ing join to
saints this world re - ject - ed thrill the
take the power and glo - ry; claim the

Despite unclear musical origins, the result here is a characteristic early Methodist hymn tune, notable for its breadth and range. It effectively sets a text of similarly mixed sources, one that Charles Wesley regarded as related to "Thy kingdom come" in the Lord's Prayer.

CHRIST'S RETURN AND JUDGMENT

sing the glad re - frain: Al - le -
 trum - pet sound to hear: Al - le -
 king - dom as thine own. Come, Lord

lu - ia, al - le - lu - ia, al - le -
 lu - ia, al - le - lu - ia, al - le -
 Je - sus; come, Lord Je - sus; come, Lord

lu - ia! Christ the Lord re - turns to reign.
 lu - ia! See the day of God ap - pear!
 Je - sus. Thou shalt reign, and thou a - lone!

367 Come, Ye Thankful People, Come

1 Come, ye thank-ful peo - ple, come; raise the song of har - vest home.
 2 All the world is God's own field, fruit in thank-ful praise to yield,
 3 For the Lord our God shall come, and shall take the har - vest home;
 4 E - ven so, Lord, quick - ly come to thy fi - nal har - vest home.

All is safe - ly gath - ered in, ere the win - ter storms be - gin.
 wheat and tares to - geth - er sown, un - to joy or sor - row grown.
 from each field shall in that day all of - fens - es purge a - way;
 Gath - er thou thy peo - ple in, free from sor - row, free from sin,

God, our Mak - er, doth pro - vide for our wants to be sup - plied.
 First the blade, and then the ear, then the full corn shall ap - pear.
 give the an - gels charge at last in the fire the tares to cast,
 there for - ev - er pu - ri - fied, in thy pres - ence to a - bide:

Come to God's own tem - ple, come; raise the song of har - vest home.
 Lord of har - vest, grant that we whole - some grain and pure may be.
 but the fruit - ful ears to store in God's gar - ner ev - er - more.
 come, with all thine an - gels, come; raise the glo - ri - ous har - vest home!

Despite its familiar Thanksgiving associations, the real concern of this text is to recall the harvest imagery Jesus used to describe the fulfillment of God's sovereignty. The tune name commemorates the royal chapel where the composer was organist for forty-seven years.

