

## Epiphany Sunday

Sunday, January 3, 2021



Photo by Marilyn Valentine

### Faith Presbyterian Church Order of Worship

*We will celebrate communion at the conclusion of the service today,  
so please have a piece of bread, and juice or wine ready!*

**Welcome and Announcements**

**Rev. Cat Dodson Goodrich**

**Joys and Concerns**

**Prelude** *What Star Is This?*

Franklin Ritter  
(1934-2015)

**Call to Worship**

**Ted Wallace**

One: Arise, shine, for your light has come,

**All: And the glory of the Lord has risen upon us!**

One: The sun shall no longer be our light by day,

**All: Nor will the brightness of the moon shine on us,**

One: For the Lord will be our light, and God will be our glory.

**All: Let us worship God together.**

**Call to Confession**

**Prayer of Confession**

**God of grace, you come bearing gifts – the greatest of which is Christ Jesus. Forgive us when we have not been grateful. Remake us, and turn us into gifts for others, just as Jesus was and is. Hear now our silent prayers of confession...**

**Kyrie 121 O Little Town of Bethlehem**

ST. LOUIS

verse 4

*O holy child of Bethlehem, descend to us, we pray;  
Cast out our sin and enter in; be born in us today.  
We hear the Christmas angels the great glad tidings tell;  
O come to us, abide with us, our Lord Emmanuel!*

**Assurance of Grace**

**Gloria 583 *Glory to God***

GLORY

Glo - ry to God, glo - ry to God, glo - ry in the high - est!  
Glo - ri - a, glo - ri - a, in ex - cel - sis De - o!

Glo - ry to God, glo - ry to God, al - le - lu - ia, al - le - lu - ia!  
Glo - ri - a, glo - ri - a, al - le - lu - ia, al - le - lu - ia!

**A Moment with Faith Kids**

**Judy Sperling**

**Prayer for Illumination**

**Old Testament Reading** Isaiah 60:1-6

Arise, shine; for your light has come,  
and the glory of the Lord has risen upon you.  
For darkness shall cover the earth,  
and thick darkness the peoples;  
but the Lord will arise upon you,  
and his glory will appear over you.  
Nations shall come to your light,  
and kings to the brightness of your dawn.

Lift up your eyes and look around;  
they all gather together, they come to you;  
your sons shall come from far away,  
and your daughters shall be carried on their nurses' arms.

Then you shall see and be radiant;  
your heart shall thrill and rejoice,  
because the abundance of the sea shall be brought to you,  
the wealth of the nations shall come to you.  
A multitude of camels shall cover you,  
the young camels of Midian and Ephah;  
all those from Sheba shall come.  
They shall bring gold and frankincense,  
and shall proclaim the praise of the Lord.

**Music** *A La Ru*  
(Spanish Carol)

Garret Parker

**Gospel Reading** Matthew 2:1-12

In the time of King Herod, after Jesus was born in Bethlehem of Judea, wise men from the East came to Jerusalem, asking, 'Where is the child who has been born king of the Jews? For we observed his star at its rising, and have come to pay him homage.' When King Herod heard this, he was frightened, and all Jerusalem with him; and calling together all the chief priests and scribes of the people, he inquired of them where the Messiah was to be born. They told him, 'In Bethlehem of Judea; for so it has been written by the prophet:  
"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." '

Then Herod secretly called for the wise men and learned from them the exact time when the star had appeared. 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.' When they had heard the king, they set out; and there, ahead of them, went the star that they had seen at its rising, until it stopped over the place where the child was. When they saw that the star had stopped, they were overwhelmed with joy. 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. And having been warned in a dream not to return to Herod, they left for their own country by another road.

This is the word of God, for the people of God.

**Thanks be to God.**

**Sermon**

*Home by Another Way*

**Rev. Goodrich**

**Hymn 151** *We Three Kings of Orient Are*

verses 1, 2, 5; page 7

KINGS OF ORIENT

**Invitation to the Offering**

**Offertory** *Angels We Have Heard on High*

Mary McDonald  
(b. 1956)

## CELEBRATION OF COMMUNION

### Invitation to The Table

### Great Prayer of Thanksgiving

The Lord be with you.

**And also with you.**

Lift up your hearts

**We lift them up to God.**

Let us give thanks to God.

**It is right to give our thanks and praise...**

*The prayer continues, concluding with*

### The Lord's Prayer

**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.**

### Words of Institution

### Sharing of Communion

*When the bread is broken, please break the bread you have at home. When the cup is poured, please pour it at home, or touch the cup if you've already filled it. We give thanks that the Spirit is present wherever we are, knitting us together as the body of Christ in the world.*

### Prayer after Communion *adapted from a prayer by Jan Richardson*

**May the path that Christ walks to bring justice on earth,  
to bring light to those who sit in darkness,  
to bring out those who live in bondage,  
to bring new and good things to all creation:**

**may this path run through our life.**

**May the bread we have broken and the cup we have shared**

**Enable us to follow his path, to find the way.**

**Indeed, may we be the road Christ takes.**

**In his holy name we pray, Amen.**

**TO GO FORTH INTO THE WORLD TO SERVE IN CHRIST'S NAME**

**Hymn 134** *Joy to the World*

ANTIOCH

page 8

**Charge & Benediction**

**Postlude** *Joy to the World*

Michael Bedford  
(b. 1949)

**Passing of the Peace**

**Leading Worship Today**

**Rev. Cat Goodrich**, *Pastor*

**Dr. Samuel Springer**, *Minister of Music and Organist*

**Ted Wallace**, *Liturgist*

**Judy Sperling**, *Children's Sermon*

**John Colmers**, *Zoom Moderator*

**Dawn Shirey**, *PowerPoint*

# 145 What Child Is This

1 What child is this, who, laid to rest, on Mar-y's lap is sleep-ing?  
 2 Why lies he in such mean es - tate where ox and ass are feed - ing?  
 3 So bring him in - cense, gold, and myrrh; come, one and all, to own him.

Whom an - gels greet with an - thems sweet while shep - herds watch are keep - ing?  
 Good Chris - tian, fear; for sin - ners here the si - lent Word is plead - ing.  
 The King of kings sal - va - tion brings; let lov - ing hearts en - throne him.

This, this is Christ the King, whom shep - herds guard and an - gels sing;  
 Nails, spear, shall pierce him through; the cross be borne for me, for you.  
 Raise, raise the song on high. The vir - gin sings her lul - la - by.

haste, haste to bring him laud, the babe, the son of Mar - y!  
 Hail, hail, the Word made flesh, the babe, the son of Mar - y!  
 Joy, joy, for Christ is born, the babe, the son of Mar - y!

This Victorian text gains scope and power by having the original second halves of stanzas two and three restored. They give a stark forward glimpse of what lies ahead for this "babe, the son of Mary!" The tune is much older, dating from Tudor England.

TEXT: William Chatterton Dix, 1871  
 MUSIC: English ballad, 16th cent.; arr. *Christmas Carols New and Old*, 1871

GREENSLEEVES  
 8.7.8.7.6.8.6.7

# 151 We Three Kings of Orient Are

1 We three kings of O - ri - ent are; bear - ing gifts we tra - verse a - far,  
 2 Born a King on Beth - le - hem's plain, gold I bring to crown him a - gain,  
 3 Frank - in - cense to of - fer have I; in - cense owns a de - i - ty nigh;  
 4 Myrrh is mine; its bit - ter per - fume breathes a life of gath - er - ing gloom;  
 5 Glo - rious now be - hold him a - rise, King and God and Sac - ri - fice:

field and foun - tain, moor and moun - tain, fol - low - ing yon - der star.  
 King for - ev - er, ceas - ing nev - er o - ver us all to reign.  
 prayer and prais - ing glad - ly rais - ing, wor - ship - ing God Most High.  
 sor - rowing, sigh - ing, bleed - ing, dy - ing, sealed in the stone - cold tomb.  
 Al - le - lu - ia! Al - le - lu - ia! sounds through the earth and skies.

*Refrain*

O star of won - der, star of night, star with roy - al beau - ty bright,

west - ward lead - ing, still pro - ceed - ing, guide us to thy per - fect light!

Although Christians had begun by the 2nd century to speak of these visitors from eastern countries (Matthew 2:1-12) as "kings," perhaps because of passages like Psalm 72:10 and Isaiah 60:3, it is more accurate to think of them as magi or astrologers, the scholars of their day.

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Joy to the World

1 Joy to the world, the Lord is come! Let earth re - ceive  
 2 Joy to the earth, the Sav - ior reigns! Let all their songs  
 3 No more let sins and sor - rows grow, nor thorns in - fest  
 4 He rules the world with truth and grace, and makes the na -

her king; let ev - ery heart pre - pare him room,  
 em - ploy, while fields and floods, rocks, hills, and plains  
 the ground; he comes to make his bless - ings flow  
 tions prove the glo - ries of his righ - teous - ness

and heaven and na - ture sing, and heaven and na - ture  
 re - peat the sound - ing joy, re - peat the sound - ing  
 far as the curse is found, far as the curse is  
 and won - ders of his love, and won - ders of his  
 and heaven and na - ture sing,

and  
 sing, and heaven, and heaven and na - ture sing.  
 joy, re - peat, re - peat the sound - ing joy.  
 found, far as, far as the curse is found.  
 love, and won - ders, won - ders of his love.  
 heaven and na - ture sing,

While Isaac Watts did not write this text strictly for Christmas use, he did purposely cast his paraphrase of Psalm 98:4-9 in Christian terms, titling it "The Messiah's coming and kingdom." So "the Lord" here is Jesus Christ, rather than the God of Abraham, Isaac, and Jacob.

TEXT: Isaac Watts, 1719, alt.

MUSIC: Attr. George Frederick Handel, 1742; arr. Lowell Mason, 1836

ANTIOCH

CM with repeat

(alternate tune: RICHMOND, 266)