

First Sunday of Christmas
January 1, 2023
11:00 AM

There
is a
Time...



Westminster
Presbyterian
Church

GATHERING

(Silence during the Prelude is requested in preparation for worship.)

About the Prelude

The Prelude is a musical offering to help move the hearts and minds of the gathering community from the daily struggles of life to the worship of God. In the generation of German organists prior to J.S. Bach, Böhm set the Christmas hymn, "Praise be to you, Jesus Christ," as a Chorale and five variations.

PRELUDE "Gelobet seist du, Jesu Christ" Georg Böhm

***CALL TO WORSHIP**

Let us worship God!

(Those who are able may stand.)

In the beginning was the Word,
**and the Word was with God,
and the Word was God.**

Now the fullness of time has come:
**And the Word became flesh
to dwell among us.**

***PRAYER OF THE DAY**

The Lord be with you. **And also with you.**

**Eternal God,
a thousand years in your sight
are like a watch in the night.
As you have led us in days past,
so guide us now and always,
that our hearts may learn to choose your will,
and new resolves be strengthened;
through Jesus Christ our Lord,
who lives and reigns with you
in the unity of the Holy Spirit,
one God, now and forever. Amen.**

*The Cross and Bible lead the procession,
symbolic of the centrality in worship of
Jesus Christ—the Living Word, and the Bible—the written Word.*

***PROCESSIONAL HYMN 134**

ANTIOCH

Joy to the World

About Hymn 134

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; MUSIC: Attr. George Frederick Handel, 1742.

CALL TO CONFESSION

Even in a season of celebration and joy,
there is grief and pain.
Even as we celebrate God's goodness,
we know that we have not always lived it.
Even in all this, Christ comes.

PRAYER OF CONFESSION

**Ever-present God,
you became our Savior in all our distress.
In all the ways we hurt,
and all the ways we hurt others,
in all the ways we feel neglected
and all the ways we neglect others,
in all the ways we cry out
and all the ways we cause others to cry,
you are with us, comforting us and holding us
to account.
In your love, redeem us once again.
Lift us up and grant us your mercy,
as you have throughout the generations.**

(Silent confession)

Kyrie

Hal H. Hopson

(Sung responsively by the choir and congregation)

Lord, have mercy. **Lord, have mercy.**
Christ, have mercy. **Christ, have mercy.**
Lord, have mercy. **Lord, have mercy.**

ASSURANCE OF PARDON

Believe the Good News:
In Jesus Christ we are forgiven!

***The Peace**

Since God in Christ has forgiven us,
let us also forgive one another.

The peace of Christ be with you. **And also with you.**

*(Please exchange the peace with the words,
"The peace of Christ be with you.")*

*Call to and Prayer
of Confession*

A call to confession expresses God's initiative in calling for repentance and promising forgiveness in Christ. As members of Christ's body, we confess the reality of sin, captivity, and brokenness in personal and common life and ask for God's saving grace.

About the Kyrie

The Kyrie (Greek "kyrios" [Lord]) is a corporate musical prayer for grace.

Assurance of Pardon

A declaration of forgiveness proclaims the good news of God's mercy and offers the assurance of pardon in Jesus' name. The liturgist pours water into the font, which reminds us of the grace and cleansing of our Baptism, and the baptismal call to new life in Christ.

***ACT OF PRAISE**

(Hymn 513) FESTIVAL CANTICLE

This Is the Feast of Victory

(The congregation is invited to sing with the choir.)

**Refrain: This is the feast of victory for our God.
Alleluia, alleluia, alleluia!
Sing with all the people of God, and join in
the hymn of all creation. Refrain.**

CONCERNS OF THE CHURCH

THE WORD

PRAYER FOR ILLUMINATION

SCRIPTURE

Hear the Word of God! **Our ears are open.**

Ecclesiastes 3:1-13

(Old Testament, page 616 in your pew Bible)

The Word of the Lord. **Thanks be to God!**

Psalms 8 (Hymn 25, verses 1—4 only)

Matthew 25: 31-40

(New Testament, page 29 in your pew Bible)

SERMON

“A Good Start”

Donovan Drake

(A moment for meditation)

***AFFIRMATION OF FAITH**

THE NICENE CREED

(Page 34 in the front of your hymnal)

*Prayer for
Illumination*

A Prayer for Illumination calls on the Holy Spirit to empower the reading, understanding, proclaiming, and living of God’s word. This sense of utter reliance on the illumination of the Spirit is an important and distinctive mark of the Reformed tradition.

*About Psalm 8,
Hymn 25*

The middle stanzas of this paraphrase of Psalm 8 probe the ancient but enduring paradox of declaring the grandeur of God’s creation while realizing how small mortals are in the midst of it all. These words are set to one of the most durable 18th-century English psalm tunes. TEXT: Fred R. Anderson, 1986; MUSIC: Este’s *Psalmes*, 1592.

THE EUCHARIST

OFFERING

Anthem

Craig Courtney

There is a time, there is a season
for every purpose under heaven:
a time to be born, a time to die,
a time to plant, a time to reap,
a time to kill, a time to heal,
a time to destroy, a time to build.

A time to weep, a time to laugh,
a time to mourn, at time to dance,
to scatter stones, to gather stones,
a time to embrace, and to refrain,
a time to search, a time to lose,
a time to hold, a time to release.

A time for silence, a time to speak,
a time to love, a time to hate,
a time for war, a time for peace.
There is a time, there is a time.

(Ecclesiastes 3)

*DOXOLOGY

LASST UNS ERFREUEN

Doxology

**Praise God, from whom all blessings flow;
Praise God, all creatures here below: Alleluia! Alleluia!
Praise God, the source of all our gifts!
Praise Jesus Christ, whose power uplifts!
Praise the Spirit, Holy Spirit! Alleluia! Alleluia! Alleluia!**

A short hymn of
praise to the triune
God (God, Jesus
Christ, Holy Spirit).

*PREPARATION OF THE LORD'S TABLE

*INVITATION

*GREAT PRAYER OF THANKSGIVING

The Lord be with you. **And also with you.**
Lift up your hearts. **We lift them up to the Lord.**

Let us give thanks to the Lord our God.
It is right to give our thanks and praise.

Holy God, Creator of all that is and Keeper of all our years...
Your ways are just and true.

Therefore, we lift our hearts in joyful praise,
 joining our voices with choirs of angels,
 and with all the faithful of every time and place,
 who forever sing to the glory of your name:

Ho - ly, ho - ly, ho - ly Lord.
 God of pow - er and might. Heav - en and earth are
 full of your glo - ry. Ho - san - na, ho - san - na, ho - san - na
 in the high - est! Bles - sed is he who comes, he who
 comes in the name of the Lord. Ho - san - na, ho -
 san - na, ho - san - na in the high - est!

(The congregation may be seated.)

We praise you, most holy God...
 to live for him in joy and grateful praise.

Great is the mystery of faith:

Christ has died, Christ is ris - en, Christ will come a - gain.

Gracious God, pour out your Holy Spirit upon us...
 until we feast with him in glory.

Through Christ, with Christ, in Christ,
 in the unity of the Holy Spirit,
 all glory and honor are yours, almighty God,
 now and forever.

ALL:
 [organ] A - men, A - men, A - men.

THE LORD'S PRAYER

(Prayed together, see page 35 of your hymnal for words.)

BREAKING OF THE BREAD

COMMUNION OF THE PEOPLE

(The people will move to Communion stations as directed by the ushers. The celebrant will give each worshiper the bread. The worshiper dips the bread in the cup and partakes. An appropriate response is "Amen" or "Thanks be to God." Please return to the pews, using the side aisles.)

Music during Communion

Anthem In All These You Welcomed Me

William Bradley Roberts

Traveler's child laid in a manger,
refugee to Egypt bound, pilgrim youth,
yet not a stranger, when your Father's house you found:
Christ, who set aside your glory to reclaim our wayward race,
help us read salvation's story in each passing heart and face.

Guest who vintaged wine from water,
wandering healer brimmed with balm,
foreigner whose hearer brought her heart-thirst to your well of calm:
Savior, may we see our neighbor as an emblem of your care;
in our leisure and our labor give us grace to find you there.

Homeless squatter in a garden, feaster in a rented room,
scapegoat for another's pardon, sleeper in a borrowed tomb:
Jesus, outcast and offender to those certain of God's will,
rend the veils of race and gender,
wealth and health, that shroud us still.

Strange wayfarer to Emmaus, vague form on the distant shore,
fright to friends ("Does sense betray us?")
when you stood with them once more:
Risen Lord, be there to meet us when life dawns eternally;
may your promised blessing greet us,
"In all these you welcomed me!"

Communion

The Presbyterian Church (USA) practices "open Communion" without regard to denominational affiliation. All who seek to become more faithful to Christ are welcome at the Lord's Table. Westminster celebrates the "Eucharist," meaning "thanksgiving," on the first Sunday of each month, on the first Sunday of each liturgical season, and on every Sunday during the Season of Easter, except Baptism Sundays.

SENDING

About Hymn 154

Human beings create divisions for many political, social, economic, and military reasons, but God is no respecter of the boundaries we erect. Jesus taught us to look for and respect the image of God that can be found in every human being, and to care for "the least of these." TEXT: Adam M.L. Tice, 2007; MUSIC: Ralph Vaughan Williams, 1925.

About the Postlude

The Postlude is considered the final Alleluia of worship. Pachelbel's two part piece on "From Heaven above to earth I come" (Hymn 111) uses the first phrase to fashion a fugue, then presents the entire hymn with diminutions in the upper voices.

***HYMN 154**

Jesus Entered Egypt

KING'S WESTON

BENEDICTION

POSTLUDE "Vom Himmel hoch, da komm' ich her"

Johann Pachelbel

**(Those who are able may stand.)*

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OUR MISSION

*Ordinary people testifying to the extraordinary light
found in our Lord Jesus Christ.*

“For it is the God who said, ‘Let light shine out of darkness,’ who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in clay jars, so that it may be made clear that this extraordinary power belongs to God and does not come from us.”

(2 Corinthians 4:6-7)

TODAY@ WESTMINSTER

Worship Leaders

Preaching

Donovan Drake

Pastor and Head of Staff

Liturgist

Dr. Steven Reed

*Belmont University, College of Theology
and Christian Ministry*

Lay Liturgists

11:00 AM Ann Harris

Communion Preparation

Richard and Suzie Lane

Music

11:00 AM Emily Harrison, soloist

Dr. John Semingson

Director of Music Ministries

Dale Nickell

*Organist and Associate Director of Music
Ministries*

Childcare Room Locations

Classroom 146 - babies

Classroom 152 – toddlers

Classroom 151 – 2s and 3s

Classroom 160 – 4s, 5s and kindergarten

Hymn #1

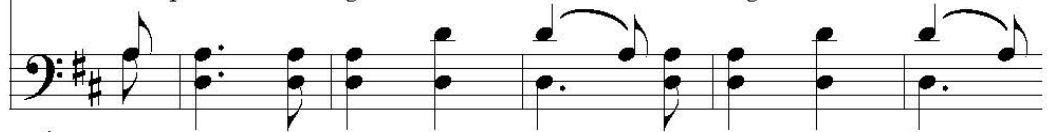
134 Joy to the World



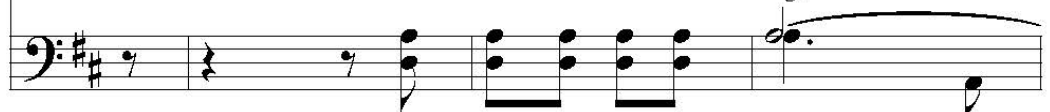
1 Joy to the world, the Lord is come! Let earth re - ceive
2 Joy to the earth, the Sav - ior reigns! Let all their songs
3 No more let sins and sor - rows grow, nor thorns in - fest
4 He rules the world with truth and grace, and makes the na -



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,



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.

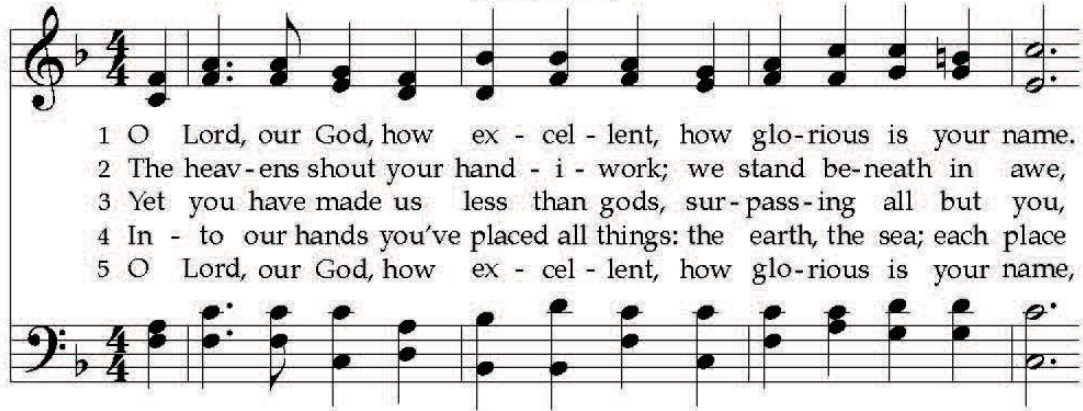


heaven and na - ture sing,

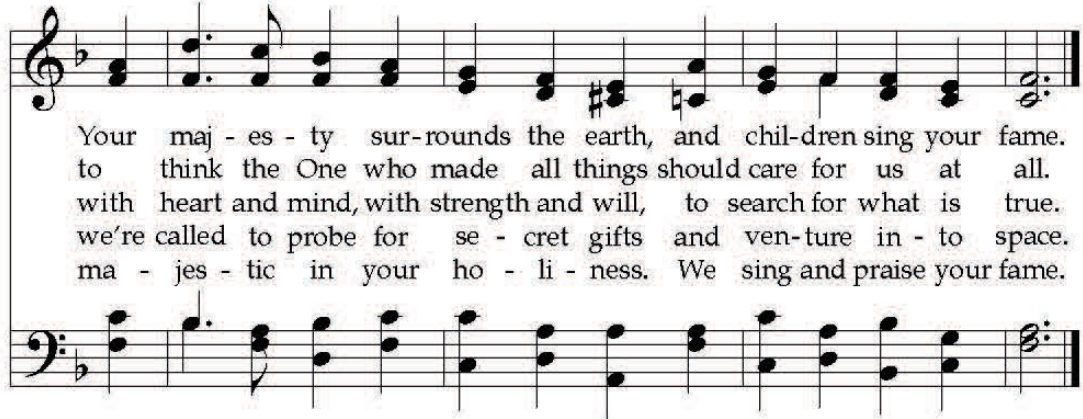
Psalm 8, Hymn 25

O Lord, Our God, How Excellent 25

(Psalm 8)



1 O Lord, our God, how ex - cel - lent, how glo - rious is your name.
2 The heav - ens shout your hand - i - work; we stand be - neath in awe,
3 Yet you have made us less than gods, sur - pass - ing all but you,
4 In - to our hands you've placed all things: the earth, the sea; each place
5 O Lord, our God, how ex - cel - lent, how glo - rious is your name,



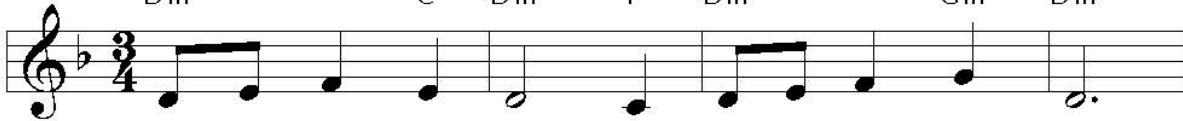
Your maj - es - ty sur - rounds the earth, and chil - dren sing your fame.
to think the One who made all things should care for us at all.
with heart and mind, with strength and will, to search for what is true.
we're called to probe for se - cret gifts and ven - ture in - to space.
ma - jes - tic in your ho - li - ness. We sing and praise your fame.

Hymn #2

Jesus Entered Egypt

154

Capo 5: (Am) (G) (Am) (C) (Am) (Dm) (Am)
 Dm C Dm F Dm Gm Dm



1 Je - sus en - tered E - gypt flee - ing Her - od's hand,
 2 Je - sus was a mi - grant liv - ing as a guest
 3 Je - sus cross - es bor - ders with the wan - dering poor,

(C) (G) (Am) (C) (Dm)
 F C Dm F Gm



liv - ing as an a - lien in a for - eign land.
 with the friends and strang - ers who could of - fer rest.
 search - ing for a ref - uge, for an o - pen door.

(G) (Em) (Am) (G) (D) (G)
 C Am Dm C G C



Far from home and coun - try with his fam - i - ly,
 Do we hold wealth light - ly so that we can share
 Do our words and ac - tions an - swer Je - sus' plea:

(Am) (G) (Em) (Dm) (C) (G) (Am)
 Dm C Am Gm F C Dm



was there room and wel - come for this ref - u - gee?
 shel - ter with the home - less, and a - bun - dant care?
 "Give the low - ly wel - come, and you wel - come me"?