

# THE FEAST OF THE EPIPHANY

January 5, 2020

*They fell down and worshipped Him!  
O Come, Let us Worship!*

## **8:30 a.m. – Morning Prayer:**

✠ Psalms 87 & 93 | Isaiah 66:10-end | Matthew 4:12-5:16

## **9:00 a.m. – The Holy Eucharist**

Introit: Psalm 72:1-7:	page 418
The Gloria:	page 86
The Collect:	page 117
The Old Testament Reading:	Isaiah 60:1-9
Christmas Anthems	page 104
The Epistle:	page 117
Gradual Psalm 72:8-11:	page 418
The Holy Gospel:	page 118
The Creed:	page 71
The Homily	
The Prayers of the People:	L: Lord, in your mercy C: Hear our prayer
The Consecration:	page 82
Post-Communion Prayer:	page 85

## **9:45 a.m. – Sunday School: Parish Hall Time with Fr. Stockall**

## **10:30 a.m. – The Holy Eucharist**

♪ PROCESSIONAL HYMN:	750 (The First Nowell)
The Gloria:	page 86
The Collect:	page 117
The Old Testament Reading:	Isaiah 60:1-9
Christmas Anthems	page 104
The Epistle:	page 117
♪ GRADUAL HYMN:	<b>On a Day when Men were Counted</b> <i>please see the bulletin insert</i>
The Holy Gospel:	page 118
♪ GOSPEL ACCLAMATION (refrain only):	<b>747</b> (Iris)
The Creed:	page 71
The Homily	
♪ OFFERTORY HYMN:	<b>748</b> (We Three Kings)
The Prayers of the People:	L: Lord, in your mercy C: Hear our prayer
The Consecration:	page 82
♪ HYMN DURING COMMUNION:	<b>94</b> (Stuttgart)
Post-Communion Prayer:	page 85
♪ RECESSIONAL HYMN:	<b>691</b> (Cranham)

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*Everyone is invited to join us in  
the Parish Hall following the  
10:30 Celebration for our  
monthly Shared Meal!*

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## *From the Rector* \_\_\_\_\_

It seems sadly ironic at this point in our liturgical year that the country of Iran is front and centre in the news, if only for reasons that might unsettle us. It's ironic because it's likely that it was in the area now known as Iran that the magi in the Epiphany Gospel may have started their journey.

The term magi originally referred to members of the priestly class of the Medes and the Persians, those who were said to have had the power to interpret dreams, including astrologers and soothsayers. And while Holy Scripture generally speaks of such things in very negative terms, we find the magi in Matthew's account as sympathetic characters: as those whom God is willing to use as messengers to a far-wider community: messengers of the remarkable news of the birth of this new king.

That there were three magi is a matter of conjecture; we make the assumption based solely on the number of the gifts. That we sometimes call them kings may have more to do with poetic license than it does with translation.

But for all of the questions that this remarkable story raises, it is at heart a wonderfully mysterious story of God's providence: God bringing together so many elements, good and bad: wise men and the star, Herod and his fears, a young child and his wondering parents, and gifts of immense value both materially and symbolically, in a story that continues to touch our hearts and capture our imagination.

But the story is intended, I think, to do more than that. It's also intended to shape our lives and our day by day walk with Christ; and to shape, as well, our lives together: our daily walk with each other. Recall, if you will, the final verse of a lovely poem by Christina Rossetti, which forms the words of a hymn that we always sing at this time of year:

What can I give him, poor as I am?  
If I were a shepherd, I would give a lamb.  
If I were a wise man, I would do my part;  
Yet, what I can I give him; give my heart.

As we know, the story of the gifts brought by the wise men has long been interpreted as symbolic of who this child is and of what he has come to accomplish: the gold is symbolically the gold of royalty: the new-born King of the Jews, as the wise men speak of him to Herod; the frankincense is the frankincense of divinity; and the myrrh is the spice of death: one of the spices that will be used to anoint his body for its burial on the day that it is taken down from the Cross: 'King and God and sacrifice' as we sing.

But by another interpretation, the gifts of the wise men point not so much to the child as they do to us: when applied to us and to our lives, the gold becomes the gold of our costly service; the incense becomes the sign of our faithful worship; the myrrh is the spice of lives of discipline and sacrifice.

This week's transition from the Season of Christmas into the Season of Epiphany may be a short journey of just a few hours but theologically the Church invites us to embark on a longer pilgrimage that will lead us to the Cross. Matthew's account of the visit of the Magi is just the first of a series of stories that will teach us once again who this Baby whose birth we have been celebrating over the past 12 days truly is. Each week our Gospel accounts will take us further into the mystery of the Word made Flesh, as we see His divinity and His wisdom and power manifested: first to the wise men, then to the witnesses at His Baptism, to the teachers of the Law in the Temple, to the servants at the wedding feast in Cana, and to a leper and a centurion in Capernaum. And as we hear these stories we will be invited to think of the power that Jesus has to transform and renew our own lives: the power to take the ordinary water of everyday life and change it into the good wine of joy and peace and hope; the power that He has to calm the storms and winds that from time to time threaten to overwhelm us.

But, for this morning, the wonderfully mysterious story of the wise men, and the equally mysterious gifts that they lay before the Christ Child, is a challenge for us to identify the gifts that we might lay before him. What are the gifts that God has given to us: the talents, the abilities, the aptitudes, and the events, some tragic, some joyful, that have happened to us; that have shaped you and your family and your community? What are the gifts that God has shared with you? And how might you find peace and wholeness and joy in sharing them freely, lovingly, compassionately, patiently, with each other?

The Season of Epiphany reminds us that our relationship with Christ should never be static: we ought never to assume that we're where we need to be. The journey still lies before us and the start of the Season of Epiphany is our invitation to rise from the comforts of our Christmas celebrations to get back on the road that will lead us, as it led Christ, to a hill outside the walls of Jerusalem and an empty tomb in a garden.

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We acknowledge that the land on which we gather is the traditional unceded territory of the Wəlastəkwiik (Wolastoqiyik) Peoples. This territory is covered by the "Treaties of Peace and Friendship" which Wəlastəkwiik (Wolastoqiyik), Mi'kmaq, and Passamaquoddy Peoples first signed with the British Crown in 1726. The treaties did not deal with surrender of lands and resources but in fact recognized Mi'kmaq and Wəlastəkwiik (Wolastoqiyik) title and established the rules for what was to be an ongoing relationship between nations.



## Parish Notices and Updates

PLEASE JOIN US THIS MORNING, following the 10:30 a.m. Celebration of the Holy Eucharist, for our monthly *Shared Meal*. Members of all three congregations are encouraged to gather with their sisters and brothers in Christ as we share the peace and joy which are have in Christ.

**ST. MARY'S WEEKLY BIBLE STUDY** resumes this coming *Friday, January 10<sup>th</sup>*, at 10:00 a.m. at the Rectory. We're looking at the Gospel according to St. Luke. Everyone is warmly invited; and if your schedule only permits you to attend occasionally, please plan to join us when you can.

**EVERYONE IS WARMLY INVITED TO JOIN US FOR A PARISH BREAKFAST** on *Sunday, January 19<sup>th</sup>* between our two Sunday morning Celebrations. It's our hope that members of both congregations will gather together as members of one Parish Family. The breakfast will start at approximately 9:45 a.m. and run to about 10:30. We'll be looking for some members of the 10:30 congregation who will work during the first service to prepare a delicious, as well as members of the 9:00 a.m. congregation who will help with clean up during the second service. Please mark your calendars so that you'll be sure to join us on the 19<sup>th</sup>!



### SCHEDULE OF SERVICES

#### **JANUARY 8: IN THE OCTAVE OF EPIPHANY**

2:00 p.m. – Holy Eucharist, *Paradise Villa*  
6:30 p.m. – Evening Prayer  
7:00 p.m. – Holy Eucharist

#### **JANUARY 9: IN THE OCTAVE OF EPIPHANY**

8:30 a.m. – Morning Prayer  
*Followed by time for personal prayer in the Church*

#### **JANUARY 11: THE FIRST SUNDAY AFTER EPIPHANY**

4:30 p.m. – Evening Prayer  
5:00 p.m. – Holy Eucharist

#### **JANUARY 12: THE FIRST SUNDAY AFTER EPIPHANY**

8:30 a.m. – Morning Prayer  
9:00 a.m. – Holy Eucharist  
9:45 a.m. – Sunday School for All Ages!  
10:30 a.m. – Holy Eucharist  
*Followed by Coffee & Conversation in the Parish Hall*

## The Anglican Church of Canada The Diocese of Fredericton THE PARISH OF ST. MARY, YORK



The twelve days of Christmas come to an end on January 6, and the season of the Epiphany begins. But Epiphany not only ends Christmas, it also fulfills it by celebrating the revelation of the Christ to the whole world. The coming of Incarnate God to all people, especially to those of us who are Gentiles, is the bridge from birth into life, the event that makes Easter possible for most of us. The light of the Epiphany illuminates the church's year as it illuminates the human race from whom the kings came.

Phyllis A. Tickle, "What the Heart Already Knows"

#### PRIEST AND RECTOR

The Revd. Canon Kevin M. Stockall, B.A. (Hons), M.Div.

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