



**Fairmont Presbyterian Church**  
**Kettering, Ohio**  
**January 9, 2022**

# FAIRMONT PRESBYTERIAN CHURCH

Order of Service for the Worship of God

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

January 9, 2022

10:30am

Baptism of the Lord

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## Welcome and Announcements

Rev. Brian Maguire

## Prelude

*Lasst Uns Erfreuen*

Charles Callahan

## Call to Worship (Psalm 33)

Leader: By the word of the Lord the heavens were made, and all their host by the breath of God's mouth.

**People: The Lord gathered the waters of the sea as in a bottle; and put the deeps in storehouses.**

Leader: Let all the earth fear the Lord;

**People: let all the inhabitants of the world stand in awe before our God.**

Leader: For the Lord spoke, and it came to be; commanded, and it stood firm. Let us worship our creator.

## Hymn 15

*All Creatures of Our God and King*  
(verses 1-4)

Lasst Uns Erfreuen

1 All creatures of our God and King,  
lift up your voice and with us sing,  
Alleluia! Alleluia!

O brother sun with golden beam,  
O sister moon with silver gleam,  
sing praises! Alleluia!  
Alleluia! Alleluia! Alleluia!

2 O brother wind with clouds and rain,  
you nurture gifts of fruit and grain.

Alleluia! Alleluia!

O sister water, flowing clear,  
make music for your Lord to hear.

Sing praises! Alleluia!

Alleluia! Alleluia! Alleluia!

3 O brother fire, so warm and bright,  
chase off the shadows of the night.

Alleluia! Alleluia!

Dear mother earth, who day by day  
unfolds such blessings on our way,

sing praises! Alleluia!  
Alleluia! Alleluia! Alleluia!

4 All who for love of God forgive,  
all who in pain or sorrow grieve,  
Alleluia! Alleluia!  
Christ bears your burdens and your fears;  
so, even in the midst of tears,  
sing praises! Alleluia!  
Alleluia! Alleluia! Alleluia!

### Prayer of Confession (in unison)

**God of belonging, you created us to live in relationship with you, yet we deny who you are and walk away from your embrace. We seek after our own desires and our own pleasures. We forget that we are made in your image and instead seek to remake the world in ours. Forgive us our arrogance and foolishness. Forgive us our sin. Gently extend your embrace and welcome us back to your home where we discover who we truly are in relationship with you...(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

Loralei Harding

### Reception of New Member

### Anthem

*Jesus! Name of Wondrous Love*

by Dale Grotenhuis

### 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.

### Scripture Reading

Genesis 2:4b-17

In the day that the Lord God made the earth and the heavens, when no plant of the field was yet in the earth and no herb of the field had yet sprung up—for the Lord God had not caused it to rain upon the earth, and there was no one to till the ground; but a stream would rise from the earth, and water the whole face of the ground—then the Lord God formed man from the dust of the ground, and breathed into his nostrils the

breath of life; and the man became a living being. And the Lord God planted a garden in Eden, in the east; and there he put the man whom he had formed. Out of the ground the Lord God made to grow every tree that is pleasant to the sight and good for food, the tree of life also in the midst of the garden, and the tree of the knowledge of good and evil.

A river flows out of Eden to water the garden, and from there it divides and becomes four branches. The name of the first is Pishon; it is the one that flows around the whole land of Havilah, where there is gold; and the gold of that land is good; bdellium and onyx stone are there. The name of the second river is Gihon; it is the one that flows around the whole land of Cush. The name of the third river is Tigris, which flows east of Assyria. And the fourth river is the Euphrates.

The Lord God took the man and put him in the garden of Eden to till it and keep it. And the Lord God commanded the man, "You may freely eat of every tree of the garden; but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall die."

Leader: The Word of the Lord.

People: **Thanks be to God.**

### **Sermon**

All Together Now

Rev. Brian Maguire

### **Hymn 19**

*God of Great and God of Small*

God of Great and Small

1 God of great and God of small,  
God of one and God of all,  
God of weak and God of strong,  
God to whom all things belong,  
alleluia, alleluia,  
praise be to your name.

2 God of land and sky and sea,  
God of life and destiny,  
God of never-ending power,  
yet beside me every hour,  
alleluia, alleluia,  
praise be to your name.

3 God of silence, God of sound,  
God by whom the lost are found,  
God of day and darkest night,  
God whose love turns wrong to right,  
alleluia, alleluia,  
praise be to your name.

4 God of heaven and God of earth,  
God of death and God of birth,  
God of now and days before,  
God who reigns forevermore,  
alleluia, alleluia,  
praise be to your name.

## Reaffirmation of the Baptismal Covenant

### Affirmation of Faith

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 dead. I believe in the Holy Ghost; the holy catholic church; the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. Amen.

### Pastoral Prayer (concluding with the Lord's Prayer)

Our Father, who art in heaven, hallowed be thy name, thy kingdom come, thy will be done, on earth as it is in heaven. Give us this day our daily bread; and forgive us our debts, as we forgive our debtors; and lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, forever. Amen.

### Invitation of Discipleship

#### Anthem

*Jesus Christ the Apple Tree*

by Elizabeth Poston

#### Doxology

*Praise God, from whom all blessings flow; Praise God, all creatures here below;  
Praise God above, Ye heavenly host; Praise Father, Son and Holy Ghost. Amen.*

### \*Prayer of Commitment

#### Hymn 36

*For the Fruit of All Creation*

Ar Hyd Y Nos

1 For the fruit of all creation,  
thanks be to God.  
For the gifts to every nation,  
thanks be to God.  
For the plowing, sowing, reaping,  
silent growth while we are sleeping,  
future needs in earth's safekeeping,  
thanks be to God.

2 In the just reward of labor,  
God's will be done.  
In the help we give our neighbor,  
God's will be done.  
In our worldwide task of caring  
for the hungry and despairing,  
in the harvests we are sharing,  
God's will be done.

3 For the harvests of the Spirit,  
thanks be to God.

For the good we all inherit,  
thanks be to God.  
For the wonders that astound us,  
for the truths that still confound us,  
most of all that love has found us,  
thanks be to God.

## Charge and Benediction

Postlude

*Songs of Thankfulness and Praise*

Lani Smith

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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](mailto:kshin@fairmontchurch.org).

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

## Announcements

**Connections in January:** Join us Wednesday night at 7:00 p.m. on Zoom, we will be looking at *Faith Practices for a New Year*. We will watch a short video on simple practices of faith, look at scripture and how it speaks to these practices, and share our own stories of faith practices. We will be using the Animate Video curriculum from Sparkhouse. You can find the Zoom link in Fairmont's weekly emails, *Beside Still Waters* and *Fridays from Fairmont*, or in the weekly worship bulletins. Let's start the new year together.

January 12: Food: Eating with Jesus by Sara Miles

January 19: Prayer: Oriented Toward God by Brian McLaren

January 26: Community: An Unexpected Family by Doug Pagitt

**Connections:** Wednesdays, 7:00pm

Zoom Meeting Link: <https://us02web.zoom.us/j/82945327813>

Zoom Meeting ID: 829 4532 7813

**Beginning this week, Thursday Evening Bible Study will begin at 7:00pm on Zoom.** Each week we will be examining the Bible text for the following Sunday. Watch for Fairmont's weekly Beside Still Waters email for the link or here:

**Bible Study:** Thursday, **7:00pm.**

Zoom Meeting Link: <https://us02web.zoom.us/j/82002536057>

Zoom Meeting ID: 820 0253 6057

**Mittens, Gloves, & Hats Giving Basket:** The Mission Team of Fairmont invites you to bring brand new mittens, gloves, and hats for the children at JFK Elementary School.

There is a large basket on the Mission Table at the top of the stairs (2<sup>nd</sup> floor) by the elevator for your gifts. Let's help keep children warm this winter. Thank you!

**Acoustic Grace Hootenanny!** Come join us in making joyful music together after the first service on Sunday January 16. We meet on the 3rd Sunday each month. We hope to see you at 9:30!

**Cookie Walk:** Thank you friends of Fairmont Church for a very successful Cookie Walk held on Sunday, December 12th. Due to your support and generosity, the Cookie Walk generated over \$1300.00 to be used for the Women of Fairmont's charitable missions!

Thank you to the Women of Fairmont for baking cookies and assisting with the Cookie Walk, and thank you all for supporting the Women of Fairmont and their charitable missions.

**The church office will be closed on Monday, January 17, 2022 in observance of Dr. Martin Luther King Jr. Holiday.**

**For our January Hike** at Hills & Dales Metropark (White Oak Camp Entrance) please arrive by 10:45 a.m. so that we will begin our hike by 11:00 a.m. The White Oak Camp entrance to Hills & Dales Metropark has playground and picnic areas if families want to pack a lunch for a picnic following the 1-mile beginner hike. Remember to dress according to the weather.

**DATE:** Saturday, January 22nd

**TIME:** 11:00 a.m.

**PLACE:** Hills & Dales Metropark, White Oak Camp Entrance 2606 Hilton Drive, Kettering, Ohio 45409

### **Brian's Nerdy Bible Notes**

The creation story in Genesis has attracted more attention and speculation than perhaps any other part of the Old Testament. There are two creation narratives. The first spans Genesis 1:1 – 2:4a. The second is presented in Genesis 2:4b – 2:25. Why there are two separate stories and the differences between them have fascinated scholars for centuries. In the Nineteenth Century, German Bible scholars noted that the vocabulary for God shifts between these two accounts. In the first, God is referred to using the general Hebrew common noun for God, Elohim. In the second account, God is referred to by the proper name YHWH Elohim, which we normally render in English as LORD God. These scholars concluded that the difference in vocabulary indicated two different authors were at work preparing two different creation stories that some later editor merely pasted together. Since these scholars were German, they transliterated the name of God into German and called the author the second account J (for Jahwist) and the author of the first account the Elohist. Still other scholars searched the rest of Torah and identified evidence of still more authors, namely the Priestly author and the Deuteronomist. This hypothetical composite model of Old Testament authorship became known as the Documentary Hypothesis and dominated Old Testament studies for much of the Twentieth Century.

I am not convinced of the Documentary Hypothesis at least as it applies to the creation stories.

Sometimes an author tells a story in more than one way for a very good reason. Sometimes in order to thoughtfully consider any subjective experience it is necessary to examine it from more than one perspective. The first creation account says it is all about the creation of the heavens and the earth (1:1) whereas the second account says it is doing the same thing but in reverse order (2:4b). The first story is an account from the cosmic point of view beginning with the structures of the universe and then making finer and finer distinctions creating more discrete bits of creation until finally creating the human being. The second story does the opposite, beginning with the creation of human beings and then slowly opening to

the horizons of the biological and then geographic story. And the names of God are not contradictory, but complimentary. The first account speaks of God in God's own nature while the second uses the personal relational name of God as a modifier of that same identity. In other words, the first story is told from God's point of view while the second is told from humanity's perspective.

What this appears to suggest is that intimate interrelationship between God and humanity is not the final product of the incarnation or even the covenant but is rather what is intended from the very beginning of creation.

### **Worship Staff**

Pastor/Head of Staff

Associate Pastor

Children's Ministry Coordinator

Director of Music

Praise and Worship Leader

Church Organist

3705 Far Hills Avenue

Dayton, Ohio 45429

[office@fairmontchurch.org](mailto:office@fairmontchurch.org)

Facebook: Fairmont Presbyterian Church, Kettering, OH

Instagram: [fairmontpresbyterianchurch](https://www.instagram.com/fairmontpresbyterianchurch)

Brian Maguire: [bmaguire@fairmontchurch.org](mailto:bmaguire@fairmontchurch.org)

Kelley Wehmeyer Shin: [kshin@fairmontchurch.org](mailto:kshin@fairmontchurch.org)

Loralei Harding: [lharding@fairmontchurch.org](mailto:lharding@fairmontchurch.org)

Vicki Ramga: [vramga@fairmontchurch.org](mailto:vramga@fairmontchurch.org)

Coleman Clark: [cclark@fairmontchurch.org](mailto:cclark@fairmontchurch.org)

Judy Bede: [JMusic122@gmail.com](mailto:JMusic122@gmail.com)

Phone: 937-299-3539

Fax: 937-299-5974

[www.fairmontchurch.org](http://www.fairmontchurch.org)

twitter: [@fairmontchurch](https://twitter.com/@fairmontchurch)

# 15 All Creatures of Our God and King

*Unison*

1 All crea-tures of our God and King, lift up your voice  
 2 O broth-er wind with clouds and rain, you nur-ture gifts  
 3 O broth-er fire, so warm and bright, chase off the shad-  
 4 All who for love of God for-give, all who in pain

*Harmony*

and with us sing, Al-le-lu-ia! Al-le-lu-ia!  
 of fruit and grain. Al-le-lu-ia! Al-le-lu-ia!  
 ows of the night. Al-le-lu-ia! Al-le-lu-ia!  
 or sor-row grieve, Al-le-lu-ia! Al-le-lu-ia!

*Unison*

O broth-er sun with gold-en beam, O sis-ter moon  
 O sis-ter wa-ter, flow-ing clear, make mu-sic for  
 Dear moth-er earth, who day by day un-folds such bless-  
 Christ bears your bur-dens and your fears; so, e-ven in

Sometimes called "The Canticle of the Sun," this cosmic roll call allows human beings to give voice to all creation. One of the earliest religious poems in the Italian language, it is made even more expansive by this broad, repetitive melody with interspersed "Alleluias."

CREATION AND PROVIDENCE

*Harmony*

with sil - ver gleam, sing prais - es! Al - le - lu - ia!  
 your Lord to hear. Sing prais - es! Al - le - lu - ia!  
 ings on our way, sing prais - es! Al - le - lu - ia!  
 the midst of tears, sing prais - es! Al - le - lu - ia!

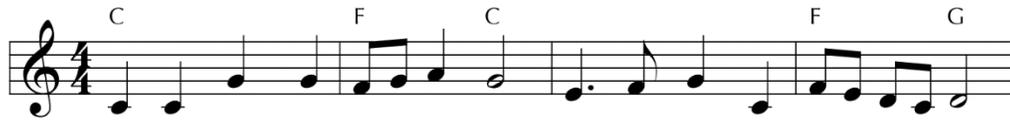
*Unison*

Al - le - lu - ia! Al - le - lu - ia! Al - le - lu - ia!

5 And you, most gentle sister death,  
 waiting to hush our final breath:  
 Alleluia! Alleluia!  
 Since Christ our light has pierced your gloom,  
 fair is the night that leads us home.  
 Sing praises! Alleluia!  
 Alleluia! Alleluia! Alleluia!

6 O sisters, brothers, take your part,  
 and worship God with humble heart.  
 Alleluia! Alleluia!  
 All creatures, bless the Father, Son,  
 and Holy Spirit, Three in One!  
 Sing praises! Alleluia!  
 Alleluia! Alleluia! Alleluia!

# God of Great and God of Small 19



1 God of great and God of small, God of one and God of all,  
 2 God of land and sky and sea, God of life and des - ti - ny,  
 3 God of si - lence, God of sound, God by whom the lost are found,  
 4 God of heaven and God of earth, God of death and God of birth,



God of weak and God of strong, God to whom all things be - long,  
 God of nev - er - end - ing power, yet be - side me ev - ery hour,  
 God of day and dark - est night, God whose love turns wrong to right,  
 God of now and days be - fore, God who reigns for - ev - er - more,

## Refrain



al - le - lu - ia, al - le - lu - ia, praise be to your name.

Although it uses remarkably simple language, this text affirms a great mystery: beyond all our powers of explanation, God holds together all the opposites that seem to pull us in one direction or another. Yet God is present to them all and also to us; for that we give praise.

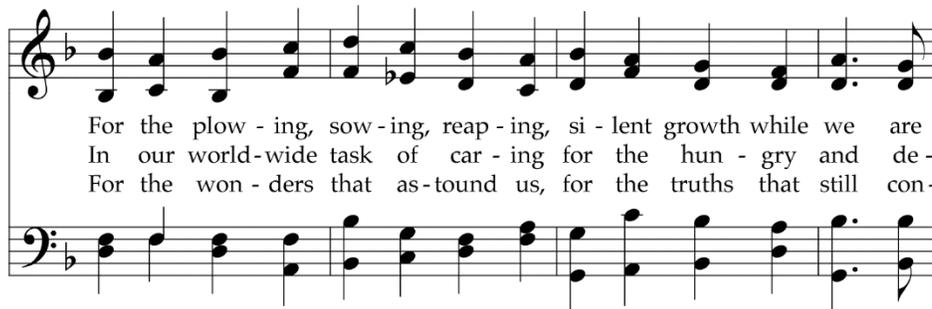
## For the Fruit of All Creation 36



1 For the fruit of all cre - a - tion, thanks be to God.  
 2 In the just re - ward of la - bor, God's will be done.  
 3 For the har - vests of the Spir - it, thanks be to God.



For the gifts to ev - ery na - tion, thanks be to God.  
 In the help we give our neigh - bor, God's will be done.  
 For the good we all in - her - it, thanks be to God.



For the plow - ing, sow - ing, reap - ing, si - lent growth while we are  
 In our world - wide task of car - ing for the hun - gry and de -  
 For the won - ders that as - tound us, for the truths that still con -



sleep - ing, fu - ture needs in earth's safe - keep - ing, thanks be to God.  
 spair - ing, in the har - vests we are shar - ing, God's will be done.  
 found us, most of all that love has found us, thanks be to God.

Originally called "Harvest Hymn," this text is much more comprehensive than that title implies. It also deals with stewardship, thanksgiving, and God's endless gifts that continue to astound us. It is set to a familiar Welsh tune whose name means "throughout the night."

