

**RESURRECTION EVANGELICAL
LUTHERAN CHURCH**



**Second Sunday of Advent
December 8, 2024
10:00 a.m.**

WELCOME!

Welcome to Resurrection Evangelical Lutheran Church, we are glad you are here!

If you are a visitor, we invite you to introduce yourself to our pastor and feel at home among us. In this bulletin, words in bold print are spoken by the assembly, non-bolded words are spoken by a leader. Two abbreviations used for hymns and service elements: ELW stands for Evangelical Lutheran Worship, which is the red hymnal in the book holder attached to the pew in front of you, and ACS is All Creation Sings, which is the blue songbook.

Following the worship service, please consider joining us for refreshments and fellowship in the Parish Hall, downstairs. An usher can direct you to the elevator.

COMMEMORATION IN THE WIDER CHURCH

Friday, December 13, 2024, Lucy, martyr, died 304

Lucy was a young Christian of Sicily who was martyred during the persecutions under Emperor Diocletian. Her celebration became particularly important in Sweden and Norway, perhaps because the feast of Lucia (whose name means "light") originally fell on the shortest day of the year.

Saturday, December 14, 2024, John of the Cross, renewer of the church, died 1591

John was a member of the Carmelite monastic order, and worked to reform it. His writings reflect a deep interest in mystical thought and meditation.

INTRODUCTION TO THE DAY

Introduction to the day

Forerunners and messengers advance the advent of our God. While John the baptizer's voice in the wilderness may be the principal focus of the day, Malachi's prophecy could as easily herald the coming Christ as forerunner of the Lord of hosts. Finally all the baptized are called to participate in the sharing of the gospel. In so doing we prepare the way for the coming of Jesus and assist all people in capturing a vision of the "salvation of God."

ORDER OF SERVICE

OPENING VOLUNTARY

“*Gottes Sohn ist kommen* (Once He Came in Blessing)”

Earnst Pepping

*At the ringing of a bell, please **REMAIN SEATED** and direct your attention to the Advent Wreath in front of the pulpit.*

WELCOME

CANDLE LIGHTING LITURGY / PEACE

In a world that is lonely,

we will save a seat for you.

In a world that is anxious,

we will light candles against the gloom.

In a world that is weary,

we will sing songs of joy and truth.

I am not alone.

We are not alone.

For here in this place, God is weaving us together.

Light the candles! Sing with joy!

We are a three-cord strand, not easily broken.

The Candle of Peace is introduced. . .

In a weary and worn world,

how do we begin again?

Where do we start?

Let us begin together.

Let us begin arm in arm.

Let us begin by holding each other up, instead of tearing each other down.

Let us begin with words of peace.

Yes, let us begin with peace. Today we

light the candles of hope and peace.

May these lights remind us of what could be.

May these lights mark a new beginning.

May peace flow like a river, and may it start with us.

Arm in arm, hand in hand, side by side.

May we begin again. Amen.

CONFESSION AND FORGIVENESS (ELW p. 156)

The assembly is invited to kneel or remain seated. All may make the sign of the cross, the sign that is marked at baptism, as the presiding minister begins.

Blessed be the holy Trinity, † one God,
alive in the world,
reviving creation,
arriving soon.

Amen.

Let us confess our sin in the presence of God
and of one another.

Silence is kept for reflection.

God of mercy,
we confess that we have sinned.
We trust earthly powers and human authority alone.
We grow fearful. We cling to false comforts.

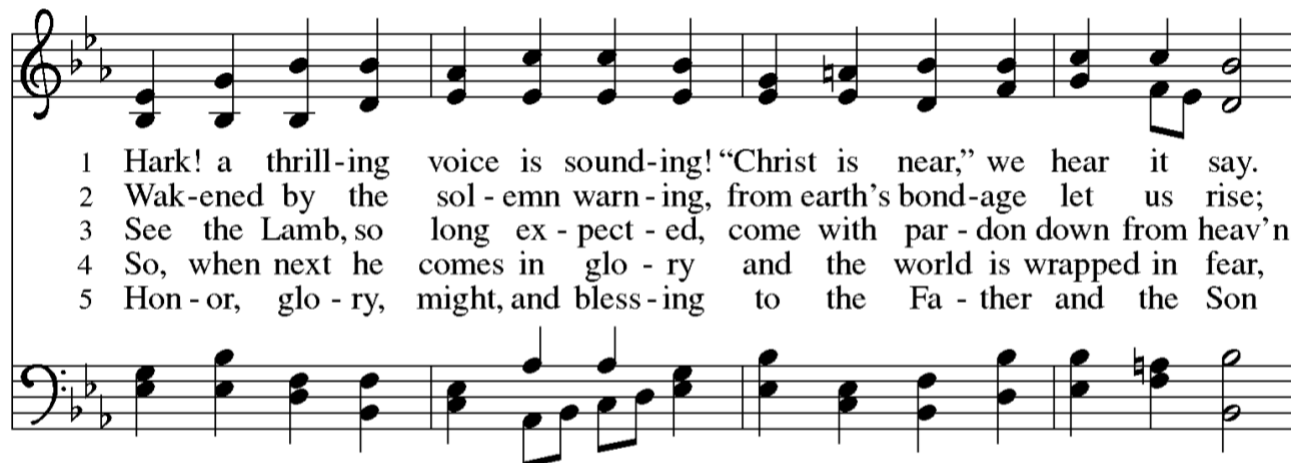
God of might,
we confess that we have sinned.
We have turned away from our neighbors.
We have trusted false promises.

God in our midst,
we confess that we have sinned.
We plead: come to us.
Bring your mercy to birth in us.

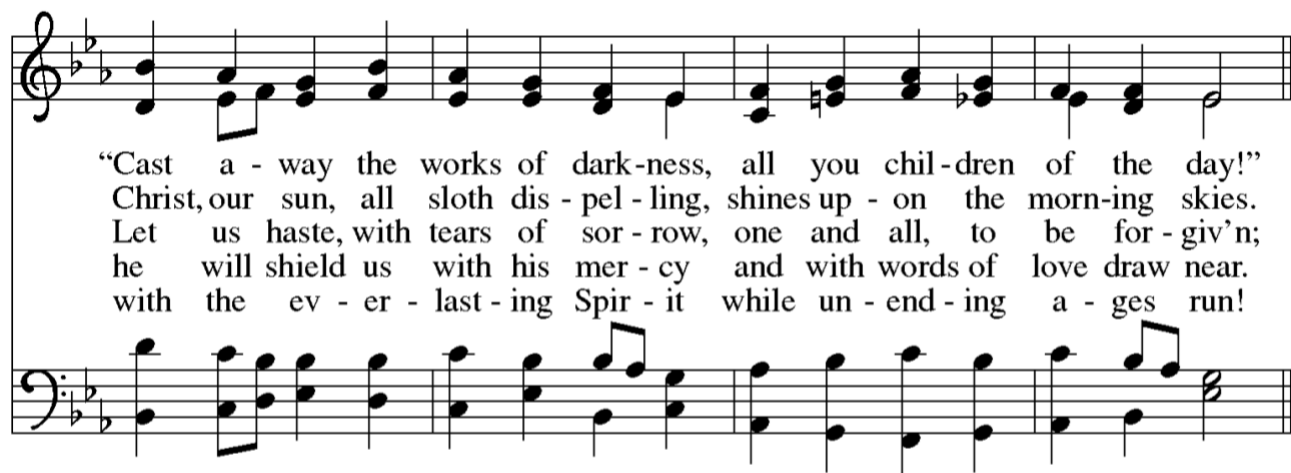
A righteous branch springs forth:
it is Christ the Lord, our Savior,
in whom we have forgiveness, life, and mercy.
By the power of the Holy Spirit,
receive the grace and forgiveness of God
through † Christ Jesus,
whose day draws near.

Amen.

GATHERING HYMN: Hark! A Thrilling Voice Is Sounding! (ELW 246)



1 Hark! a thrill-ing voice is sound-ing! "Christ is near," we hear it say.
2 Wak-ened by the sol - emn warn - ing, from earth's bond-age let us rise;
3 See the Lamb, so long ex - spect - ed, come with par - don down from heav'n.
4 So, when next he comes in glo - ry and the world is wrapped in fear,
5 Hon - or, glo - ry, might, and bless - ing to the Fa - ther and the Son



"Cast a - way the works of dark-ness, all you chil-dren of the day!"
Christ, our sun, all sloth dis - pel - ling, shines up - on the morn-ing skies.
Let us haste, with tears of sor - row, one and all, to be for - giv'n;
he will shield us with his mer - cy and with words of love draw near.
with the ev - er - last - ing Spir - it while un - end - ing a - ges run!

Text: Latin hymn, 1632; tr. Edward Caswall, 1814-1878
Music: MERTON, William H. Monk, 1823-1889

GREETING (ELW p. 156)

The grace of our Lord Jesus Christ, the love of God,
and the communion of the Holy Spirit be with you all.

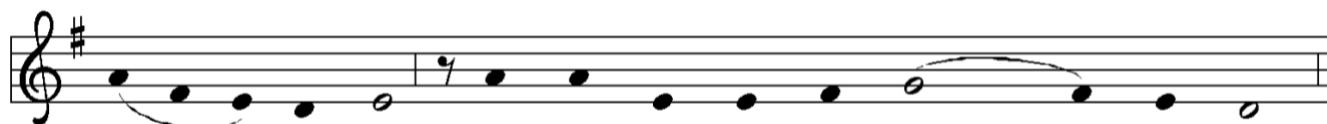
And also with you.

ADVENT HYMN OF EXPECTATION:

O Come, O Come Emmanuel (ELW 257, verses 3 & 4)



3 O come, O come, O Lord of might, as to your tribes on
4 O come, O Branch of Jesse, free your own from Sa-tan's



Si-nai's height in an-cient times you gave the law
tyr-an-ny; from depths of hell your peo-ple save,



in cloud, and maj-es-ty, and awe. Re-joice! Re-joice!
and give them vic-t'ry o'er the grave.



Em-man-u-el shall come to you, O Is-ra-el.

PRAYER OF THE DAY (ELW p.159)

Let us pray. *A brief silence is kept before the prayer.*

Stir up our hearts, Lord God, to prepare the way of your only Son. By his coming give to all the people of the world knowledge of your salvation; through Jesus Christ, our Savior and Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever.

Amen.

The assembly is seated.

FIRST READING: Malachi 3:1-4

God announces a covenant with Israel. A messenger like Malachi (his name means “my messenger”) will prepare the way for the coming of the Lord by purifying and refining God’s people, as silver and gold are refined.

A reading from Malachi.

¹ See, I am sending my messenger to prepare the way before me, and the Lord whom you seek will suddenly come to the temple. Indeed, the messenger of the covenant in whom you delight is coming, says the LORD of hosts. ² But who can endure the day of his coming, and who can stand when he appears?

For he is like a refiner’s fire and like washers’ soap; ³ he will sit as a refiner and purifier of silver, and will purify the descendants of Levi and refine them like gold and silver, until they present offerings to the LORD in righteousness. ⁴ Then the offering of Judah and Jerusalem will be pleasing to the LORD, as in the days of old and as in former years.

Word of God, word of life.

Thanks be to God.

PSALM: Luke 1:68-79

The psalm is sung responsively by the whole verse.

The image shows the first two lines of musical notation for the psalm. The first line is a treble clef staff with a key signature of two sharps (F# and C#) and a 4/4 time signature. The melody consists of quarter notes: G4, A4, B4, C5, B4, A4, G4, F#4, E4, D4. The lyrics "In the ten - der com - pas - sion of our God" are written below the staff. The second line is a treble clef staff with the same key signature and time signature. The melody consists of quarter notes: D4, C4, B3, A3, G3, F#3, E3, D3. The lyrics "the dawn from on high will break up - on us." are written below the staff. The third line is a treble clef staff with the same key signature and time signature, showing a whole rest for the first measure and a whole note for the second measure, with no lyrics written below it.

- ⁶⁸ Blessed are you, Lord, the | God of Israel,
you have come to your people and | set them free.
- ⁶⁹ **You have raised up for us a | mighty Savior,
born of the house of your | servant David. R**
- ⁷⁰ Through your holy prophets, you promised of old to save us | from our enemies,
⁷¹ from the hands of | all who hate us,
- ⁷² **to show mercy | to our forebears,
and to remember your | holy covenant.**
- ⁷³ This was the oath you swore to our | father Abraham:
⁷⁴ to set us free from the hands of our | enemies,
**free to worship you | without fear,
⁷⁵ holy and righteous before you, all the days | of our life. R**
- ⁷⁶ And you, child, shall be called the prophet of | the Most High,
for you will go before the Lord to pre- | pare the way,
- ⁷⁷ **to give God's people knowledge | of salvation
by the forgiveness | of their sins.**
- ⁷⁸ In the tender compassion | of our God
the dawn from on high shall | break upon us,
- ⁷⁹ **to shine on those who dwell in darkness and in the shad- | ow of death,
and to guide our feet into the | way of peace. R**

SECOND READING: Philippians 1:3-11

The apostle Paul was the pastor of many new churches. He writes in this letter about his joy to be in partnership with the Christians of Philippi. Listen to how tender-hearted Paul, sometimes a stern preacher, is with his friends as he encourages them to grow in love and knowledge.

A reading from Philippians.

³I thank my God for every remembrance of you, ⁴always in every one of my prayers for all of you, praying with joy ⁵for your partnership in the gospel from the first day until now. ⁶I am confident of this, that the one who began a good work in you will continue to complete it until the day of Jesus Christ. ⁷It is right for me to think this way about all of you, because I hold you in my heart, for all of you are my partners in God's grace, both in my imprisonment and in the defense and confirmation of the gospel. ⁸For God is my witness, how I long for all of you with the tender affection of Christ Jesus. ⁹And this is my prayer, that your love may overflow more and more with knowledge and full insight ¹⁰to help you to determine what really matters, so that in the day of Christ you may be pure and blameless, ¹¹having produced the harvest of righteousness that comes through Jesus Christ for the glory and praise of God.

Word of God, word of life.

Thanks be to God.

GOSPEL ACCLAMATION (ELW p. 160)

The assembly stands to welcome the gospel. All sing the Alleluias, the cantor sings the verse, the Alleluias are repeated.

Al-le-lu - ia, al - le-lu - ia, al - le - lu - ia.

Repeat alleluia

Prepare the way¹ of the Lord.* All flesh shall see the salva-¹tion of God.

GOSPEL: Luke 3:1-6

John the Baptist is a herald of Jesus, whose way is prepared by “repentance for the forgiveness of sins.” As we hear the careful record of human leaders, we sense the spectrum of political and religious authority that will be challenged by this coming Lord.

The holy gospel according to Luke.

Glory to you, O Lord.

¹ In the fifteenth year of the reign of Tiberius Caesar, when Pontius Pilate was governor of Judea, and Herod was ruler of Galilee, and his brother Philip ruler of the region of Ituraea and Trachonitis, and Lysanias ruler of Abilene, ² during the high priesthood of Annas and Caiaphas, the word of God came to John son of Zechariah in the wilderness.

³ John went into all the region around the Jordan, proclaiming a baptism of repentance for the forgiveness of sins, ⁴ as it is written in the book of the words of the prophet Isaiah,

“The voice of one crying out in the wilderness:

‘Prepare the way of the Lord;
make straight the paths of the Lord.

⁵ Every valley shall be filled,
and every mountain and hill shall be made low,
and the crooked shall be made straight,
and the rough ways made smooth;

⁶ and all flesh shall see the salvation of God.’ ”

The gospel of the Lord.

Praise to you, O Christ.

SERMON

Rev. Harry Therwanger

HYMN OF THE DAY: Prepare the Royal Highway (ELW 264)

1 Pre - pare the roy - al high - way; the King of kings is near!
 2 God's peo - ple, see him com - ing; your own e - ter - nal king!
 3 Then fling the gates wide o - pen to greet your prom - ised king!
 4 His is no earth - ly king - dom; it comes from heav'n a - bove.

Let ev - 'ry hill and val - ley a lev - el road ap - pear!
 Palm branch - es strew be - fore him! Spread gar - ments! Shout and sing!
 Your king, yet ev - 'ry na - tion its trib - ute too may bring.
 His rule is peace and free - dom and jus - tice, truth, and love.

Then greet the King of glo - ry, fore - told in sa - cred sto - ry:
 God's prom - ise will not fail you! No more shall doubt as - sail you!
 All lands will bow be - fore him; their voic - es join your sing - ing:
 So let your praise be sound - ing for kind - ness so a - bound - ing:

Refrain

Ho - san - na to the Lord, for he ful - fills God's word!

Text: Frans Mikael Franzén, 1772–1847; tr. *Lutheran Book of Worship*
 Music: BEREDEN VÄG FÖR HERRAN, Swedish folk tune, 17th cent.
 Text © 1978 *Lutheran Book of Worship*, admin. Augsburg Fortress.

NICENE CREED (ELW p. 104)

**We believe in one God,
the Father, the Almighty,
maker of heaven and earth,
of all that is, seen and unseen.**

**We believe in one Lord, Jesus Christ,
the only Son of God,
eternally begotten of the Father,
God from God, Light from Light,
true God from true God,
begotten, not made,
of one Being with the Father;
through him all things were made.**

**For us and for our salvation
he came down from heaven,
was incarnate of the Holy Spirit and the virgin Mary
and became truly human.
For our sake he was crucified under Pontius Pilate;
he suffered death and was buried.
On the third day he rose again
in accordance with the scriptures;
he ascended into heaven
and is seated at the right hand of the Father.
He will come again in glory to judge the living and the dead,
and his kingdom will have no end.**

**We believe in the Holy Spirit, the Lord, the giver of life,
who proceeds from the Father and the Son,*
who with the Father and the Son is worshiped and glorified,
who has spoken through the prophets.**

**We believe in one holy catholic and apostolic church.
We acknowledge one baptism for the forgiveness of sins.
We look for the resurrection of the dead,
and the life of the world to come. Amen.**

PRAYERS OF INTERCESSION (ELW p. 161)

Assembly, please stand.

The response for today's intercessions is "We await your salvation."

The presiding minister concludes the prayers:

Receive our prayers, O God, and come quickly to our aid, through the power of the Spirit and the love of Jesus Christ. **Amen.**

PEACE (ELW p. 161)

The peace of Christ be with you always.

And also with you.

The assembly may greet one another with a sign of Christ's Peace by bowing, waving, or offering another appropriate gesture and may say, "Peace be with you," or similar words. The assembly is seated.

OFFERTORY ANTHEM

"Advent Hymn"

Martin Jean

OFFERING AND SETTING THE TABLE

Members of the assembly may bring their offering forward when ushers invite them. Baskets are available to receive your gift at the front of the sanctuary. Communion ministers will sanitize and cleanse their hands prior to handling the gifts of bread and wine.

OFFERING PRAYER (ELW p. 161)

God of mercy and grace, the eyes of all wait upon you, and you open your hand in blessing. Fill us with good things at your table, that we may come to the help of all in need, through Jesus Christ, our redeemer and Lord. **Amen.**

GREAT THANKSGIVING: (ELW p. 161)

The Lord be with you. And al - so with you.

Lift up your hearts. We lift them to the Lord.

Let us give thanks to the Lord our God.

It is right to give our thanks and praise.

The Thanksgiving continues with the Preface for the day; the assembly responds:

HOLY, HOLY, HOLY (ELW p. 162)

Ho - ly, ho - ly, ho - ly Lord, God of pow'r and might,
heav - en and earth are full of your glo - ry.
Ho - san - na in the high - est.
Bless - ed is he who comes in the name of the Lord.
Ho - san - na in the high - est.

The musical score consists of five staves of music in G major (one sharp) and 4/4 time. The melody is written on a treble clef. The lyrics are printed below the notes, with hyphens indicating syllables that span across multiple notes. The first staff begins with a treble clef and a key signature of one sharp (F#). The music features a mix of quarter, eighth, and half notes, with some notes beamed together. The lyrics are: 'Ho - ly, ho - ly, ho - ly Lord, God of pow'r and might, heav - en and earth are full of your glo - ry. Ho - san - na in the high - est. Bless - ed is he who comes in the name of the Lord. Ho - san - na in the high - est.'

THANKSGIVING AT THE TABLE (ELW p. 162)

Holy One, the beginning and the end, the giver of life:
Blessed are you for the birth of creation.
Blessed are you in the darkness and in the light.
Blessed are you for your promise to your people.
Blessed are you in the prophets' hopes and dreams.
Blessed are you for Mary's openness to your will.
Blessed are you for your Son Jesus,
the Word made flesh.

In the night in which he was betrayed,
our Lord Jesus took bread, and gave thanks;
broke it, and gave it to his disciples, saying:
Take and eat; this is my body, given for you.
Do this for the remembrance of me.

Again, after supper, he took the cup, gave thanks,
and gave it for all to drink, saying:
This cup is the new covenant in my blood,
shed for you and for all people for the forgiveness of sin.
Do this for the remembrance of me.

Let us proclaim the mystery of faith:



With this bread and cup
we remember your Word dwelling among us,
full of grace and truth.
We remember our new birth in his death and resurrection.
We look with hope for his coming.
Come, Lord Jesus.

Holy God, we long for your Spirit.
Come among us.
Bless this meal.
May your Word take flesh in us.
Awaken your people.
Fill us with your light.
Bring the gift of peace on earth.
Come, Holy Spirit.

All praise and glory are yours,
Holy One of Israel,
Word of God incarnate,
Power of the Most High,
one God, now and forever.



LORD'S PRAYER (p. 163)

And now, we pray as Jesus taught us:

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.

INVITATION TO COMMUNION

Come to the banquet, for all is now ready.

The assembly may be seated. At the direction of ushers, baptized and communing members wishing to commune will proceed to the front of the nave, maintaining appropriate physical distance. To receive the bread, place your hands palms up. To receive the wine, hold a small cup firmly, the assisting minister will pour wine from the common cup. Please do not dip the bread into the wine. Gluten free hosts are also available. Return to your seats by the side aisles. You may elect to commune by receiving the bread only or you may elect to receive a blessing, simply cross your arms over your chest.

COMMUNION

When giving the bread and cup, the communion ministers say

“The body of Christ, given for you,” and “the blood of Christ, shed for you.”

Each person may respond, Amen.

LAMB OF GOD (ELW p. 164)

Lamb of God, you take a - way the sin of the world; have mer - cy on us. Lamb of God, you take a - way the sin of the world; have mer - cy on us. Lamb of God, you take a - way the sin of the world; grant us peace. A - men.

HYMN DURING COMMUNION: Come Down, O Love Divine (ELW 804)

1 Come down, O Love di - vine; seek thou this soul of mine
 2 Oh, let it free - ly burn, till world - ly pas - sions turn
 3 Let ho - ly char - i - ty mine out - ward ves - ture be, long,
 4 And so the year - ing strong, with which the soul will long,

and vis - it it with thine own ar - dor glow - ing;
 to dust and ash - es in its heat con - sum - ing;
 and low - li - ness be - come mine in - ner cloth - ing -
 shall far out - pass the pow'r of hu - man tell - ing;

O Com - fort - er, draw near; with - in my heart ap - pear
 and let thy glo - rious light shine ev - er on my sight,
 true low - li - ness of heart, which takes the hum - bler part,
 no soul can guess Love's grace till it be - come the place

and kin - dle it, thy ho - ly flame be - stow - ing.
 and clothe me round, the while my path il - lum - ing.
 and o'er its own short - com - ings weeps with loath - ing.
 where - in the Ho - ly Spir - it makes a dwell - ing.

Text: Bianco da Siena, d. 1434; tr. Richard F. Littledale, 1833-1890
 Music: DOWN AMPNEY, Ralph Vaughan Williams, 1872-1958
 Outside USA: Music from *The English Hymnal*, © Oxford University Press 1906.

PRAYER AFTER COMMUNION (ELW p. 164)

God for whom we wait, in this meal you give us a foretaste of that day when the hungry will be fed with good things. Send us forth to make known your deeds and to proclaim the greatness of your name, through Jesus Christ, our Savior and Lord.

Amen.

ANNOUNCEMENTS

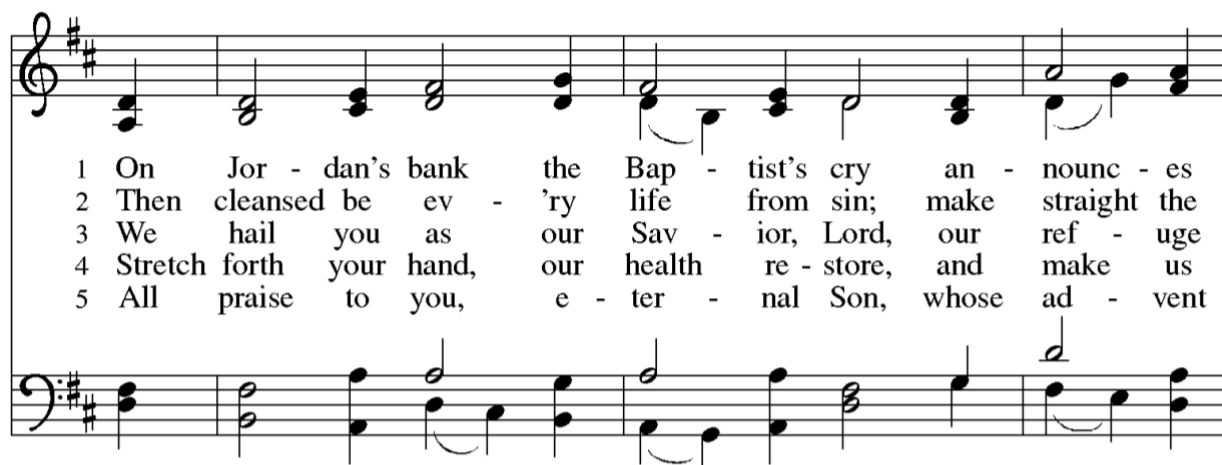
ST. NICKLAUS SHARES HIS STORY

BLESSING (ELW p. 164)

God of endings and beginnings,
God in the darkness and the light,
God, our hope for the journey,
✝ bless and keep you now and forever.

Amen.

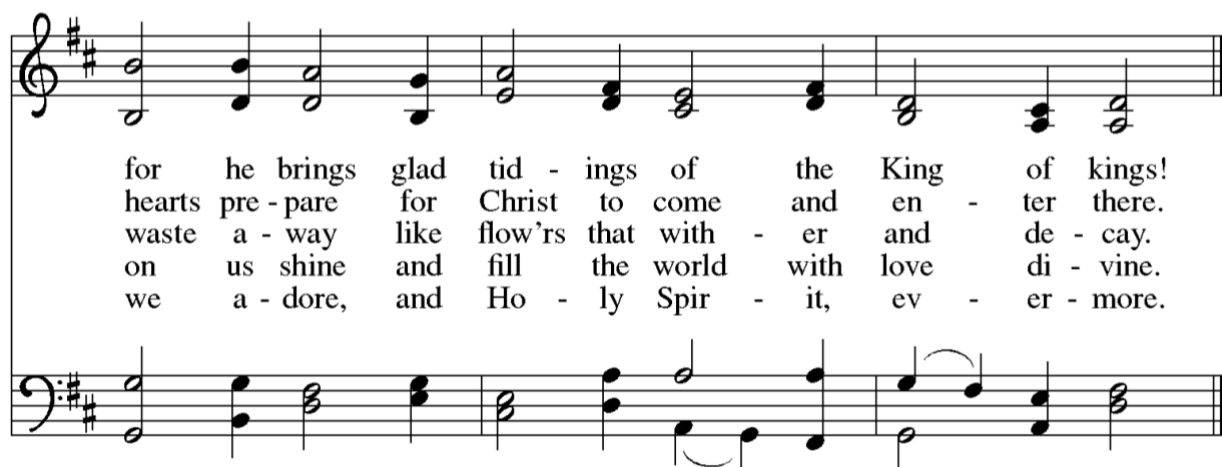
SENDING HYMN: On Jordan's Bank the Baptist's Cry (ELW 249)



1 On Jor - dan's bank the Bap - tist's cry an - nounc - es
 2 Then cleansed be ev - 'ry life from sin; make straight the
 3 We hail you as our Sav - ior, Lord, our ref - uge
 4 Stretch forth your hand, our health re - store, and make us
 5 All praise to you, e - ter - nal Son, whose ad - vent



that the Lord is nigh; a - wake and heark - en,
 way for God with - in, and let us all our
 and our great re - ward; with - out your grace we
 rise to fall no more; oh, let your face up -
 has our free - dom won, whom with the Fa - ther



for he brings glad tid - ings of the King of kings!
 hearts pre - pare for Christ to come and en - ter there.
 waste a - way like flow'rs that with - er and de - cay.
 on us shine and fill the world with love di - vine.
 we a - dore, and Ho - ly Spir - it, ev - er - more.

Text: Charles Coffin, 1676-1749; tr. composite
 Music: PUER NOBIS, European tune, adapt. Michael Praetorius, 1571-1621

DISMISSAL (ELW p. 164)

Go in peace. Prepare the way for Emmanuel.

Thanks be to God.

CLOSING VOLUNTARY “Consolation” (The King Shall Come) David N. Johnson

Please join us for refreshments and fellowship in the Parish Hall, downstairs.

An usher can direct you to the elevator.

Readings for December 8

Zephaniah 3:14-20

The prophet Zephaniah's message is mostly one of judgment for sin. This reading, however, which comes from the conclusion of the book, prophesies joy for Judah and Jerusalem. Judgment has led to repentance, and God's salvation is at hand.

Isaiah 12:2-6

In your midst is the Holy One of Israel. (Is. 12:6)

Philippians 4:4-7

Despite being in prison, Paul is remarkably upbeat as he writes this letter. Here, he urges his friends in Philippi to trust God with all their worries and concerns with the hope that they will experience God's joy and peace.

Luke 3:7-18

John the Baptist heralds the mighty one who is coming. John teaches that preparation for God's reign is not a matter of identity but of bearing fruits of merciful justice, radical generosity, and vocational integrity.

Evangelical Lutheran Worship Hymnal:

#246: *Hark ! A Thrilling Voice Is Sounding!*, Text: Latin hymn; tr. Edward Caswall. Music: MERTON, William H. Monk. Text and music: Public domain.

#249: *On Jordan's Bank the Baptist's Cry*, Text: Charles Coffin; tr. composite. Music: PUER NOBIS, European tune, adapt. Michael Praetorius. Text and music: Public domain.

#257: *O Come, O Come, Emmanuel*, Text: *Pasletriolum Cantinorum Catholicarum*, Köln, tr. composite. Music: VENI EMMANUEL, French processional. Text and music: sts. 2, 6, 7 © 1997 Augsburg Fortress. Used with permission under ONE LICENSE #A-713051. All rights reserved.

#264: *Prepare the Royal Highway*, Text: Philipp Nicolai; tr. composite. Music: WACHET AUF, Philipp Nicolai. Text © 1999 Augsburg Fortress. Music: Public domain. All rights reserved. Used with permission under ONE LICENSE #A-713051. All rights reserved.

#804: *Come Down, O Love Divine*, Text: Bianco da Siena; tr. Richard F. Littledale. Music: DOWN AMPNEY, Ralph Vaughan Williams. Music from *The English Hymnal*, ©Oxford University Press 1906. Text: Public Domain. All rights reserved. Used with permission under ONE LICENSE #A-713051. All rights reserved.

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Notes on the music for today

HYMN OF THE DAY: Prepare the Royal Highway ELW 264

Text: Frans Mikael Franzén, 1772-1847; tr. *Lutheran Book of Worship*

Tune: BEREDEN VÄG FÖR HERRAN, Swedish folk tune, 17th cent.

The hymn begins with allusions to Isaiah 40:3-5, where a highway for the King of kings is made straight. By the third stanza the King is welcomed with gates flung open as in Psalm 24:7-10. Palms strew the way with hosannas as at Christ's entry into Jerusalem (Matthew 21:1-9, Mark 11:1-10, and Luke 19:28-38), and peace, freedom, justice, truth, and love with sounding praise reflect Isaiah 40 and the following chapters. We encounter here a jubilant Scandinavian contribution to the church's hymnic heritage by Frans Mikael Franzén. This translation was prepared for *Lutheran Book of Worship* (1978) by the Inter-Lutheran Commission on Worship.

Franzén was a Swede born in Finland. In 1785 he was admitted to the Abo Academy. His father died two years later, and Frans followed his profession as a salesman. He returned to Abo, earned a master's degree, and then went to Uppsala to study. In 1794 he became the librarian at Abo, edited the newspaper *Abo Tidnin-gar*, and in 1798 became professor of the history of literature. Ordained in 1803, he became a pastor at Pemars and in 1810 at the rural parish of Kumla. There his skill as a hymn writer developed. He worked with Archbishop Johan Olof Wallin on the *Svenska Psalm-Boken* (1819), to which he contributed twenty-nine hymns. In 1825 he became pastor of the Klara Church in Stockholm, and from 1834 until his death he was bishop of the diocese of Härnosand, which included part of Lapland.

OFFERTORY ANTHEM: "Advent Hymn" Martin Jean (1960)

This is an elegant yet simple short motet on a text written by the composer.

Dr. Jean is Professor of Organ and Church Music and Director of the Institute of Sacred Music at Yale University.

Oh, come, Lord Jesus, quickly come, and loose the chains of guilt and fear.

Our souls are bound by sins so great and yearn your drawing near.

We look for hope. We pray for peace of mind and troubled heart.

Salvation comes from you alone, and we deserving not.

Through ancient prophets God revealed the promise of salvation near

From heaven's throne our Lord bent down, his love our gift so dear.

Come with me now to see the throne, the manger where our Savior lies.

Kneel down in awe before his crib and kiss the feet of God.

Our hope is here. The peace he brings will draw us to that place,

where we shall sing in perfect praise and dwell in endless day.

OPENING VOLUNTARY: “Gottes Sohn ist kommen (Once He Came in Blessing)”
Earnst Pepping (1901-1981)

Michael Weiss (1480-1534), a pastor among the Bohemian Brethren and a contemporary with Luther, composed the tune GOTTES SOHN IST KOMMEN (*Once He Came in Blessing*) and also wrote the text. A well-known hymn tune, in this setting by Earnst Pepping GOTTES SOHN IST KOMMEN is played by the pedals while the hands are kept busy creating a weave based on melodic fragments that complement the tune. Though the pedals often play the lowest sounding pitches, here the pedal chorale tune emerges from the texture of the music played on the manuals.

Ernst Pepping was a German composer of classical music and academic teacher. He is regarded as an important composer of Protestant sacred music in the 20th century. Pepping taught at the Spandauer Kirchenmusikschule and the Berliner Hochschule für Musik. His music includes works for instruments, the church, and collections including the Spandauer Chorbuch and the three volume Großes Orgelbuch, which provides pieces for the entire liturgical year.

CLOSING VOLUNTARY “Consolation” (The King Shall Come) David N. Johnson
(1922-1987)

CONSOLATION is a folk tune that has some resemblance to the traditional English tune for "Old King Cole." The tune appeared anonymously as MORNING SONG in Part II of John Wyeth's *Repository of Sacred Music* (1813). In 1816 it was credited to "Mr. Dean," which some scholars believe was a misprinted reference to Elkanah K. Dare, a composer who contributed more than a dozen tunes to Wyeth's *Repository*. In the original harmonization the melody was in the tenor. To keep everyone on their toes, the tune is also known as KENTUCKY HARMONY, its title in Ananias Davisson's *Kentucky Harmony* (1816), where it was paired with the text "Once More, My Soul, the Rising Day."

David N. Johnson was an American organist, composer, educator, choral clinician, and lecturer. He studied organ and composition at Curtis Institute of Music. Johnson's Trumpet Tune in D (1962) is the opening and closing theme for the weekly radio show “With Heart and Voice”. Johnson's Trumpet Tune in D was also the first of two processions used for the 1971 wedding of Tricia Nixon.

December 8, 2024

10:00 a.m.

Rev. Harry Therwanger

Vicar Jessica Zurcher

Glen Mason

Debbie Howell

Debbie Howell and Vicar Jessica Zurcher

Susanna Jacobson

Randy Brooke

Presiding Minister

Assisting Minister

Assisting Minister

Reader

Communion Assistants

Cantor

Lock-Up, starting December 8

Attendance December 1, 10:00 a.m., 65

Live Stream Views, 20| Views after Streaming, 16

Our worship service is regularly video recorded and posted online.

Printed scripture readings and weekly announcements are available from the ushers.

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Barbara Bulger Verdile, Music Director

Angie Brooke, Christian Education Coordinator

Leslie Nolen, Council President

Christina Cuesta, Council Secretary