

**RESURRECTION EVANGELICAL
LUTHERAN CHURCH**



**Fourth Sunday of Advent
December 22, 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

Thursday, December 26, 2024, Stephen, Deacon and Martyr

Stephen was a deacon and the first martyr of the church. He was one of those seven upon whom the apostles laid hands after they had been chosen to serve widows and others in need. Later, Stephen's preaching angered the temple authorities, and they ordered him to be put to death by stoning.

Friday, December 27, 2024, John, Apostle and Evangelist

The son of Zebedee and brother of James, John was one of the twelve disciples and witness to the transfiguration. Tradition has named him also the writer of the Gospel of John, the three New Testament letters bearing his name, as well as Revelation.

Saturday, December 28, 2024, The Holy Innocents, Martyrs

This day commemorates the young children killed by Herod in Bethlehem in his jealous attempt to murder the baby Jesus, a sobering reminder of the evil that led Christ to be born for our salvation.

INTRODUCTION TO THE DAY

Introduction to the day

Cradle and cross are inextricably connected on the fourth Sunday of Advent. Between a lovely tribute to the little town of Bethlehem and Mary's magnificent song of praise, the letter to the Hebrews reminds us in no uncertain terms that Christ's advent is for "the offering of the body of Jesus Christ once for all." It is the kind of tension in which the church always lives as when in holy communion—with high delight—"we proclaim the Lord's death."

ORDER OF SERVICE

OPENING VOLUNTARY

Gabriel's Message

Paul Manz

Please remain seated and direct your attention to the Advent Wreath in front of the pulpit.

WELCOME

CANDLE LIGHTING LITURGY / LOVE

In this weary world,

we sing of joy.

In this fragile world,

we lift each other up.

In this beautiful world,

we look for God.

In this tender world,

we hold onto hope.

This is the invitation of faith.

So in this time of worship,

may we sing, lift up, look for, and hold onto our with-us God.

With hope in our hearts, amen!

The candle is introduced, then we continue. . .

In a weary and worn world,

how do we begin again?

Where do we start?

Let us begin with tenderness.

Let us begin with our hearts on our sleeve.

Let us begin from a place of vulnerability and hope.

Let us begin with love.

Yes, let us start with love.

Today we light the candles of hope, peace,

joy, and love.

May the warmth of these lights be

our cornerstone.

May the truth in these lights help us

begin again.

May it be so! 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.

At the ringing of a bell, the assembly stands and faces the font.

GATHERING HYMN: Come, Thou Long-Expected Jesus (ELW 254)



1 Come, thou long-ex - pect-ed Je - sus, born to set thy peo-ple free;
2 Born thy peo - ple to de - liv - er, born a child, and yet a king;



from our fears and sins re - lease us; let us find our rest in thee.
born to reign in us for - ev - er, now thy gra - cious king-dom bring.



Is - rael's strength and con - so - la - tion, hope of all the earth thou art,
By thine own e - ter - nal Spir-it rule in all our hearts a - lone;



dear de - sire of ev - 'ry na - tion, joy of ev - 'ry long-ing heart.
by thine all - suf - fi - cient mer - it raise us to thy glo - rious throne.

Text: Charles Wesley, 1707-1788

Music: JEFFERSON, W. Walker, *Southern Harmony*, 1835

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 Emmanuel (ELW 257, verses 7 & 8)

7. O come, O King of nations, come,
O Cornerstone that binds in one:
refresh the hearts that long for you;
restore the broken, make us new.
Rejoice! Rejoice! Emmanuel
shall come to you, O Israel.

8. O come, O come, Emmanuel,
and ransom captive Israel,
that mourns in lonely exile here
until the Son of God appear.
Rejoice! Rejoice! Emmanuel
shall come to you, O Israel.

PRAYER OF THE DAY (ELW p.159)

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

Stir up your power, Lord Christ, and come. With your abundant grace and might, free us from the sin that binds us, that we may receive you in joy and serve you always, for you live and reign with the Father and the Holy Spirit, one God, now and forever. **Amen.**

The assembly is seated.

FIRST READING: Micah 5:2-5a

The prophet Micah, having pronounced judgment upon Judah, speaks of a future shepherd-king who, like David, will come from the small town of Bethlehem. (Ephrathah refers to the area around Bethlehem.) This king will restore Israel and bring peace. New Testament writers understood this passage to be referring to Jesus.

A reading from Micah.

² But you, O Bethlehem of Ephrathah,
who are one of the little clans of Judah,
from you shall come forth for me
one who is to rule in Israel,
whose origin is from of old,
from ancient days.

³ Therefore they shall be given up until the time
when she who is in labor has brought forth;
then the rest of the ruler's kindred shall return
to the people of Israel.

⁴ And the ruler shall stand and feed his flock in the strength of the LORD,
in the majesty of the name of the LORD his God.
And they shall live secure, for now the ruler shall be great
to the ends of the earth;

^{5a} and he shall be the one of peace.

Word of God, word of life.

Thanks be to God.

PSALM: Psalm 80:1-7

The psalm is sung responsively by the whole verse.

Let your face shine up - on us, and
we shall be saved, and we shall be saved.

The musical notation consists of three staves in G minor (three flats). The first staff contains the melody for the first line of text. The second staff contains the melody for the second line of text. The third staff contains the melody for the third line of text, which ends with a double bar line.

- ¹ Hear, O Shepherd of Israel, leading Joseph | like a flock;
shine forth, you that are enthroned up- | on the cherubim.
- ² **In the presence of Ephraim, Benjamin, | and Manasseh,
stir up your strength and | come to help us. R**
- ³ Restore | us, O God;
let your face shine upon us, and we | shall be saved.
- ⁴ **O LORD | God of hosts,
how long will your anger fume when your | people pray?**
- ⁵ You have fed them with the | bread of tears;
you have given them bowls of | tears to drink.
- ⁶ **You have made us the derision | of our neighbors,
and our enemies laugh | us to scorn.**
- ⁷ Restore us, O | God of hosts;
let your face shine upon us, and we | shall be saved. **R**

SECOND READING: Hebrews 10:5-10

The author of Hebrews uses the image of religious sacrifice to convey the significance of Christ's coming. Through obedient acceptance of God's will, Christ allows his own body to become the greatest sacrifice of all, one through which we are made a holy people.

A reading from Hebrews.

⁵ Consequently, when Christ came into the world, he said,

“Sacrifices and offerings you have not desired,
but a body you have prepared for me;

⁶ in burnt offerings and sin offerings
you have taken no pleasure.

⁷ Then I said, ‘See, God, I have come to do your will, O God’
(in the scroll of the book it is written of me).”

⁸ When Christ said above,

“You have neither desired nor taken pleasure in sacrifices and offerings and burnt offerings and sin offerings” (these are offered according to the law), ⁹ then he added,

“See, I have come to do your will.” Christ abolishes the first in order to establish the second. ¹⁰ And it is by God's will that we have been sanctified through the offering of the body of Jesus Christ once for all.

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.



Repeat alleluia



GOSPEL: Luke 1:39-45 [46-55]

Elizabeth, John's mother, and Mary, the mother of Jesus, are two women filled with the Holy Spirit and with faith. In Elizabeth's inspired greeting and Mary's song of praise we hear of a saving God who remembers, scatters, lifts up, and fulfills all things.

The holy gospel according to Luke.

Glory to you, O Lord.

³⁹ In those days Mary set out and went with haste to a Judean town in the hill country, ⁴⁰ where she entered the house of Zechariah and greeted Elizabeth. ⁴¹ When Elizabeth heard Mary's greeting, the child leaped in her womb. And Elizabeth was filled with the Holy Spirit ⁴² and exclaimed with a loud cry, "Blessed are you among women, and blessed is the fruit of your womb. ⁴³ And why has this happened to me, that the mother of my Lord comes to me? ⁴⁴ For as soon as I heard the sound of your greeting, the child in my womb leaped for joy. ⁴⁵ And blessed is she who believed that there would be a fulfillment of what was spoken to her by the Lord."

⁴⁶ And Mary said,

"My soul magnifies the Lord,

⁴⁷ and my spirit rejoices in God my Savior,

⁴⁸ who has looked with favor on me, a lowly servant.

Surely, from now on all generations will call me blessed;

⁴⁹ for the Mighty One has done great things for me;

holy is the name of the Lord,

⁵⁰ whose mercy is for the God-fearing

from generation to generation.

⁵¹ The arm of the Lord is filled with strength,

scattering the proud in the imagination of their hearts.

⁵² God has brought down the powerful from their thrones,

and lifted up the lowly;

⁵³ God has filled the hungry with good things,

and sent the rich away empty.

⁵⁴ God has come to the aid of Israel, the child of the Lord,

in remembrance of mercy,

⁵⁵ according to the promise God made to our ancestors,

to Abraham and to his descendants forever."

The gospel of the Lord.

Praise to you, O Christ.

SERMON

Vicar Jessica Zurcher

HYMN OF THE DAY: My Soul Proclaims Your Greatness (ELW 251)

1 My soul pro-claims your great-ness, Lord; I sing my Sav-ior's praise!
 2 To all who live in ho-ly fear your mer-cy ev-er flows.
 3 To Is-ra-el, your ser-vant blest, your help is ev-er sure;

You looked up-on my low-li-ness, and I am full of grace.
 With might-y arm you dash the proud, their schem-ing hearts ex-pose.
 the prom-ise to our par-ents made their chil-dren will se-secure.

Now ev-'ry land and ev-'ry age this bless-ing shall pro-claim—
 The ruth-less you have cast a-side, the low-ly throned in-stead;
 Sing glo-ry to the Ho-ly One, give hon-or to the Word,

great won-ders you have done for me, and ho-ly is your name.
 the hun-gry filled with all good things, the rich sent off un-fed.
 and praise the Pow'r of the Most High, one God, by all a-dored.

Text: *With One Voice*, 1995, based on the Magnificat
 Music: KINGSFOLD, English folk tune; arr. Ralph Vaughan Williams, 1872–1958
 Text © 1995 Augsburg Fortress.
 Outside USA: Arr. from *The English Hymnal*, © Oxford University Press 1906. All rights reserved.

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 "Come to help us."

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

O Come, O Come Emmanuel
Resurrection Handbell Choir

arr. Samuel Stokes

OFFERING AND SETTING THE TABLE

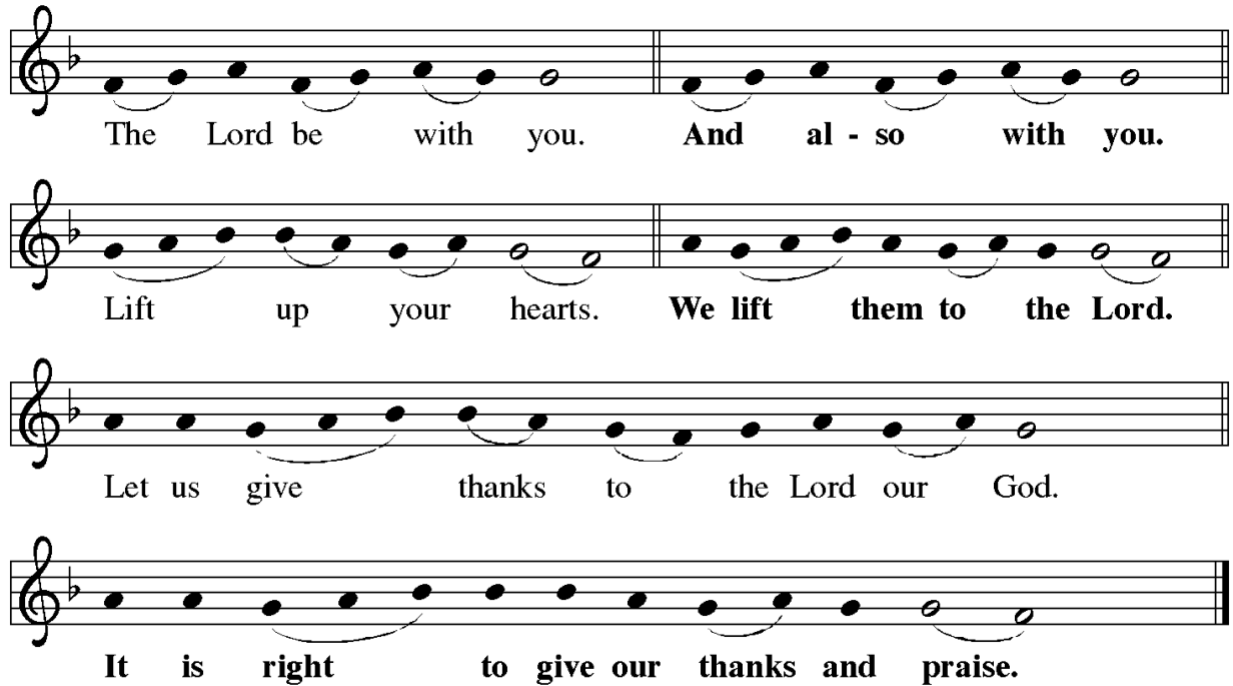
Members of the assembly may bring their offering forward when ushers invite them. Baskets are available to receive your gift at the front of the sanctuary. Communion ministers will sanitize and cleanse their hands prior to handling the gifts of bread and wine.

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.

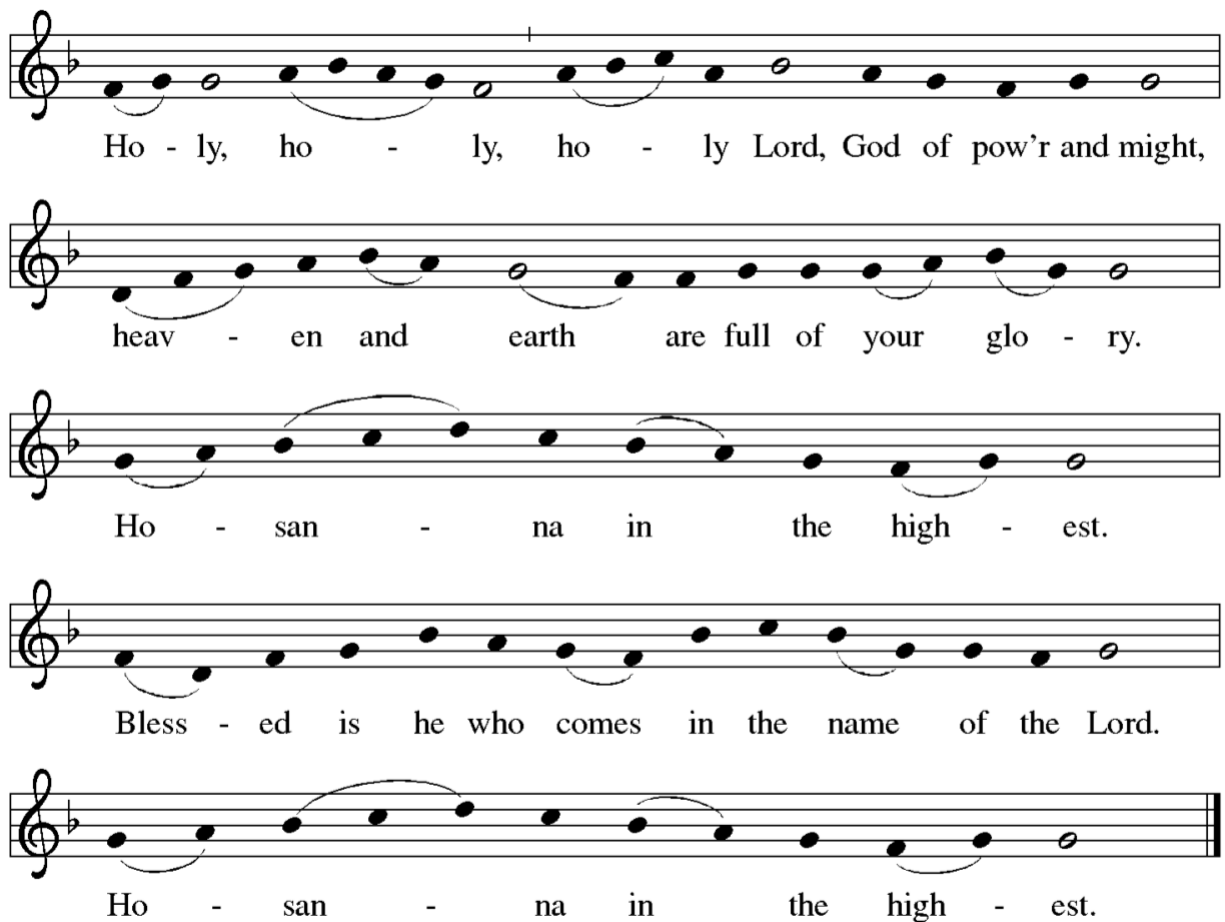
Amen.

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.

THANKSGIVING AT THE TABLE (ELW p. 1162)

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:



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

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.

COMMUNION ANTHEM

“Adam Lay Ybounden”

Robert Powell

HYMN DURING COMMUNION: The Angel Gabriel from Heaven Came (ELW 265)



1 The an - gel Ga - bri - el from heav - en came,
2 "For know a bless - ed moth - er thou shalt be,
3 Then gen - tle Mar - y meek - ly bowed her head;
4 Of her, Em - man - u - el, the Christ, was born



with wings as drift - ed snow, with eyes as flame:
all gen - er - a - tions laud and hon - or thee;
"To me be as it pleas - eth God," she said.
in Beth - le - hem all on a Christ - mas morn,



"All hail to thee, O low - ly maid - en Mar - y,
thy son shall be Em - man - u - el, by seers fore - told,
"My soul shall laud and mag - ni - fy God's ho - ly name."
and Chris - tian folk through - out the world will ev - er say:



most high - ly fa - vored la - dy."
most high - ly fa - vored la - dy." Glo - ri - a!
Most high - ly fa - vored la - dy,
"Most high - ly fa - vored la - dy."

Text: Basque carol; para. Sabine Baring-Gould, 1834–1924
Music: GABRIEL'S MESSAGE, Basque carol

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

BLESSING & DEDICATION OF THE CHRISMONS

BLESSING (ELW p. 164)

God of endings and beginnings,
God in the darkness and the light,
God, our hope for the journey,

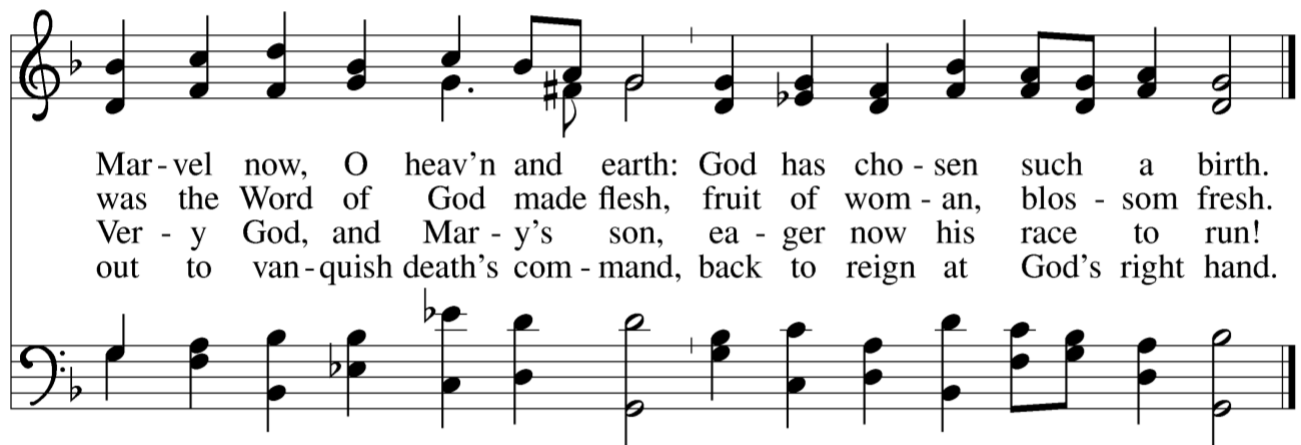
✠ bless and keep you now and forever.

Amen.

SENDING HYMN: Savior of the Nations, Come (ELW 263)



1 Sav - ior of the na - tions, come; vir - gin's son, make here your home.
2 Not by hu - man flesh and blood, but the mys - tic Breath of God,
3 Won - drous birth—oh, won - drous child— from his throne, a vir - gin mild!
4 From God's heart the Sav - ior speeds, back to God his path - way leads;



Mar - vel now, O heav'n and earth: God has cho - sen such a birth.
was the Word of God made flesh, fruit of wom - an, blos - som fresh.
Ver - y God, and Mar - y's son, ea - ger now his race to run!
out to van - quish death's com - mand, back to reign at God's right hand.

5 Now your manger, shining bright,
hallows night with newborn light.
Night cannot this light subdue;
let our faith shine ever new.

6 Praise we sing to Christ the Lord,
virgin's son, incarnate Word!
To the holy Trinity
praise we sing eternally!

Text: attr. Ambrose of Milan, 340-397; Martin Luther, 1483-1546; tr. hymnal version
Music: NUN KOMM, DER HEIDEN HEILAND, J. Walter, *Geistliche Gesangbüchlein*, 1524
Text © 2006 Augsburg Fortress.

DISMISSAL (ELW p. 164)

Go in peace. Prepare the way for Emmanuel.

Thanks be to God.

CLOSING VOLUNTARY

Savior of the Nations, Come

Helmut Walcha

*Please join us for refreshments and fellowship in the Parish Hall, downstairs.
An usher can direct you to the elevator.*

Evangelical Lutheran Worship Hymnal:

#251: My Soul Proclaims Your Greatness, Text: *With One Voice*, based on the Magnificat. Music: KINGSFOLD, English folk tune. Text: ©1995 Augsburg Fortress. Music: Public Domain. All rights reserved. Used with permission under ONE LICENSE # A-713051.

#254: Come, Thou Long-Expected Jesus, Text: Charles Wesley. Music: JEFFERSON, W. Walker, *Southern Harmony*. Text and music: Public domain.

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

#263: Savior of the Nations, Come, Text: attr. Ambrose of Milaan; Martin Luther; tr. Hymnal version. Music: NUN, KOMM, FER HEIDEN HEILAND, J. Walter, *Geistliche Gesangbüchlein*. Text: ©2006 Augsburg Fortress. Music: Public Domain. All rights reserved. Used with permission under ONE LICENSE # A-713051.

#265: The Angel Gabriel from Heaven Came, Text: Basque carol, para. Sabine Baring-Gould. Music: GABRIEL'S MESSAGE, Basque carol; arr. C. Edgar Pettman and John Wickham. Text and music: Public domain. Arr. ©1955, 1983 E.H. Freeman, Ltd, admin. Glenwood Music Corp. All rights reserved. Used with permission under ONE LICENSE # A-713051.

Liturgical elements from *Sundays and Seasons.com*, ©2015 Augsburg Fortress. All rights reserved. Used with permission under Augsburg Fortress Liturgies Annual License #SAS006914.

Readings for December 24

Isaiah 9:2-7

This poem promises deliverance from Assyrian oppression, a hope based on the birth of a royal child with a name full of promise. While Judah's king will practice justice and righteousness, the real basis for faith lies in God's passion for the people: The zeal of the LORD of hosts will do this!

Psalm 96

Let the heavens rejoice and the earth be glad. (Ps. 96:11)

Titus 2:11-14

The appearance of God's grace in Jesus Christ brings salvation for all humanity. Consequently, in the present we live wisely and justly while also anticipating the hope of our Savior's final appearance.

Luke 2:1-14 [15-20]

God's greatest gift comes as a baby in a manger. Angels announce the "good news of great joy" and proclaim God's blessing of peace.

Readings for December 25

Isaiah 52:7-10

Isaiah proclaims news of great joy: "Your God reigns!" Just as God saved the people from oppression in Egypt, God delivers Israel from exile. All the earth will witness the saving acts of God.

Psalm 98

All the ends of the earth have seen the victory of our God. (Ps. 98:3)

Hebrews 1:1-4 [5-12]

This letter opens with a lofty declaration of Jesus' preeminent status as the Son through whom God created the world and through whom our sins are cleansed. God speaks to us now through the Son, who is exalted even above the angels.

John 1:1-14

The prologue to the Gospel of John describes Jesus as the Word of God made flesh, the one who reveals God to be "full of grace and truth."

Readings for December 29

1 Samuel 2:18-20, 26

Having dedicated her son Samuel to God's service, Hannah visits him every year when she and her husband Elkanah come to the temple to offer sacrifices. God grants Hannah more children, and Samuel himself gains favor in the sight of all.

Psalm 148

The splendor of the LORD is over earth and heaven. (Ps. 148:13)

Colossians 3:12-17

Just as newly baptized Christians in the early church were clothed with new garments upon arising from the baptismal waters, so all who have received God's gift of life in Jesus Christ are covered with the character of Christ.

Luke 2:41-52

Jesus grew up in a family that went to the Passover festival each year. It was in this environment of faithful adherence to the law that Jesus grew into spiritual maturity and an understanding of his identity and mission.

Notes on the music for today

HYMN OF THE DAY: My Soul Proclaims Your Greatness ELW 251

Text: *With One Voice*, 1995, based on the Magnificat

Tune: KINGSFOLD, English folk tune; arr. Ralph Vaughan Williams, 1872-1958

This is a paraphrase of Mary's song, the Magnificat, in Luke 1:46-55, with its characteristically prophetic motifs: dashing the proud, exposing scheming hearts, and casting aside the ruthless.

Thought by some scholars to date back to the Middle Ages, KINGSFOLD is a folk tune set to a variety of texts in England and Ireland. The tune was published in *English Country Songs* [sic: English County Songs] (1893), an anthology compiled by Lucy E. Broadwood and J. A. Fuller Maitland. After having heard the tune in Kingsfold, Sussex, England (thus its name), Ralph Vaughan Williams introduced it as a hymn tune in *The English Hymnal* (1906) as a setting for Horatius Bonar's "I Heard the Voice of Jesus Say". Shaped in classic rounded bar form (AABA), KINGSFOLD has modal character and is both dignified and strong.

OFFERTORY MUSIC: Thanks to Suzanne Tsitsibelis for her efforts renewing the Bell Choir!

COMMUNION ANTHEM: "Adam Lay Ybounden" Robert Powell (1932)

Adam lay ybounden relates the events of Genesis, Chapter 3. In medieval theology, Adam was supposed to have remained in bonds with the other patriarchs in the limbus patrum from the time of his death until the crucifixion of Christ (the "4000 winters"). The second verse narrates the Fall of Man following Adam's temptation by Eve and the serpent. John Speirs suggests that there is a tone of astonishment, almost incredulity in the phrase "and all was for an apple", noting "an apple, such as a boy might steal from an orchard, seems such a little thing to produce such overwhelming consequences. Yet so it must be because clerks say so. It is in their book (probably meaning the Vulgate itself)."

The third verse suggests the subsequent redemption of man by the birth of Jesus Christ by Mary, who was to become the Queen of Heaven as a result, and thus the song concludes on a positive note hinting at Thomas Aquinas' concept of the "felix culpa" (blessed fault). Paul Morris suggests that the text's evocation of Genesis implies a "fall upwards". Speirs suggests that the lyric retells the story in a particularly human way: "The doctrine of the song is perfectly orthodox...but here is expressed very individually and humanly. The movement of the song reproduces very surely the movements of a human mind."

*Adam lay ybounden, bounden in a bond,
Four thousand winter thought he not too long;
And all was for an apple, and apple that he took,
As clerkes finden written in their book.
Ne had the apple taken been, the apple taken been,
Ne had never Our Lady ybeen heavene Queen.
Blessed be the time that apple taken was:
Therefore we moun singen: Deo Gratias.*

OPENING VOLUNTARY: "Gabriel's Message" Paul Manz (1919-2009)

"Gabriel's Message" or "The angel Gabriel from heaven came" is a Basque Christmas folk carol about the Annunciation to the Virgin Mary by the archangel Gabriel that she would become the mother of Jesus Christ the Son of God. It quotes the biblical account of the Annunciation (Luke, Chapter 1, verses 26–38) and Mary's Magnificat (Luke 1.46–55) with the opening lines:

*The angel Gabriel from heaven came, his wings as drifted snow, his eyes as flame;
"All hail", said he, "thou lowly maiden Mary, most highly favored lady." Gloria.*

A Basque folk carol, originally based on *Angelus ad virginem*, a 13th or 14th Century Latin carol, it was collected by Charles Bordes and then paraphrased into English by Sabine Baring-Gould, who wrote several novels and hymns (including 'Onward Christian soldiers') and had spent a winter as a boy in the Basque country. The tune is called "Gabriel's Message". An arrangement by Edgar Pettman was first published in his 1892 book *Modern Christmas Carols*. The use of the lilting phrase "Most highly favored lady" made it the favorite carol of Richard Harries, Bishop of Oxford.

CLOSING VOLUNTARY (1907-1991)

Helmut Walcha is mainly known as a great interpreter of the organ works of J. S. Bach. His recordings are celebrated. His registration and articulation are legendary for bringing clarity of line to works that, up to that time, many organists had played for the effect of massive smears of sound. Walcha, who became blind as a teenager, relied on perfect pitch and a practically phonographic memory to learn Bach's music rapidly, by heart. It is clear from his compositions that he also had a very powerful musical imagination.

In "Nun komm der Heiden Heiland" (Savior of the Nations, Come), Walcha's use of a pedal ostinato anchoring a canon at the interval of a 2nd with the title tune sounding above it all, blends into a memorable effect.



2024 Poinsettia Dedications

Leslie Nolen in honor of RELC Volunteers
Fred and Mary Lou Albert in memory of our parents
Fred and Mary Lou Albert in memory of dear friend, Sharon Kravetz
Doug and Deb Andre in honor of our parents
Jeanne Broyhill in memory of Jane Bragg Broyhill
Jeanne Broyhill in memory of Gladys Bragg
The Chaale Family in memory of Espiridon, Anissi, Laura, and Scott
Gail Flatness in honor of my fellow choir members
Sandy, Ed, Todd, and Tara Vickers in memory of Robert C. and Edythe B. Garman
Franz Gimmler and Effie Stallsmith in Memory of Mark
Franz Gimmler and Effie Stallsmith in memory of John
Mark and Sarah Linton in memory of Hazel and Ralph Kessler
Mark and Sarah Linton in memory of Vera and Don Linton
Franz Gimmler and Effie Stallsmith in memory of granddaughter, Caylyn Stallsmith
Leone Hanson in loving memory of Don Hanson
Leone Hanson in loving memory of sister, Judy
Debbie and Justin Howell in memory of Ruth and William Howell
Debbie and Justin Howell in memory of my Great Aunt, Irmgard Malek
John and Lara Larsen
Glen Mason in memory of Helen Mason
Glen Mason in memory of Robert Mason
Glen Mason in memory of Barbara Pate
Edd and Anita Nolen in honor of Leslie Nolen and Kristin Wine & Billy Wine
Julie and Dennis Polla in memory of Leonard and Bernice Polla
Michael and Carole Smith in memory of our parents
Ebon and Pastor Harry Therwanger in memory of Robert Smith
Ebon and Pastor Harry Therwanger in memory of Carol Williams
Mimi and Tom VanPoole in memory of Candy and Charles McDowell
Mimi and Tom VanPoole in memory of Gilmer and Thomas VanPoole
Robert and Barbara Verdile in memory of Ted and Marion Bulger
Robert and Barbara Verdile in memory of Alexander and Louise Verdile
The Zeigler Family in honor of the blessing of Love, Family, and the Christmas Season



December 22, 2024

10:00 a.m.

**Rev. Harry Therwanger
Vicar Jessica Zurcher
Lizzy Schoen
Debbie Howell
Debbie Howell and Dave Oaks
Gary Roebuck
John Wood**

**Presiding Minister
Preaching Minister
Assisting Minister
Reader
Communion Assistants
Cantor
Lock-Up, starting December 22**

Attendance December 15, 10:00 a.m., 91

Live Stream Views, 13| Views after Streaming, 32

Our worship service is regularly video recorded and posted online.

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

RESURRECTION EVANGELICAL LUTHERAN CHURCH

6201 Washington Blvd. Arlington, VA 22205

www.relcarlington.org

703-532-5991

**Harry Therwanger, Pastor
pastorharry@relcarlington.org
312-515-7269**

**Vicar Jessica Zurcher, Pastoral Intern
vicarjessica@relcarlington.org
301-412-8989**

**Barbara Bulger Verdile, Music Director
Angie Brooke, Christian Education Coordinator
Leslie Nolen, Council President
Christina Cuesta, Council Secretary**