

**RESURRECTION EVANGELICAL
LUTHERAN CHURCH**



**Third Sunday after Epiphany
January 26, 2025
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

Sunday, January 26, 2025, Timothy, Titus, and Silas, missionaries

These three early Christian men were missionary companions of the apostle Paul. Timothy became bishop of Ephesus, Titus bishop of Crete, and Silas was imprisoned with Paul at Philippi until they were delivered by an earthquake.

Monday, January 27, 2025, Lydia, Dorcas, and Phoebe, witnesses to the faith

Women as well as men were important Christian leaders from the beginning, as demonstrated by these coworkers of the apostle Paul. Lydia, a seller of purple goods, lent her home for a church; Dorcas was known for charitable works; and Phoebe was a deacon in the church at Cenchrae.

Tuesday, January 28, 2025, Thomas Aquinas, teacher, died 1274

One of the most brilliant and creative theologians in the church's history, Aquinas worked to bring together scripture and the philosophy of Aristotle. A member of the Order of Preachers (Dominicans), Aquinas was also a hymnwriter.

INTRODUCTION TO THE DAY

Introduction to the day

God's glory is revealed in the reading of scripture. People stand at attention. People weep. People prostrate themselves in prayer. The unity of the church is another reflection of God's glory. Most gloriously, the promises of God are fulfilled in the person of Jesus Christ. Gather round. Listen up. Glimpse the glory of God.

ORDER OF SERVICE

OPENING VOLUNTARY

In dir ist Freude

J. S. Bach

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

WELCOME

CONFESSION AND FORGIVENESS (ELW p. 94)

The assembly stands. 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, our creator, our protector, our wellspring of life.
Amen.

Let us confess our sin in the presence of God and of one another.
Silence is kept for reflection.

Merciful God,
you speak blessing and compassion into the world.
Forgive us for the ways we act
with judgment, cruelty, or indifference.
We ignore the needs of our neighbors;
we resist your call to oppose injustice;
we give in to scarcity and fear;
we assume the worst about one another.
Cleanse us from our faults and release us from their grasp.
Show us your lovingkindness.
Restore our hearts and repair your world,
that we may live in Christ's ways. Amen.

God proclaims these words of assurance:
“Do not fear, for I have redeemed you.
I have called you by name. You are mine.”
In ✚ Christ, you are forgiven.
In the Spirit, you are made free.
Refreshed by the waters of mercy,
live anew as beloved children of God.
Amen.

GATHERING HYMN: Arise, Your Light Has Come! (ELW 314)

1 A - rise, your light has come! The Spir - it's call o - bey;
2 A - rise, your light has come! Fling wide the pris - on door;
3 A - rise, your light has come! All you in sor - row born,
4 A - rise, your light has come! The moun - tains burst in song!

The first system of musical notation consists of a treble clef staff and a bass clef staff, both in the key of D major (two sharps). The melody is written in the treble clef, and the bass line is in the bass clef. The lyrics are printed below the treble staff.

show forth the glo - ry of your God which shines on you to - day.
pro - claim the cap - tive's lib - er - ty, good tid - ings to the poor.
bind up the bro - ken - heart - ed ones and com - fort those who mourn.
Rise up like ea - gles on the wing, God's pow'r will make us strong.

The second system of musical notation continues the melody and bass line from the first system. It concludes with a double bar line. The lyrics are printed below the treble staff.

Text: Ruth Duck, b. 1947
Music: FESTAL SONG, William H. Walter, 1825-1893
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GREETING (ELW p. 98)

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.

CANTICLE OF PRAISE: (ELW 99)



Glo - ry to God in the high -
est, and peace to God's peo - ple on earth.
Lord God, heav - en - ly King, al - might - y God and
Fa - ther, we wor - ship you, we give you thanks, we
praise you for your glo - ry. Lord Je - sus
Christ, on - ly Son of the Fa - ther,
Lord God, Lamb of God, you take a - way the sin of the
world: have mer - cy on us; you are seat - ed at the
right hand of the Fa - ther: re - ceive our prayer.

For you a - lone are the Ho - ly One, you a - lone are the Lord, you a - lone are the Most High, Je - sus Christ, with the Ho - ly Spir - it, in the glo - ry of God the Fa - ther. A - men. Glo - ry to God in the high - est, and peace to God's peo - ple on earth.

PRAYER OF THE DAY (ELW p.102)

A brief silence is kept before the prayer.

Blessed Lord God, you have caused the holy scriptures to be written for the nourishment of your people. Grant that we may hear them, read, mark, learn, and inwardly digest them, that, comforted by your promises, we may embrace and forever hold fast to the hope of eternal life, through your Son, Jesus Christ our Lord.

Amen.

The assembly is seated.

FIRST READING: Nehemiah 8:1-3, 5-6, 8-10

The exiles have returned and rebuilt Jerusalem. Now Ezra, the priest, reads the law of Moses to them in the public square. When they hear it, they weep for their sins and for the long years in exile, but Ezra reminds them that “the joy of the LORD is your strength.”

A reading from Nehemiah.

¹ All the people [of Israel] gathered together into the square before the Water Gate. They told Ezra the scribe to bring the book of the law of Moses, which the LORD had given to Israel. ² Accordingly, Ezra the priest brought the law before the assembly, both men and women and all who could hear with understanding. This was on the first day of the seventh month. ³ Ezra read from it facing the square before the Water Gate from early morning until midday, in the presence of the men and the women and those who could understand and the ears of all the people were attentive to the book of the law.

⁵ And Ezra opened the book in the sight of all the people, for he was standing above all the people, and when he opened it, all the people stood up. ⁶ Then Ezra blessed the LORD, the great God, and all the people answered, “Amen, Amen,” lifting up their hands. Then they bowed their heads and worshiped the LORD with their faces to the ground. ⁸ So the Levites read from the book, from the law of God, with interpretation. They gave the sense, so that the people understood the reading.

⁹ And Nehemiah, who was the governor, and Ezra the priest and scribe, and the Levites who taught the people said to all the people, “This day is holy to the LORD your God; do not mourn or weep.” For all the people wept when they heard the words of the law. ¹⁰ Then Ezra said to them, “Go your way, eat the fat and drink sweet wine and send portions of them to those for whom nothing is prepared, for this day is holy to our LORD, and do not be grieved, for the joy of the LORD is your strength.”

Word of God, word of life.

Thanks be to God.

PSALM: Psalm 19



The teach - ing of the LORD re - vives the soul.



- ¹ The heavens declare the glo- | ry of God,
and the sky proclaims its | maker's handiwork.
- ² **One day tells its tale | to another,
and one night imparts knowledge | to another.**
- ³ Although they have no | words or language,
and their voices | are not heard,
- ⁴ **their sound has gone out into all lands, and their message to the ends | of the world,
where God has pitched a tent | for the sun.**
- ⁵ It comes forth like a bridegroom out | of his chamber;
it rejoices like a champion to | run its course.
- ⁶ **It goes forth from the uttermost edge of the heavens and runs about to the end of | it again;
nothing is hidden from its | burning heat. R**
- ⁷ The teaching of the LORD is perfect and re- | vives the soul;
the testimony of the LORD is sure and gives wisdom | to the simple.
- ⁸ **The statutes of the LORD are just and re- | joice the heart;
the commandment of the LORD is clear and gives light | to the eyes.**
- ⁹ The fear of the LORD is clean and en- | dures forever;
the judgments of the LORD are true and righteous | altogether.
- ¹⁰ **More to be desired are they than gold, more than | much fine gold,
sweeter far than honey, than honey | in the comb. R**
- ¹¹ By them also is your ser- | vant enlightened,
and in keeping them there is | great reward.
- ¹² **Who can detect one's | own offenses?
Cleanse me from my | secret faults.**
- ¹³ Above all, keep your servant from presumptuous sins; let them not get dominion | over me;
then shall I be whole and sound, and innocent of a | great offense.
- ¹⁴ **Let the words of my mouth and the meditation of my heart be acceptable | in your sight,
O LORD, my strength and | my redeemer. R**

SECOND READING: 1 Corinthians 12: 12-31a

The apostle and pastor Paul uses the metaphor of the human body to describe how intimately connected we are in the church. For this struggling congregation in Corinth, Paul delivers a vital message of unity that is a mark of the church today.

A reading from First Corinthians.

¹² For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ. ¹³ For in the one Spirit we were all baptized into one body—Jews or Greeks, slaves or free—and we were all made to drink of one Spirit.

¹⁴ Indeed, the body does not consist of one member but of many. ¹⁵ If the foot would say, “Because I am not a hand, I do not belong to the body,” that would not make it any less a part of the body. ¹⁶ And if the ear would say, “Because I am not an eye, I do not belong to the body,” that would not make it any less a part of the body. ¹⁷ If the whole body were an eye, where would the hearing be? If the whole body were hearing, where would the sense of smell be? ¹⁸ But as it is, God arranged the members of the body, each one of them, as God chose. ¹⁹ If all were a single member, where would the body be? ²⁰ As it is, there are many members, yet one body. ²¹ The eye cannot say to the hand, “I have no need of you,” nor again the head to the feet, “I have no need of you.” ²² On the contrary, the members of the body that seem to be weaker are indispensable, ²³ and those members of the body that we think less honorable we clothe with greater honor, and our less respectable members are treated with greater respect, ²⁴ whereas our more respectable members do not need this. But God has so arranged the body, giving the greater honor to the inferior member, ²⁵ that there may be no dissension within the body, but the members may have the same care for one another. ²⁶ If one part suffers, all suffer together with it; if one member is honored, all rejoice together with it.

²⁷ Now you are the body of Christ and individually members of it. ²⁸ And God has appointed in the church first apostles, second prophets, third teachers, then deeds of power, then gifts of healing, forms of assistance, forms of leadership, various kinds of tongues. ²⁹ Are all apostles? Are all prophets? Are all teachers? Do all work powerful deeds? ³⁰ Do all possess gifts of healing? Do all speak in tongues? Do all interpret? ^{31a} But strive for the greater gifts.

Word of God, word of life.

Thanks be to God.

GOSPEL ACCLAMATION (ELW p. 102)

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, al - le - lu - ia.
Repeat alleluia

The Spirit of the Lord has anointed me to bring good news ¹ to the poor,* and to proclaim release ¹ to the captives.

GOSPEL READING: Luke 4:14-21

Near the beginning of Jesus' public ministry, he visits his hometown of Nazareth. In the words of Isaiah, he states and claims his identity, purpose, and mission.

The holy gospel according to Luke.

Glory to you, O Lord.

¹⁴ Then Jesus, in the power of the Spirit, returned to Galilee, and a report about him spread through all the surrounding region. ¹⁵ He began to teach in their synagogues and was praised by everyone.

¹⁶ When Jesus came to Nazareth, where he had been brought up, he went to the synagogue on the sabbath day, as was his custom. He stood up to read, ¹⁷ and the scroll of the prophet Isaiah was given to him. He unrolled the scroll and found the place where it was written:

¹⁸ "The Spirit of the Lord is upon me,
because the Lord has anointed me to bring good news to the poor.
The Lord has sent me to proclaim release to the captives
and recovery of sight to the blind, to set free those who are oppressed,

¹⁹ to proclaim the year of the Lord's favor."

²⁰ And Jesus rolled up the scroll, gave it back to the attendant, and sat down. The eyes of all in the synagogue were fixed on him. ²¹ Then he began to say to them, "Today this scripture has been fulfilled in your hearing."

The gospel of the Lord.

Praise to you, O Christ.

SERMON

HYMN OF THE DAY: Let Streams of Living Justice (ELW 710)

1 Let streams of liv - ing jus - tice flow down up - on the earth;
 2 For heal - ing of the na - tions, for peace that will not end,
 3 Your ci - ty's built to mu - sic; we are the stones you seek;

give free - dom's light to cap - tives, let all the poor have worth.
 for love that makes us lov - ers, God grant us grace to mend.
 your har - mo - ny is lan - guage; we are the words you speak.

The hun - gry's hands are plead - ing, the work - ers claim their rights,
 Weave our var - ied gifts to - geth - er; knit our lives as they are spun;
 Our faith we find in ser - vice, our hope in oth - ers' dreams,

the mourn - ers long for laugh - ter, the blind - ed seek for sight.
 on your loom of time en - roll us till our thread of life is run.
 our love in hand of neigh - bor; our home - land bright - ly gleams.

Make lib - er - ty a bea - con, strike down the i - ron pow'r;
 O great weav - er of our fab - ric, bind church and world in one;
 In - scribe our hearts with jus - tice; your way—the path un - tried;

a - bol - ish an - cient ven - geance: pro - claim your peo - ple's hour.
 dye our tex - ture with your ra - diance, light our col - ors with your sun.
 your truth—the heart of strang - er; your life—the Cru - ci - fied.

Text: William Whitla, b. 1934
 Music: THAXTED, Gustav Holst, 1874–1934
 Text © 1989 William Whitla.

Apostles' Creed (ELW p. 105)

**I believe in God, the Father almighty,
creator of heaven and earth.**

**I believe in Jesus Christ, God's only Son, our Lord,
who was conceived by the Holy Spirit,
born of the virgin Mary,
suffered under Pontius Pilate,
was crucified, died, and was buried;
he descended to the dead.*
On the third day he rose again;
he ascended into heaven,
he is seated at the right hand of the Father,
and he will come to judge the living and the dead.**

**I believe in the Holy Spirit,
the holy catholic church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and the life everlasting. Amen.**

PRAYERS OF INTERCESSION (ELW p. 105)

Assembly, please stand.

The response for today's intercessions is "in mercy, hear 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. 106)

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:

God King Jesus Hath a Garden

Richard Shephard

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. 107)

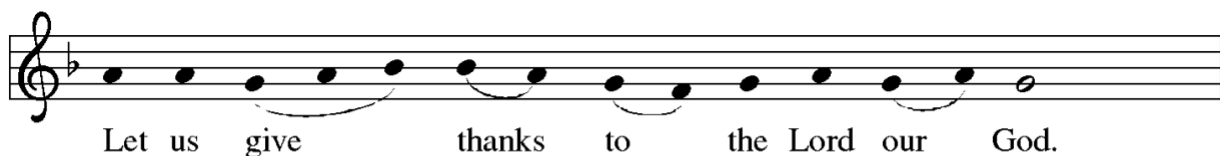
God of grace, your love reaches to the heavens,
and your abundance to the depths of the seas.

Bless what we offer to your service:
our gifts, our abilities, and our hearts.

Let us overflow with gratitude and generosity,
now and always.

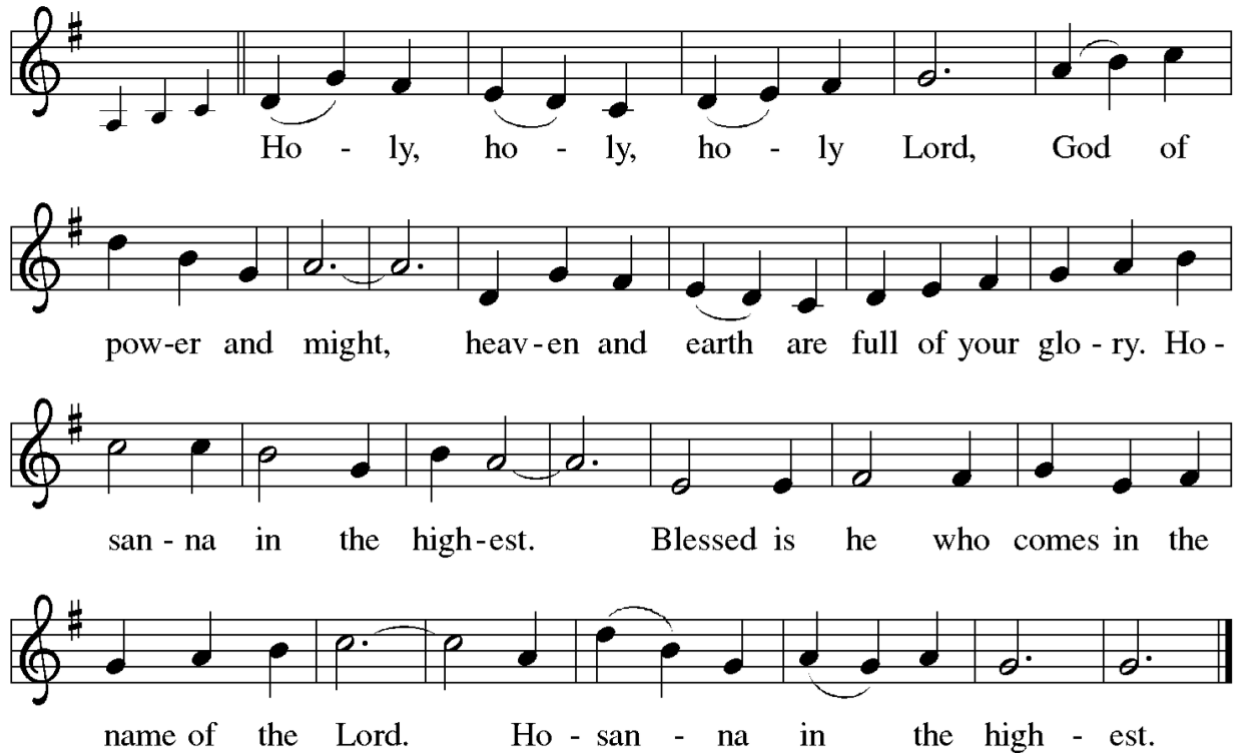
Amen.

GREAT THANKSGIVING: (ELW p. 107)



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

HOLY, HOLY, HOLY (ELW p. 108)



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

THANKSGIVING AT THE TABLE (ELW p. 108)

You are indeed holy, almighty and merciful God.

You are most holy, and great is the majesty of your glory.

You so loved the world that you gave your only Son,
so that everyone who believes in him may not perish but have eternal life.

We give you thanks for his coming into the world
to fulfill for us your holy will
and to accomplish all things for our salvation.

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. 112)

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

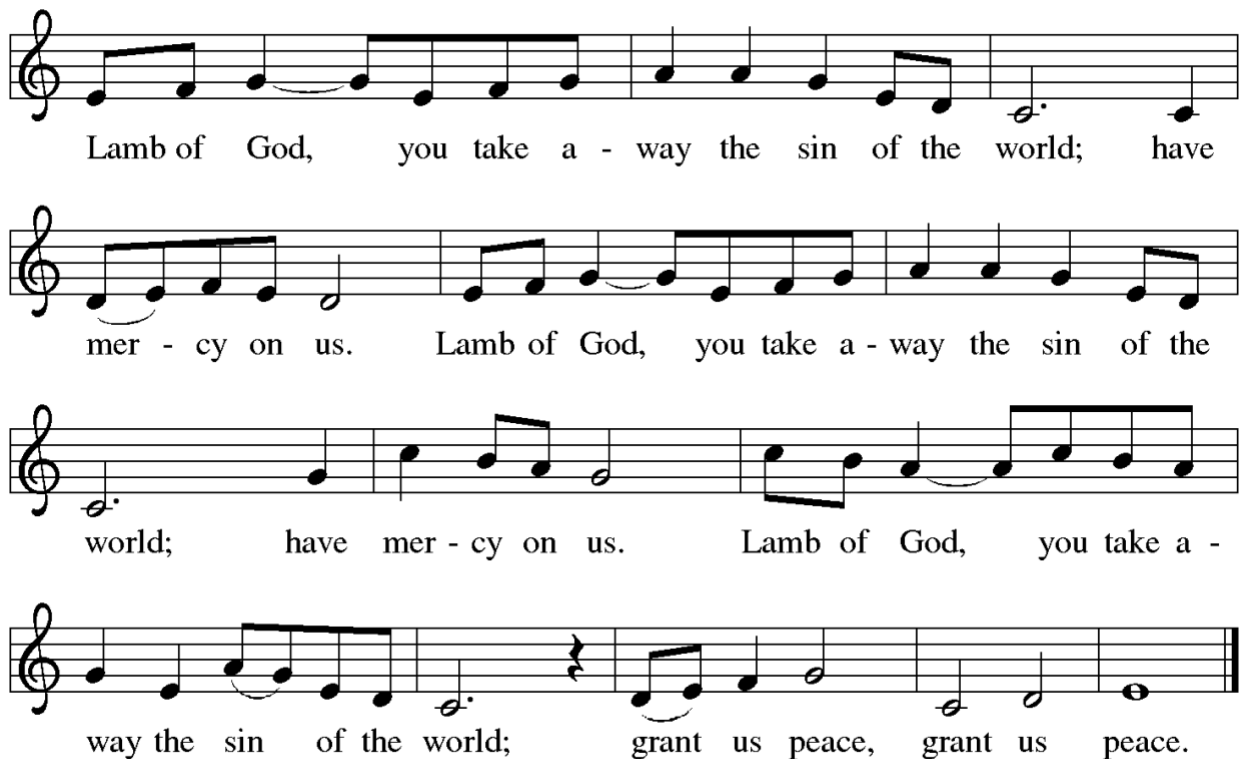
When giving the bread and cup, the communion ministers say

“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. 112)



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, grant us peace.

HYMN DURING COMMUNION: In This Feast, *Tässä Pöydässä* (ACS 962)

Täs - sä pöy - däs - sä, täs - sä
 1 In this feast of love, in this
 2 In this bread and wine, in this
 3 Grant us peace, O Lord, grant us

pöy - däs - sä syn - ti - sil - le
 feast of love, Lord, you share your
 bread and wine, you have prom - ised,
 peace, O Lord; fill us with the

it - se - si an - nat, Ju - ma - lan Ka - rit - sa!
 blood and your bod - y, Je - sus, Lamb of God.
 Lord, to be with us, Lamb . . of God div - ine.
 joy of your Spir - it, ev - er - liv - ing Word.

Text: Jarkko Maukonen; tr. Mark Sedio, b. 1954
 Music: TÄSSÄ PÖYDÄSSÄ, Jarkko Maukonen; arr. Mark Sedio
 Text and music © 2017, 2020 Jarkko Maukonen, admin. Augsburg Fortress

PRAYER AFTER COMMUNION (ELW p. 114)

Nourishing God,
at this table you have refreshed us
with holy gifts of food and drink.
Strengthen us for service,
and send us out to embody your good news
of liberation and healing for the sake of the world.
In the name of Christ we pray,
Amen.

ANNOUNCEMENTS

BLESSING (ELW p. 114)

The Spirit of the triune God
✠ bless you with joy,
anoint you with compassion,
and send you in love.
Amen.

SENDING HYMN: O Zion, Haste (ELW 668)

1 O Zi - on, haste, your mis - sion high ful - fill - ing,
 2 Pub - lish to ev - 'ry peo - ple, tongue, and na - tion
 3 He comes a - gain! O Zi - on, ere you meet him,

to tell to all the world that God is light;
 that God, in whom they live and move, is love;
 make known to ev - 'ry heart his sav - ing grace;

that he who made all na - tions is not will - ing
 tell how he stooped to save his lost cre - a - tion
 let none whom he has ran - somed fail to greet him,

one soul should per - ish, lost in shades of night.
 and died on earth that we might live a - bove.
 through your ne - glect, un - fit to see his face.

Refrain

Pub - lish glad tid - ings, tid - ings of peace,

tid - ings of Je - sus, re - demp - tion, and re - lease.

Text: Mary A. Thomson, 1834-1923
 Music: ANGELIC SONGS, James Welch, 1837-1901

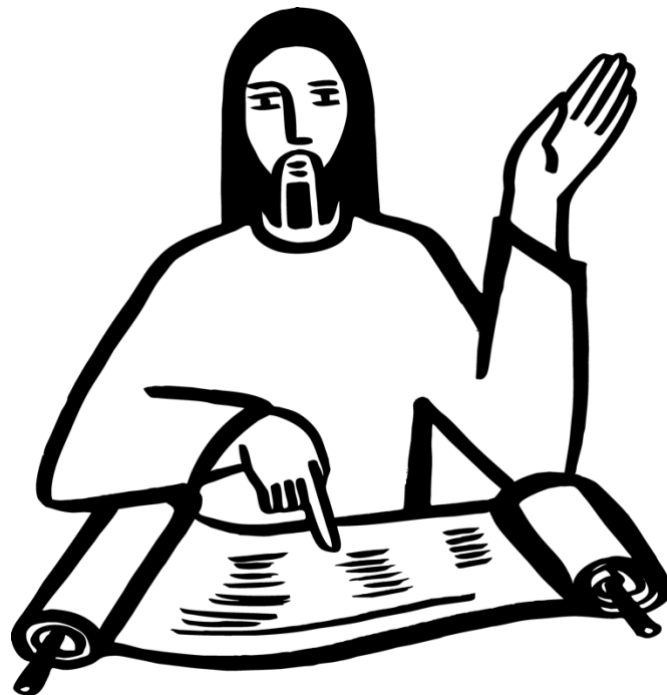
DISMISSAL (ELW p. 115)
Go in peace. Live in hope.
Thanks be to God.

CLOSING VOLUNTARY

Psalm XIX

Benedetto Marcello

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



Readings for February 2

Malachi 3:1-4

This reading concludes a larger section (2:17—3:5) in which the prophet speaks of the coming of the God of justice. Malachi looks for that day when the wondrous power of God will purify the priestly descendents of Levi who minister in the temple at Jerusalem.

Psalm 84

How dear to me is your dwelling, O LORD. (Ps. 84:1)

Hebrews 2:14-18

Jesus shared human nature fully so that his death might be for all humans a liberation from slavery to death's power. Here the writer uses the image of priestly service in the temple as a way of describing the life and saving death of the Lord Jesus. He is the high priest who offers his life on behalf of his brothers and sisters.

Luke 2:22-40

This story is a study in contrasts: the infant Jesus with the aged prophets; the joy of birth with the ominous words of Simeon to Mary; the faithful fulfilling of the law with the presentation of the one who will release its hold over us. Through it all, we see the light of God's salvation revealed to the world.

Notes on the music for today

HYMN OF THE DAY: "Let Streams of Living Justice" ELW 710

Text: William Whitla (1934)

Tune: THAXTED, Gustav Holst (1874-1934)

William Whitla wrote this hymn text in 1989. It was published in *Sing Justice! Do Justice!* (1998), a collection of hymns that "grew out of a formal search for hymns on justice sponsored by the organizations Alternative for Simple Living and The Hymn Society in the United States and Canada. It had four stanzas.

Evangelical Lutheran Worship, not the only hymnal to do so, prints three of the four by omitting the second. Whitla is "not very keen" on this move, which he views as "cutting out both the too incarnational and the too feminine images." Here is what he says about the hymn:

I wrote the hymn in 1989 just after the events in Tiananmen Square, and when the Mothers of the Disappeared in Argentina were bringing their campaign to the conscience of the world. At the same time, the religious and racial disputes in Ireland, Israel-Palestine, the Congo and other parts of Africa, and in Canada and many other countries over First Nation or Aboriginal rights all seemed impossible to solve. Unfortunately, similar events are still replayed, and only too-similar images in the Near East, Iraq, Afghanistan, and now Somalia- not to mention the school shootings at home-recur and are now extended well beyond those earlier sad happenings. So I used some images from those events, especially in verse two, seen through echoes of the holocaust, to tell of the bad news before the Good News of verses three and four. Subsequent events only sharpened those images, alas. To me all of these parts are needed for a full expression of the biblical promises of hope and justice so long awaited, including the too-common images of both the child with the gun and the old ones dreaming for peace.

Here is stanza 2:

*The dreaded disappearance of family and friend;
the torture and the silence - the fear that knows no end;
the mother with her candle, the child who holds a gun,
the old one nursing hatred - all seek release to come.
Each candle burns for freedom; each lights a tyrant's fall;
each flower placed for martyrs gives tongue to silenced call.*

The tune, THAXTED, was originally set to the text "I vow to thee, my country" and then used for others. That it is a splendid melody is clear. Whether it is a congregational one is less clear. Like Parry's JERUSALEM (#711-for which Whitla has written "O dream of peace,") is the melody more orchestral than congregational, with problems of length, range and Anglophilia?

OFFERTORY: "King Jesus Hath a Garden" Richard Shephard.

A historically significant sacred text often sung at Christmas, springing from a traditional Dutch carol, "Heer Jesus heeft een Hofken" from *Geestlijcke Harmonie, Emmerich, 1633*. It is translated by Rev. George R. Woodward, and in this setting by Richard Shephard, the accompaniment echos the flowers quoted in the text with some great musical references!

1. King Jesus hath a garden, full of divers flowers, Where I rejoice with great delight, all times and hours.

Refrain: There naught is heard but Paradise bird, Harp, dulcimer, lute,
With cymbal, trump and tymbal, And the tender, soothing flute.

2. The Lily, white in blossom fair, is Chastity: The Violet, with sweet perfume, Humility.

3. The bonny Damask-rose is known as Patience: The blithe and thrifty Marygold, Obedience.

4. The Crown Imperial bloometh too in yonder place, Tis Charity, of stock divine, the flower of grace.

5. Yet, 'mid the brave, the bravest prize may claim The Star of Bethlehem — Jesus — bless'd be his Name!

6. Ah! Jesu Lord, my heal and weal, my bliss complete, Make thou my heart thy garden-plot, fair, trim and neat.

OPENING VOLUNTARY “In dir ist Freude” J. S. Bach (1685-1750)

The earliest record of this text is found in Johannes Lindemann’s 1594 collection of 20 Christmas carols appearing as the German sacred text replacing Giovanni Giacomo Gastoldi’s Italian secular text from a collection of vocal dance songs. No wonder this chorale invites one to dance!

Bach sets the chorale melody accompanied by motivic accompaniment and an almost ostinato pedal, creating a web of thematic allusion in which the whole melody only gradually becomes audible. The main melody is presented first in the soprano and is followed by the other voices, sometimes even in pairs as a support and answer to the presentation of the chorale melody. This setting of “In dir ist Freude” is more than its parts: its varying but unified texture, its momentum, its irrepressible gusto, even its repetitions, are found nowhere else.

CLOSING VOLUNTARY “Psalm XIX, The Heavens Declare the Glory of God,” Benedetto Marcello (1686 - 1739)

Benedetto Marcello's “Psalm XIX, The Heavens Declare the Glory of God”, is a triumphant and majestic composition. Benedetto Marcello was a Venetian composer, writer, magistrate, teacher, and nobleman. He is known for his concertos in the style of Vivaldi and his sacred vocal and instrumental works, among them his *Estro poetico-armonico*, a musical setting of the first fifty Psalms for voices, figured bass and occasional solo instruments.

Evangelical Lutheran Worship Hymnal: # 314, Arise, Your Light Has Come!, Text: Ruth Duck. Music: FESTAL SONG, William H. Walter. Text: ©1992 GIA Publications, Inc. Music: Public Domain. All rights reserved. Used with permission under ONE LICENSE # A-713051. # 668, O Zion, Haste, Text: Mary A. Thompson. Music: ANGELIC SONGS, James Walch. Text and Music: Public Domain. # 710, Let Streams of Living Justice, Text: William Whitla. Music: THAXED, Gustav Holst. Text and Music: Public Domain.

All Creation Sings # 962, In This Feast of Love, *Tässä Pöydässä*. Text: Jarkko Maukonen; tr. Mark Sedio. Music: TÄSSÄ PÖYDÄSSÄ, Jarkko Maukonen, arr. Mark Sedio. Text and Music: ©2017, 2020 Jarkko Maukonen, admin. Augsburg Fortress. All rights reserved. Used with permission under ONE LICENSE # A-713051.

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January 26, 2025

10:00 a.m.

Rev. Harry Therwanger
Vicar Jessica Zurcher
Glen Mason
Maggie Mount
Maggie Mount and Ted Mortensen
Gary Roebuck
Steve Black

Presiding Minister
Preaching Minister
Assisting Minister
Reader
Communion Assistants
Cantor
Lock-Up, starting January 26

*The flowers in the chancel are given in love
to celebrate Franz's Gimmler's 90th Birthday from his loving wife Effie Stallsmith.*

Attendance January 19, 10:00 a.m., 62

Live Stream Views, 31| Views after Streaming, 14

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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Angie Brooke, Christian Education Coordinator
Leslie Nolen, Council President
Christina Cuesta, Council Secretary