



GRACE

LUTHERAN CHURCH

**The Holy Communion
The Epiphany of Our Lord
January 6, 2019
10:00 a.m.**

WELCOME TO GRACE LUTHERAN CHURCH

Welcome

In the name of Jesus Christ, we welcome you as we gather to hear God's holy Word and celebrate the meal of Holy Communion. We are blessed by your presence, just as you are. As God welcomes all people through the saving grace of Jesus, so do we seek to welcome God's people of all races, social statuses, physical and mental abilities, sexual orientations, and gender identities to be together in Christ – to love, to grow, and to serve.

Should you have no church home, you are invited to consider Grace. We encourage you to fill out the perforated page on the back of the bulletin and place it in the offering plate. Welcome!

Children's Resources

Children's resources, including activity bags, worship bulletins and booster seats, are available in the narthex and from the ushers.

Nursery Care

Nursery care is provided for children ages 4 and under. Nursery facilities are located on the lower level, accessible via the elevator or the steps in the atrium. A silent paging system allows the nursery staff to contact parents when needed.

Assistance in Worship

For those who find it difficult to stand during any part of the service, please remain seated and contact an usher if you would like Holy Communion to be brought to you.

Sound enhancement units are available in the back of the church. Large print bulletins are available from the ushers in the back of the church and at the Division Street door.

Cell Phones and Pagers

Please silence all cell phones and pagers. Thank you.

Holy Communion

In Holy Communion the crucified and risen Christ is present, giving his true body and blood as food and drink. All baptized Christians are invited to the table where Christ himself is host. If you desire to be baptized, or to learn more about Holy Baptism, please speak to one of the pastors.

Educational Opportunities

There will be no Sunday School or Adult Education today.

✠ GATHERING ✠

PRELUDE: Prelude and Fugue in C Major, BWV 547

Johann Sebastian Bach

We face the processional cross as we sing.

ENTRANCE HYMN: O God of Light

(green) **LBW #237**

Setting of Stanza 3 by Richard Hillert



- ☐ 1 O God of light, your word, a lamp un - fail - ing,
☐ 2 From days of old, through blind and will - ful a - ges,
Choir 3 Un - dimmed by time, those words are still re - veal - ing
☐ 4 To all the world your sum - mons you are send - ing,



shall pierce the dark - ness of our earth - bound way
 though we re - belled, you gent - ly sought a - gain,
 to sin - ful hearts your jus - tice and your grace;
 through all the earth, to ev - 'ry land and race,



and show your grace, your plan for us un - veil - ing,
 and spoke through saints, a - pos - tles, proph - ets, sa - ges,
 and quest - ing spir - its, long - ing for your heal - ing,
 that myr - iad tongues, in one great an - them blend - ing,



and guide our foot - steps to the per - fect day.
 who wrote with ea - ger or re - luc - tant pen.
 see your com - pas - sion in the Sav - ior's face.
 may praise and cel - e - brate your gift of grace.

Text: Sarah E. Taylor, 1883–1954, alt.

Music: ATKINSON, H. Barrie Cabena, b. 1933

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Music © 1978 *Lutheran Book of Worship*, admin. Augsburg Fortress.

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APOSTOLIC GREETING

- ☐ 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.

HYMN OF PRAISE: Glory to God in the Highest



☐ Glory to God in the highest, and peace to his 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,



PRAYER OF THE DAY

P The Lord be with you.

C And also with you.

P Let us pray.

O God, on this day you revealed your Son to the nations by the leading of a star.
 Lead us now by faith to know your presence in our lives,
 and bring us at last to the full vision of your glory;
 through your Son, Jesus Christ our Lord,
 who lives and reigns with you and the Holy Spirit, one God, now and forever.

C Amen.

✠ WORD ✠

We sit.

FIRST READING: Isaiah 60:1–6

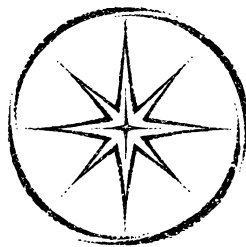
Arise, shine; for your light has come,
 and the glory of the LORD has risen upon you.
 2For darkness shall cover the earth,
 and thick darkness the peoples;
 but the LORD will arise upon you,
 and his glory will appear over you.
 3Nations shall come to your light,
 and kings to the brightness of your dawn.
 4Lift up your eyes and look around;
 they all gather together, they come to you;
 your sons shall come from far away,
 and your daughters shall be carried on their nurses' arms.
 5Then you shall see and be radiant;
 your heart shall thrill and rejoice,
 because the abundance of the sea shall be brought to you,
 the wealth of the nations shall come to you.
 6A multitude of camels shall cover you,
 the young camels of Midian and Ephah;
 all those from Sheba shall come.
 They shall bring gold and frankincense,
 and shall proclaim the praise of the LORD.

L The Word of the Lord.

C Thanks be to God.

ANTIPHON: All kings shall bow before him.

- L** Give the king your jus- | tice, O God,*
 and your righteousness to | the king's son;
C that he may rule your | people righteously*
 and the | poor with justice;
L that the mountains may bring prosperity | to the people,*
 and the little | hills bring righteousness.
C He shall defend the needy a- | mong the people;*
 he shall rescue the poor and crush | the oppressor.
L He shall live as long as the sun and | moon endure,*
 from one generation | to another.
C He shall come down like rain upon | the mown field,*
 like showers that wa- | ter the earth.
L In his time shall the | righteous flourish;*
 there shall be abundance of peace till the moon shall | be no more.
C The kings of Tarshish and of the isles | shall pay tribute,*
 and the kings of Arabia and Saba | offer gifts.
L All kings shall bow | down before him,*
 and all the nations | do him service.
C For he shall deliver the poor who cries out | in distress,*
 and the oppressed who | has no helper.
L He shall have pity on the low- | ly and poor;*
 he shall preserve the lives | of the needy.
C He shall redeem their lives from oppres- | sion and violence,*
 and dear shall their blood be | in his sight.



SECOND READING: Ephesians 3:1–12

This is the reason that I Paul am a prisoner for Christ Jesus for the sake of you Gentiles — ²for surely you have already heard of the commission of God's grace that was given me for you, ³and how the mystery was made known to me by revelation, as I wrote above in a few words, ⁴a reading of which will enable you to perceive my understanding of the mystery of Christ. ⁵In former generations this mystery was not made known to humankind, as it has now been revealed to his holy apostles and prophets by the Spirit: ⁶that is, the Gentiles have become fellow heirs, members of the same body, and sharers in the promise in Christ Jesus through the gospel.

⁷Of this gospel I have become a servant according to the gift of God's grace that was given me by the working of his power. ⁸Although I am the very least of all the saints, this grace was given to me to bring to the Gentiles the news of the boundless riches of Christ, ⁹and to make everyone see what is the plan of the mystery hidden for ages in God who created all things; ¹⁰so that through the church the wisdom of God in its rich variety might now be made known to the rulers and authorities in the heavenly places. ¹¹This was in accordance with the eternal purpose that he has carried out in Christ Jesus our Lord, ¹²in whom we have access to God in boldness and confidence through faith in him.

☒ The Word of the Lord.

☑ Thanks be to God.

We stand.

GOSPEL VERSE: Matthew 2:2

Robert Wetzler

Alleluia. We have seen his star in the East, and have come to worship him. Alleluia.

HOLY GOSPEL: Matthew 2:1–12

☒ The Holy Gospel according to St. Matthew, the second chapter.

☑ Glory to you, O Lord.

In the time of King Herod, after Jesus was born in Bethlehem of Judea, wise men from the East came to Jerusalem, ²asking, "Where is the child who has been born king of the Jews? For we observed his star at its rising, and have come to pay him homage." ³When King Herod heard this, he was frightened, and all Jerusalem with him; ⁴and calling together all the chief priests and scribes of the people, he inquired of them where the Messiah was to be born. ⁵They told him, "In Bethlehem of Judea; for so it has been written by the prophet:

⁶And you, Bethlehem, in the land of Judah,
are by no means least among the rulers of Judah;
for from you shall come a ruler
who is to shepherd my people Israel."

⁷Then Herod secretly called for the wise men and learned from them the exact time when the star had appeared. ⁸Then he sent them to Bethlehem, saying, "Go and search diligently for the child; and when you have found him, bring me word so that I may also go and pay him homage." ⁹When they had heard the king, they set out; and there, ahead of them, went the star that they had seen at its rising, until it stopped over the place where the child was. ¹⁰When they saw that the star had stopped, they were overwhelmed with joy. ¹¹On entering the house, they saw the child with Mary his mother; and they knelt down and paid him homage. Then, opening their treasure chests, they offered him gifts of gold, frankincense, and myrrh. ¹²And having been warned in a dream not to return to Herod, they left for their own country by another road.

☒ The Gospel of the Lord.

☑ Praise to you, O Christ.

We sit.

CANTATA: *Sie werden aus Saba alle kommen*, BWV 65

Johann Sebastian Bach

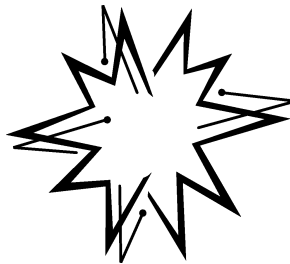
*Translation of the German text and notes corresponding to each movement are below.
Background notes for the cantata are found on page 26 in this worship folder.*

1. CHORUS

Sie werden aus Saba alle kommen,
They will all come from Sheba,
gold und Weihrauch bringen
bringing gold and incense,
und des Herren Lob verkündigen.
and proclaiming praise to the Lord.

The brief text is drawn from the prophecy of Isaiah 60:6 that served in Bach's day as part of the Epistle for Epiphany. Isaiah prophesies the bringing of gifts of great value from afar to the Lord. The *Saba* (Sheba) noted in the text refers southern Arabia, the region now in the vicinity of modern Yemen.

The cheerful, opening movement is cast in the flowing dance-like rhythm of a slow gigue in 12/8 meter. It can be divided into three sections: After a brief introduction the choir begins with phrases similar to the instrumental opening, but now in patterns where the voices follow each other in imitation. The choral fugue of the central section is marked by a long theme given first to the bass, then to tenor, alto, and soprano voices in typical contrapuntal succession. Finally, all voices move together towards the powerful conclusion of praise. Some have seen in this gradual gathering of voices the growing crowd of worshipers as they approach their Lord.



2. CHORALE

Die Kön'ge aus Saba kamen dar,

The Kings came from Sheba;

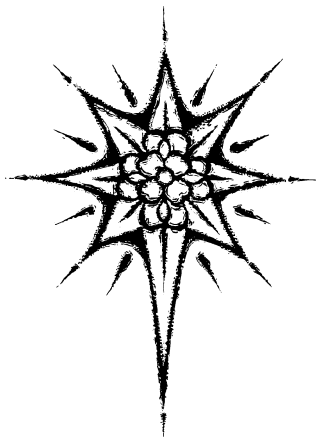
Gold, Weihrauch, Myrrhen brachten sie dar,

Gold, incense, and myrrh they offered there.

Alleluja!

Hallelujah!

The choir with doubling instruments sings of the gifts of the Magi (Matthew 2:1 and 11 of the Epiphany Gospel) in a text that comes from the fourth stanza of a simple German carol. The complete original carol, popular among the Germans, is *Puer natus in Bethlehem* (A Boy is Born in Bethlehem), an historic thirteenth-century Latin hymn of fourteen couplets that relates the entire Incarnation story. The carol-hymn is not found in most modern Lutheran hymnals, but thirteen of the original stanzas appear in *Evangelical Lutheran Hymnary* (1996), and all are in the *New Oxford Book of Carols* (1992).



3. RECITATIVE (Bass)

Was dort Jesaias vorhergesehn,

What back then Isaiah foretold

Das ist zu Bethlehem geschehn.

Has now happened in Bethlehem.

Hier stellen sich die Weisen

Here the Wise Men

Bei Jesu Krippe ein

Stop at Jesus' manger

Und wollen ihn als ihren König preisen.

And want to praise him as their king.

Gold, Weihrauch, Myrrhen sind

Gold, incense and myrrh are

Die köstlichen Geschenke,

The costly presents

Womit sie dieses Jesuskind

With which they honor this baby Jesus

Zu Bethlehem im Stall beehren.

In the stable at Bethlehem.

Mein Jesu, wenn ich itzt an meine Pflicht gedenke,

My Jesus, when I think now of my duty,

Muß ich mich auch zu deiner Krippe kehren

I must also turn to your manger

Und gleichfalls dankbar sein:

And likewise be thankful:

Denn dieser Tag ist mir ein Tag der Freuden,

For this day is for me a day of joy,

Da du, o Lebensfürst,

Since, you, O Prince of Life,

Das Licht der Heiden

Become the light of the nations

Und ihr Erlöser wirst.

And their redeemer.

Was aber bring ich wohl, du Himmelskönig?

But what shall I bring, you king of heaven?

Ist dir mein Herze nicht zuwenig,

If my heart is not too little,

So nimm es gnädig an,
Then accept it with grace,
Weil ich nichts Edlers bringen kann.

For I can bring nothing more noble.

A long *recitativo secco* (“dry” solo narration with only *basso continuo* accompaniment) that reflects on the gift of the kings, followed by the admonition to bring the gift of our heart to the King of Heaven.

4. ARIA (Bass)

Gold aus Ophir ist zu schlecht,
Gold from Ophir is too vile,
Weg, nur weg mit eitlen Gaben,
Away, away with vain gifts
Die ihr aus der Erde brecht!
That you bring up from the earth!
Jesus will das Herze haben.

Jesus wants to have your heart.

Schenke dies, o Christenschar,
Give this, O Christian flock,
Jesu zu dem neuen Jahr!
To Jesus for the New Year!

Scored for an accompaniment of the two paired *oboes da caccia* and *basso continuo*, the aria proclaims that not gold, but the gift of our heart forms a satisfactory response to the gift to us of the Child. The opening line of text states the thought set to a fragment of melody that is often repeated by the voice and instruments as if to drive home the message throughout the movement. Attention is drawn to the poor *Gaben* (gifts) as the word is set to two long melismas of sixteenth-notes.

5. RECITATIVE (Tenor)

Verschmähe nicht,

Do not reject,

Du, meiner Seele Licht,

You, the light of my soul,

Mein Herz, das ich in Demut zu dir bringe;

My heart which I humbly bring to you;

Es schließt ja solche Dinge

It includes such things

In sich zugleich mit ein,

Within it at the same time

Die deines Geistes Früchte sein.

That are the fruit of your spirit.

Des Glaubens Gold, der Weihrauch des Gebets,

The gold of faith, the incense of prayer,

Die Myrrhen der Geduld sind meine Gaben,

The myrrh of patience are my gifts,

Die sollst du, Jesu, für und für

These you, Jesus, for ever

Zum Eigentum und zum Geschenke haben.

Shall have as your own and as a gift.

Gib aber dich auch selber mir,

But if you give yourself also to me,

So machst du mich zum Reichsten auf der Erden;

Then you make me the richest person on earth;

Denn, hab ich dich, so muss

For if I have you, then

Des größten Reichtums Überfluss

The abundance of the greatest wealth

Mir dermaleinst im Himmel werden.

Must one day be mine in heaven.

A second *recitativo secco*; here, each of the three gifts of the Magi are personalized, endowing them with human qualities that the sinner can bring to the Lord. As we give ourselves to Jesus, he will give himself to us and bestow eternal life in heaven upon us as well.

6. ARIA (Tenor)

Nimm mich dir zu eigen hin,

Take me as your own,

Nimm mein Herze zum Geschenke.

Take my heart as a present.

Alles, alles, was ich bin,

All, all that I am,

Was ich rede, tu und denke,

What I say, do and think,

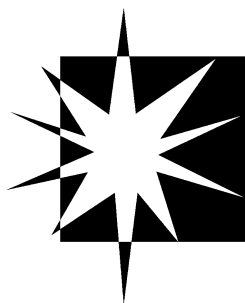
Soll, mein Heiland, nur allein

Shall, my Savior, only

Dir zum Dienst gewidmet sein.

Be dedicated to your service.

A pledge of personal fidelity to Jesus set to the stately triple meter of a minuet-like rhythm for all instruments and the tenor. This *da capo* aria begins with an extended instrumental introduction where pairs of flutes, oboes, and violins take turns in briefly imitating each other. The soloist enters repeating the initial instrumental theme; he sings at times with no more than *continuo* accompaniment, at times with the full complement of instruments continuing their imitative patterns. The 32 bars of the first instrumental section are repeated exactly in true *da capo* form.



7. CHORALE

Ei nun, mein Gott, so fall ich dir

Ah now, my God, may I fall

Getrost in deine Hände.

Trusting into your hands.

Nimm mich und mach es so mit mir

Take me and so make it so with me

Bis an mein letztes Ende,

Until my final end,

Wie du wohl weißt, dass meinem Geist

As you well know, that in my spirit

Dadurch sein Nutz entstehe,

Its proper use may develop,

Und deine Ehr je mehr und mehr

And your honor more and more

Sich in ihr selbst erhöhe.

May ever be exalted.

The cantata concludes with the customary hymn for all instruments and voices; the text is one of total commitment to God. Although the text source is unknown, the melody is normally sung to the German form of a French Psalter tune by Claude de Sermisy (1520), *Was mein Gott will, dass g'scheh* (Who Trusts in God, a Strong Abode, LBW 450). As is Bach's custom, the original *rhythmic* form of the chorale with its quarter notes and half notes is replaced by *iso-rhythmic* movement primarily by quarter notes alone.

SERMON

Pastor David R. Lyle
Matthew 2:1–12



We stand.

HYMN OF THE DAY: O Morning Star, How Fair and Bright!

(green) LBW #76

Setting of Stanza 5 by Michael D. Costello



C 1 O Morn - ing Star, how fair and bright! You shine with God's
W 2 Come, heav'n - ly Bride - groom, light di - vine, and deep with - in
C 3 Lord, when you look on us in love, at once there falls
M 4 Al - might - y Fa - ther, in your Son you loved us, when



own truth and light, a - glow with grace and mer - cy!
our hearts now shine; there light a flame un - dy - ing!
from God a - bove a ray of pur - est plea - sure.
not yet be - gun was this old earth's foun - da - tion!



Of Ja - cob's race, King Da - vid's Son, our Lord and mas -
In your one bod - y let us be as liv - ing branch -
Your word and Spir - it, flesh and blood re - fresh our souls
Your Son has ran - somed us in love to live in him



ter, you have won our hearts to serve you on - ly!
es of a tree, your life our lives sup - ply - ing.
with heav'n - ly food. You are our dear - est trea - sure!
here and a - bove: this is your great sal - va - tion.



Low - ly, ho - ly! Great and glo - rious, all vic - to - rious, rich in
Now, though dai - ly earth's deep sad - ness may per - plex us and dis -
Let your mer - cy warm and cheer us! Oh, draw near us! for you
Al - le - lu - ia! Christ the liv - ing, to us giv - ing life for -



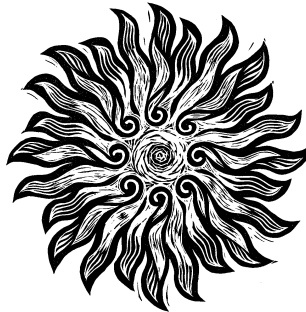
bles - sing! Rule and might o'er all pos - sess - ing!
tress us, yet with heav'n - ly joy you bless us.
teach us God's own love through you has reached us.
ev - er, keeps us yours and fails us nev - er!

☐ **Choir** 5 Oh, let the harps break forth in sound!
Our joy be all with music crowned,
our voices gaily blending!
For Christ goes with us all the way—
today, tomorrow, ev'ry day!
His love is never ending!
Sing out! Ring out!
Jubilation!
Exultation!
Tell the story!
Great is he, the King of glory!

☐ (What joy to know, when life is past,
the Lord we love is first and last,
the end and the beginning!
He will one day, oh, glorious grace,
transport us to that happy place
beyond all tears and sinning!
Amen! Amen!
Come, Lord Jesus!
Crown of gladness!
We are yearning
for the day of your returning.

Text: Philipp Nicolai, 1556–1608; tr. *Lutheran Book of Worship*, 1978
Music: WIE SCHÖN LEUCHTET, Philipp Nicolai, 1556–1608

Text © 1978 *Lutheran Book of Worship*, admin. Augsburg Fortress



NICENE CREED

- P** Living together in trust and hope, we confess our faith:
C 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;
by the power of the Holy Spirit
he became incarnate from the virgin Mary, and was made man.
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.
With the Father and the Son he is worshiped and glorified.
He 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 THE CHURCH

Each petition concludes:

- A** Lord, in your mercy,
C hear our prayer.

The prayers conclude:

- P** Into your hands, O Lord, we commend all for whom we pray,
Trusting in your mercy; through your Son, Jesus Christ, our Lord.
C Amen.

✠ MEAL ✠

PEACE OF CHRIST

P The peace of the Lord be with you always.

C And also with you.

We greet one another in the name of the Lord.

We sit.

OFFERING/VOLUNTARY: O Morning Star, How Fair and Bright!

Michael D. Costello

We stand as the gifts are presented.

OFFERTORY MOTET: *Surge illuminare Jerusalem*

Giovanni Pierluigi da Palestrina

Surge, illuminare, Jerusalem, quia venit lumen tuum,

Arise, shine, Jerusalem, for your light has come,

et gloria Domini super te orta est.

and the glory of the Lord is risen upon you.

Quia ecce tenebrae operient terram et caligo populos.

For behold, darkness shall cover the earth and gross darkness the people.

Super te autem orietur Dominus

But the Lord will arise upon you,

et gloria eius in te videbitur.

and his glory will be seen upon you.

Isaiah 60:1–2

OFFERTORY PRAYER

A Let us pray. Merciful Father,

C we offer with joy and thanksgiving what you have first given us—
our selves, our time, and our possessions, signs of your gracious love.
Receive them for the sake of him who offered himself for us,
Jesus Christ our Lord. Amen.

GREAT THANKSGIVING



P The Lord be with you. **C** And al - so with you.



P Lift up your hearts. **C** We lift them to the Lord.



P Let us give thanks to the Lord our God.



C It is right to give our thanks and praise.

- P** It is indeed right and salutary that we should at all times and in all places offer thanks and praise to you, O Lord, holy Father, through Christ our Lord. Sharing our life, he lived among us to reveal your glory and love, that our darkness should give way to his own brilliant light. And so, with the Church on earth and the hosts of heaven, we praise your name and join their unending hymn:



C 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. Ho - san - na.



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.

☐ Blessed are you, O holy God: you are the Life and Light of all.
By your powerful word you created all things.
Through the prophets you called your people to be a light to the nations.

Blessed are you for Jesus, your Son.
He is your Light, shining in our darkness
and revealing to us your mercy and might.

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.

Remembering, therefore,
his preaching and healing,
his dying and rising,
and his promise to come again,
we await that day when all the universe
will rejoice in your holy and life-giving light.

By your Spirit bless us and this meal,
that, refreshed with this heavenly food,
we may be light for the world,
revealing the brilliance of your Son.

Through him all glory and honor is yours,
Almighty Father, with the Holy Spirit,
in your holy Church,
both now and forever.

☑ Amen.

P Lord, remember us in your kingdom and teach us to pray:

C **Our Father, who art in heaven,**
hallowed be thy name,
thy kingdom come,
thy will be done,
on earth as it is in heaven.

Give us this day our daily bread;
and forgive us our trespasses,
as we forgive those who trespass against us;
and lead us not into temptation,
but deliver us from evil.

For thine is the kingdom,
and the power, and the glory,
forever and ever. Amen.

P The gifts of God for the people of God.

C Thanks be to God.

P Come, for all is now ready.

We sit.

AGNUS DEI



C 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.

COMMUNION

Our Lord Jesus Christ welcomes you to this meal of the baptized. The crucified and risen Christ is present in the Lord's Supper, giving us his true body and blood as food and drink.

We receive communion at the head of the center aisle, receiving the consecrated bread or wafer, and then drinking directly from the chalice or dipping the host into the wine (intinction).

*Those choosing individual cups will find non-alcoholic wine in the center of the tray.
Those with a gluten allergy may ask the pastor for a gluten-free host.*

Anointing with oil for healing *is offered during the distribution of communion.*

After receiving communion, come to the anointing station at the head of either side aisle for prayer and anointing as a tangible sign of God's promise of wholeness for you.

Your need may be healing from physical illness, spiritual or emotional distress, grief, loss, or anxiety, for yourself or a family member.

MUSIC FOR THE COMMUNION

ANTHEM: To Jesus Who Is King

Richard Hillert

To Jesus who is king, Wise Men of old
Brought gifts of frankincense and myrrh, and gold.

The frankincense I bring this Christmastide,
While candles burn and festal music rings,
Is worship, adoration, love and praise
That swells within my heart and soars and sings.

The gold I bring to him is golden life
Entwined with song and laughter shining bright.
It is brave hope that burns like golden fire,
And wondrous joy, a shaft of flaming light.

The myrrh I bring—my tears, my sighs, my fears—
May be to him at last the better part.
And so all quietly I kneel this day
And give to him my trembling, restive heart.

Melva Rorem, 1913–1993

HYMN: Hail to the Lord's Anointed

(green) **LBW #87**

HYMN: Brightest and Best of the Stars of the Morning

(green) **LBW #84**

We stand.

POST-COMMUNION BLESSING & PRAYER

P The body and blood of our Lord Jesus Christ strengthen you and keep you in his grace.

C Amen.

A Let us pray.

Gracious God, in this meal you have drawn us to your heart,
and nourished us at your table with food and drink, the body and blood of Christ.
Now send us forth to be your people in the world,
and to proclaim your truth this day and evermore;
through your Son, Jesus Christ, our Savior and Lord.

C Amen.

✝ SENDING ✝

BENEDICTION

P Almighty God: Father, ✝ Son, and Holy Spirit, bless you now and forever.

C Amen.

SENDING HYMN: Beautiful Savior

(green) LBW #518

1 Beau - ti - ful Sav - ior, King of cre - a - tion,
2 Fair are the mead - ows, fair are the wood - lands,
3 Fair is the sun - shine, fair is the moon - light,
4 Beau - ti - ful Sav - ior, Lord of the na - tions,

Son of God and Son of Man!
robed in flow'rs and of bloom - ing spring;
bright the spar - kling stars on high;
Son of God and Son of Man!

The image shows a musical score for the hymn 'Beautiful Savior'. It consists of two systems of music. Each system has a vocal line in the treble clef and a piano accompaniment line in the bass clef. The key signature has two flats (B-flat and E-flat), and the time signature is 4/4. The lyrics are printed below the vocal line. The first system contains four lines of lyrics, and the second system contains three lines of lyrics. The piano accompaniment consists of chords and some moving lines in the bass.

Tru - ly I'd love thee, tru - ly I'd serve thee,
 Je - sus is fair - er, Je - sus is pur - er,
 Je - sus shines bright - er, Je - sus shines pur - er,
 Glo - ry and hon - or, praise, ad - o - ra - tion,

light of my soul, my joy, my crown.
 he makes our sor - rowing spir - it sing.
 than all the an - gels in the sky.
 now and for - ev - er - more be thine!

Text: *Gesangbuch*, Münster, 1677; tr. Joseph A. Seiss, 1823–1904
 Music: SCHÖNSTER HERR JESU, Silesian folk tune, 19th cent.

DISMISSAL

- A** Go in peace. Serve the Lord.
- C** Thanks be to God.

POSTLUDE: O Morning Star, How Fair and Bright!

Jan Bender

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BACKGROUND ON THE CANTATA

Oh, to have lived in Leipzig during the Christmas season of 1724–25! A churchgoer at that time would have experienced one the richest of musical and spiritual feasts imaginable!

After the penitential period of the Second, Third, and Fourth Sundays of Advent, when cantatas were not a part of worship, Bach, in his first year in Leipzig, returned concerted music to worship at Christmas with magnificent splendor. In a span of less than two weeks from Christmas Day to Epiphany, Bach presented to Leipzig worshippers six mostly new cantatas plus his great *Magnificat* (BWV 243a), the *Sanctus* in D (BWV 238), and the double choir motet *Singet dem Herrn ein neues Lied* (BWV 190). And these were not simple works for modest forces, for nearly all employed the large resources Bach felt necessary to communicate properly the events and meaning of the Incarnation. Also, the task of the performers should not be minimized, for the undertaking meant that the singers and instrumentalists presented taxing music in seventeen different services at St. Nicholas and St. Thomas in thirteen days!

Sie werden aus Saba alle kommen was presented as the last entry in this musical marathon that marked the celebration of the Christmas season. It was heard first on Epiphany Day, January 6, 1724, at the Mass at St. Nicholas in Leipzig at 7:00 a.m. and then at Vespers at St. Thomas at 1:30 p.m. The Epistle for the day was Isaiah 60:1–6 (The prophecy of the coming of the Gentiles with their gifts to worship the Lord); the Holy Gospel was Matthew 2:1–12 (The actual coming of the Wise Men to worship the King).

The cantata libretto by an unknown author is unusual in that it addresses the theme of *both* the Epistle and the Holy Gospel. The significance of the gifts of the Wise Men to the Child and God's gift of His Son to us are skillfully consolidated in the cantata text. Bach scholar, Alfred Dürr, believes that movements one and two respectively address prophecy and fulfillment; three and four speak of reflection and resolution; movements five and six speak of the gift, which the whole congregation then affirms in movement seven.

The work is scored for 2 horns, 2 *Blockflöte* (end-blown flutes or recorders; replaced today by modern flutes), 2 *oboes da caccia* (tenor oboes, replaced today by modern English horns), 2 violins, viola, cello, *basso continuo* (keyboard and bass), tenor and bass soloists, and four-part choir.

Carlos Messerli

LEADING WORSHIP TODAY

The Rev. David W. Wegner, presiding minister

The Rev. David R. Lyle, preaching minister

Ed Mason, deacon

Rich Schubkegel, assisting minister

Kaitlyn Nichols and Elyanah Crawford, crucifer/bible bearer

Eileen Maggio and Gwen Gotsch, lectors

Deb Maxwell and Janet Sylvester, altar guild

Carolyn Becker and Bob Shaner, anointers

Senior Choir/Bach Cantata Vespers Chorus and Orchestra

The Rev. Michael D. Costello, cantor

Patrick Muehleise, tenor soloist

Douglas Anderson, bass soloist

Greg Fudala and Candace Horton, flugelhorn

Lisette Kielson and Patrick O'Malley, recorder

Christine Janzow Phillips and Meg Busse, oboe/English horn

Betty Lewis, Paul Zafer, Elizabeth Brausa, and Amanda Fenton, violin I

Francois Henkins, Carol Yampolsky, and Lou Torick, violin II

Naomi Hildner and Becca Wilcox, viola

Jean Hatmaker, cello

Douglas Johnson, double bass

Laura Zimmer, continuo organ