

ST. STEPHEN,
DEACON & MARTYR
December 26, 2010
HOLY COMMUNION
10:00 a.m.

WELCOME TO GRACE LUTHERAN CHURCH

For all who worship:

***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 is host.*

***Fellowship pads** are located in each pew. All are asked to sign them as the offering is gathered. To better acquaint yourself with others in your pew, please pass the pad back to the center aisle.*

***Please silence** all cell phones and pagers. Thank you.*

***Poinsettias** in the chancel are given by members of Grace to the glory of God, in honor and/or in memory of friends and loved ones.*

For the little ones:

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

***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.*

For 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 and large print bulletins** are available in the back of the church and from the ushers.*

As we gather:

According to the church calendar, on the second day of Christmas, December 26, our true love brings to us St. Stephen, Deacon and Martyr. On this second day of Christmas the senior choir brings to us the gift of Bach's Cantata #40, written for this day.

The Old Testament reading provides an example of how God's prophets were received by the people. Zechariah was stoned to death. He died saying, "May the Lord see and avenge." In the Gospel reading Jesus lamented, "Jerusalem, Jerusalem, the city that kills the prophets and stones those who are sent to it!" Jesus died saying, "Father, forgive them for they know not what they do." Stephen was pushed along the same path to martyrdom by those who knew full well what they were doing. He died praying, "Lord, do not hold this sin against them." He did so because he knew what we know: Jesus, by his dying and rising, gathers us together "as a hen gathers her brood under her wing."

✠ GATHERING ✠

As the prelude begins, we observe a period of silence in preparation for worship.

PRELUDE: Organ Concerto in B-flat Major, Op. 4, No. 2

George Frederic Handel

A tempo ordinario, e staccato

Allegro

Adagio, e staccato

Allegro, ma non presto

We face the cross in procession.

ENTRANCE HYMN: Let All Together Praise Our God

(green) **LBW #47**

1 – All
2 – Women
3 – Men
4 – All

1 Let all to - geth - er praise our God Be - fore his glo - rious
2 The Fa - ther sends him from his throne To be an in - fant
3 With - in an earth - born form he hides His all - cre - at - ing
4 He un - der - takes a great ex - change, Puts on our hu - man

throne; To - day he o - pens heav'n a - gain To
small And lie here poor - ly man - gered now In
light; To serve us all he hum - bly cloaks The
frame, And in re - turn gives us his realm, His

give us his own Son, To give us his own Son.
this cold, dis - mal stall, In this cold, dis - mal stall.
splen - dor of his might, The splen - dor of his might.
glo - ry, and his name, His glo - ry, and his name.

Stanzas 5–7 of the hymn are printed on the next page.

Women

5 He is a servant, I a lord:
How great a mystery!
How strong the tender Christchild's love!
No truer friend than he,
No truer friend than he.

Men

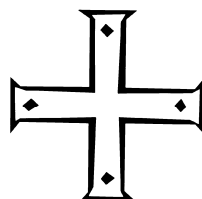
6 He is the key, and he the door
To blessed Paradise;
The angel bars the way no more.
To God our praises rise,
To God our praises rise.

All

7 Your grace in lowliness revealed,
Lord Jesus, we adore,
And praise to God the Father yield
And Spirit evermore;
We praise you evermore.

© Text: Nikolaus Herman, c. 1480–1561; tr. F. Samuel Janzow, b. 1913
Tune: Nikolaus Herman, c. 1480–1561

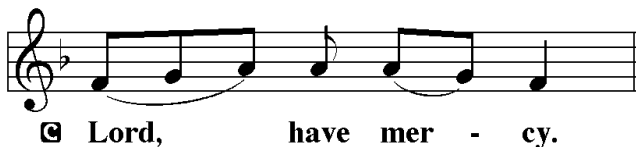
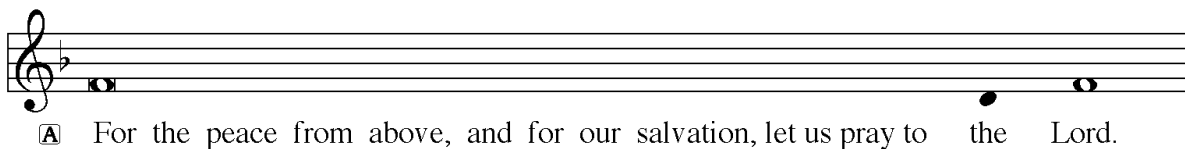
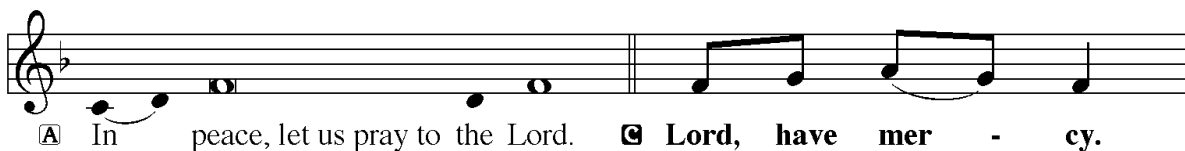
LOBT GOTT, IHR CHRISTEN
8 6 8 6 6

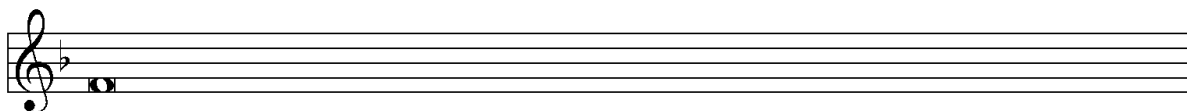


APOSTOLIC GREETING

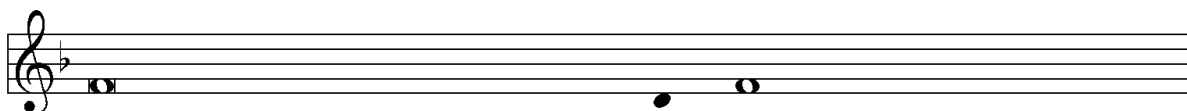
- P** The grace of our Lord Jesus Christ, the love of God,
and the communion of the Holy Spirit be with you all.
C And also with you.

KYRIE





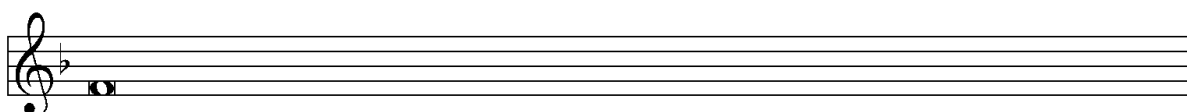
A For the peace of the whole world, for the well-being of the Church of God,



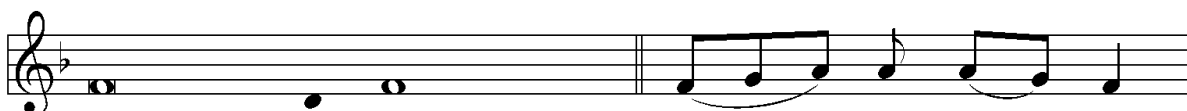
and for the unity of all, let us pray to the Lord.



C Lord, have mer - cy.



A For this holy house, and for all who offer here their worship and praise,



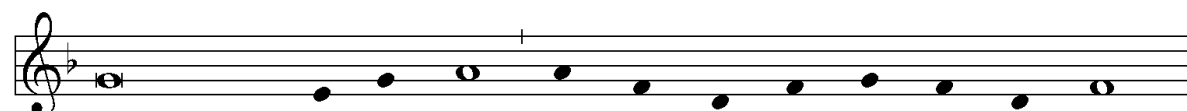
let us pray to the Lord.

C Lord, have mer - cy.



A Help, save, comfort, and defend us, gra-cious Lord. **C** A - men

HYMN OF PRAISE: Glory to God in the Highest



A Glory to God in the highest, and peace to his peo - ple on earth.



C 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

PRAYER OF THE DAY

P The Lord be with you.

C And also with you.

P Let us pray.

We give you thanks, O Lord, for the example of Stephen the first martyr,
who looked to heaven and prayed for his persecutors.

Grant that we also may learn to love even our enemies
and seek forgiveness for those who desire our hurt;
through your Son, Jesus Christ our Lord,
who lives and reigns with you and the Holy Spirit,
one God, now and forever.

C Amen.

We sit.

✠ WORD ✠

FIRST READING: Isaiah 7:10–16

Now after the death of Jehoiada the officials of Judah came and did obeisance to the king; then the king listened to them. ¹⁸They abandoned the house of the LORD, the God of their ancestors, and served the sacred poles and the idols. And wrath came upon Judah and Jerusalem for this guilt of theirs. ¹⁹Yet he sent prophets among them to bring them back to the LORD; they testified against them, but they would not listen.

²⁰Then the spirit of God took possession of Zechariah son of the priest Jehoiada; he stood above the people and said to them, "Thus says God: Why do you transgress the commandments of the LORD, so that you cannot prosper? Because you have forsaken the LORD, he has also forsaken you." ²¹But they conspired against him, and by command of the king they stoned him to death in the court of the house of the LORD. ²²King Joash did not remember the kindness that Jehoiada, Zechariah's father, had shown him, but killed his son. As he was dying, he said, "May the LORD see and avenge!"

℣ The Word of the Lord.

☞ Thanks be to God.

PSALM 17:1–9, 15

ANTIPHON: I shall see your face when I awake, and I shall be satisfied.

John Folkening

- ℣ Hear my plea of innocence, O Lord; give heed | to my cry;*
listen to my prayer, which does not come from | lying lips.
- ☞ Let my vindication come forth | from your presence;*
let your eyes be | fixed on justice.
- ℣ Weigh my heart, summon | me by night,*
melt me down; you will find no impurit- | y in me.
- ☞ I give no offense with my mouth as | others do;*
I have heeded the words | of your lips.
- ℣ My footsteps hold fast to the ways | of your law;*
in your paths my feet | shall not stumble.
- ☞ I call upon you, O God, for you will | answer me;*
incline your ear to me and | hear my words.
- ℣ Show me your marvelous | lovingkindness,*
O Savior of those who take refuge at your right hand
from those who rise | up against them.
- ☞ Keep me as the apple | of your eye;*
hide me under the shadow | of your wings,
℣ from the wicked | who assault me,*
from my deadly enemies | who surround me.
- ☞ But at my vindication I shall | see your face;*
when I awake, I shall be satisfied, behold- | ing your likeness.

SECOND READING: Acts 6:8—7:2a; 7:51–60

Stephen, full of grace and power, did great wonders and signs among the people. ⁹Then some of those who belonged to the synagogue of the Freedmen (as it was called), Cyrenians, Alexandrians, and others of those from Cilicia and Asia, stood up and argued with Stephen.

¹⁰But they could not withstand the wisdom and the Spirit with which he spoke. ¹¹Then they secretly instigated some men to say, "We have heard him speak blasphemous words against Moses and God." ¹²They stirred up the people as well as the elders and the scribes; then they suddenly confronted him, seized him, and brought him before the council. ¹³They set up false witnesses who said, "This man never stops saying things against this holy place and the law; ¹⁴for we have heard him say that this Jesus of Nazareth will destroy this place and will change the customs that Moses handed on to us." ¹⁵And all who sat in the council looked intently at him, and they saw that his face was like the face of an angel.

Then the high priest asked him, "Are these things so?" ²And Stephen replied:

"Brothers and fathers, listen to me. ⁵¹You stiff-necked people, uncircumcised in heart and ears, you are forever opposing the Holy Spirit, just as your ancestors used to do. ⁵²Which of the prophets did your ancestors not persecute? They killed those who foretold the coming of the Righteous One, and now you have become his betrayers and murderers. ⁵³You are the ones that received the law as ordained by angels, and yet you have not kept it."

⁵⁴When they heard these things, they became enraged and ground their teeth at Stephen. ⁵⁵But filled with the Holy Spirit, he gazed into heaven and saw the glory of God and Jesus standing at the right hand of God. ⁵⁶Look, he said, "I see the heavens opened and the Son of Man standing at the right hand of God!" ⁵⁷But they covered their ears, and with a loud shout all rushed together against him. ⁵⁸Then they dragged him out of the city and began to stone him; and the witnesses laid their coats at the feet of a young man named Saul. ⁵⁹While they were stoning Stephen, he prayed, "Lord Jesus, receive my spirit." ⁶⁰Then he knelt down and cried out in a loud voice, "Lord, do not hold this sin against them." When he had said this, he died.

L The Word of the Lord.

C Thanks be to God.

We stand and join in singing the refrain as indicated.

GOSPEL VERSE: Matthew 5:10

Choir Alleluia. Alleluia. Alleluia.

C **REFRAIN** (*below*)



Choir Blessed are those who are persecuted for righteousness' sake,
for theirs is the kingdom of heaven.

C **REFRAIN**

HOLY GOSPEL: Matthew 23:34–39

P The Holy Gospel according to St. Matthew, the twenty-third chapter.

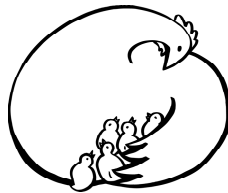
G **Glory to you, O Lord.**

[Jesus said,] Therefore I send you prophets, sages, and scribes, some of whom you will kill and crucify, and some you will flog in your synagogues and pursue from town to town, ³⁵so that upon you may come all the righteous blood shed on earth, from the blood of righteous Abel to the blood of Zechariah son of Barachiah, whom you murdered between the sanctuary and the altar. ³⁶Truly I tell you, all this will come upon this generation.

³⁷Jerusalem, Jerusalem, the city that kills the prophets and stones those who are sent to it! How often have I desired to gather your children together as a hen gathers her brood under her wings, and you were not willing! ³⁸See, your house is left to you, desolate. ³⁹For I tell you, you will not see me again until you say, 'Blessed is the one who comes in the name of the Lord.'"

P The Gospel of the Lord.

G **Praise to you, O Christ.**



We sit.

CANTATA: *Dazu ist erschienen der Sohn Gottes, BWV 40*
(For this the Son of God is manifest)

Johann Sebastian Bach

*Translation of the German text and notes corresponding to each movement are below.
Background notes for the cantata are found on pages 22 and 23 in this worship folder.*

1. CHORUS

*Dazu ist erschienen der Sohn Gottes,
dass er die Werke des Teufels zerstöre.*

For this the Son of God is manifest,
that he destroy all the works of the devil.

After a majestic instrumental opening, the textual theme of conflict and victory is repeated many times by the choir, giving emphasis to the word *zerstören* (to destroy) with long, raging passages of sixteenth notes that begin with the hammering repetition of single tones. Then the four soloists, one voice at a time, begin a fugue with a new theme, which the full choir develops before returning to the imposing choral structure of the beginning.

2. RECITATIVE (Tenor)

*Das Wort ward Fleisch
Und wohnet in der Welt,
Das Licht der Welt bestrahlt
Den Kreis der Erden,
Der große Gottessohn
Verlässt des Himmels Thron,
Und seiner Majestät gefällt,
Ein kleines Menschenkind zu werden.
Bedenkt doch diesen Tausch,
Wer nur gedenken kann;
Der König wird ein Untertan,
Der Herr erscheint als ein Knecht
Und wird dem menschlichen Geschlecht
–O süßes Wort in aller Ohren!–
Zu Trost und Heil geboren.*

The Word was flesh
And dwelleth in the world
The world's true light doth shine
Throughout the earth now,
The might Son of God
Hath left the throne of heaven,
And in his majesty would be
A little child of human nature.
Give thought to this exchange,
All ye who thought possess:
A king a subject is become,
The Lord as servant doth appear
And for this mortal race of man
–O sweetest word to all who hear it–
Is born to heal and comfort.

A simply-accompanied but unusually expressive setting explains the true meaning of the Incarnation, beginning with a reference to John 1:14 and “the Word.”

3. CHORALE

*Die Sünd macht Leid;
Christus bringt Freud,
Weil er zu Trost
In diese Welt ist kommen.
Mit uns ist Gott
Nun in der Not:
Wer ist, der uns als Christen
kann verdammen?*

Though sin brings pain,
Our Christ brings joy,
He this world hath entered.
For as our comfort
With us is God
Now in our need:
Who could to us now, as Christians,
Bring damnation?

A chorale stanza familiar to Bach's congregation reflects the comforting significance of the Nativity.

4. ARIA (Bass)

*Höllische Schlange,
Wird dir nicht bange?
Der dir den Kopf als ein Sieger zerknickt,
Ist nun geboren,
Und die verloren,
Werden mit ewigem Frieden beglückt.*

Hell's very serpent,
Art thou not anxious?
He who thy head as a victor shall dash
Is to us born now,
And all the fallen
Shall in eternal repose be made glad.

Oboes, strings, and *continuo* support the soloist who directly addresses the Serpent-Devil. The Serpent is represented by a winding, sinuous line against the repeated rhythmic pattern (almost dance-like in its structural regularity) of the other instruments. The bass sings a forceful, angular melodic line expressing challenges to the Devil. The angularity becomes smooth only as the blessed fate of the now-saved children of the Fall is revealed.

5. RECITATIVE (Alto)

*Die Schlange, so im Paradies
Auf alle Adamskinder
Das Gift der Seelen fallen ließ,
Bringt uns nicht mehr Gefahr;
Des Weibes Samen stellt sich dar,
Der Heiland ist ins Fleisch gekommen
Und hat ihr allen Gift benommen.
Dum sei getrost! betrübter Sünder.*

The serpent that in paradise
Upon all Adam's children
The bane of souls did cause to fall
Brings us no danger more;
The woman's seed is manifest,
The Savior is in flesh appeared
And hath from it removed all venom.
Take comfort then, O troubled sinner!

The destiny of the Devil prophesied in Genesis 3:15 is recalled. The contrasting heavenly fate of those who are saved from sin is portrayed by a lighter-than-air accompaniment of the soloist by the upper strings moving together without a bass in seamlessly undulating sixteenth-note chords. Twice the singer sounds the interval of an augmented fourth, called the tri-tone or traditional "Devil in Music."

6. CHORALE

*Schüttle deinen Kopf und sprich:
Fleuch, du alte Schlange!
Was erneurst du deinen Stich,
Machst mir angst und bange?
Ist dir doch der Kopf zerknickt,
Und ich bin durchs Leiden
Meines Heilands dir entrückt
In den Saal der Freuden.*

Shake thy head now and declare:
Flee, thou ancient serpent!
Why renewest thou thy sting
For my fear and anguish?
Now indeed thy head is dashed,
And I've through the passion
Of my Savior fled from thee
To the hall of gladness.

The Serpent is addressed again, fearlessly, in the second simply-harmonized chorale of the cantata.

7. ARIA (Tenor)

*Christenkinder, freuet euch!
Wütet schon das Höllenreich,
Will euch Satans Grimm erschrecken:
Jesus, der erretten kann,
Nimmt sich seiner Küchlein an
Und will sie mit Flügeln decken.*

Christian children, now rejoice!
Raging now is hell's domain,
You would Satan's fury frighten:
Jesus, who can rescue bring,
Would embrace his little chicks
And beneath his wings protect them.

The dominant theme of the movement is *freuet euch* (be joyful). The flowing 12/8 meter, the oboes, horns, *basso continuo*, and tenor, all contribute to an exuberance that reflects victory over Satan. In the course of the aria, *freuet* is set eight times to long, demanding vocal lines that express the thought of endless joy. The reference to Jesus' protection of his own "little chicks" is from Matthew 23:37.

8. CHORALE

*Jesu, nimm dich deiner Glieder
Ferner in Genaden an;
Schenke, was man bitten kann,
Zu erquickten deine Brüder:
Gib der ganzen Christenschar
Frieden und ein selges Jahr!
Freude, Freude über Freude!
Christus wehret allem Leide.
Wonne, Wonne über Wonne!
Er ist die Genadensonne.*

Jesus, take now these thy members
Henceforth with thy loving grace;
Pour out all that we could ask
To the comfort of thy brethren;
Give to all the Christian throng
Concord and a blessed year!
Gladness, gladness after gladness!
Christ shall ward off every sadness.
Rapture, rapture after rapture!
For he is the sun of favor.

Having received the benefit of Jesus' Incarnation and his conquest of the Devil, a prayer is offered by Christ's members asking for blessing in the new year. This great chorale tune closes with a stirring melodic climax appropriate to the high rapture expressed in the text.

We stand.

CREED: We All Believe in One True God

1 We all be - lieve in one true God,
2 We all be - lieve in Je - sus Christ,
3 We all con - fess the Ho - ly Ghost

who cre - at - ed earth and heav - en, the Fa - ther,
his own Son, our Lord, pos - sess - ing an e - qual
who, in high - est heav - en dwell - ing with God the

who to us in love has the right of chil - dren giv - en.
God-head, throne, and might, source of ev - 'ry grace and bless - ing;
Fa - ther and the Son, com - forts us be - yond all tell - ing;

He in soul and bod - y feeds us; all we need his
born of Mar - y, vir - gin moth - er, by the pow - er
who the church, his own cre - a - tion, keeps in u - ni -

hand pro - vides us; through all snares and per - ils leads us.
of the Spir - it, Word made flesh, our el - der broth - er;
ty of spir - it. Here for - give - ness and sal - va - tion

Watch - ing that no harm be - tide us, he cares
that the lost might life in - her - it, was put
dai - ly come through Je - sus' mer - it. All flesh

for us by day and night.
to death up - on the cross,
shall rise, and we shall be

All things are gov - erned by his might. A - men
and raised by God vic - to - ri - ous.
in bliss with God e - ter - nal - ly.

We sit.

SERMON: Reality Check

Pastor Bruce K. Modahl
Acts 6–7

We stand.

HYMN OF THE DAY: Good Christian Friends, Rejoice

(green) **LBW #55**

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

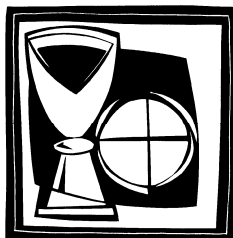
- P** The peace of the Lord be with you always.
C **And also with you.**

We greet one another in the name of the Lord.

As the offerings are gathered, please sign and pass the fellowship pads.

OFFERING/VOLUNTARY: Largo for Strings

Michael D. Costello



We stand as the gifts are presented.

OFFERTORY ANTHEM: Acts 6:5; 7:58

G. P. da Palestrina

*Elegerunt Apostoli Stephanum Levitam,
plenum fide et Spiritu Sancto:
quem lapidaverunt Judaei
orantem et discentem:
Domine Jesu accipe spiritum meum, alleluia.*

The Apostles chose Stephen to be a levitek,
full of faith and the Holy Spirit:
When he was stoned by the Jews
he prayed and said:
Lord Jesus, receive my spirit, alleluia.

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.

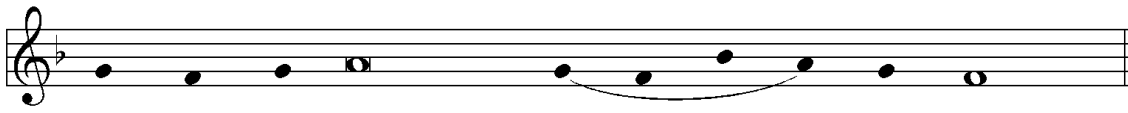
GREAT THANKSGIVING



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



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

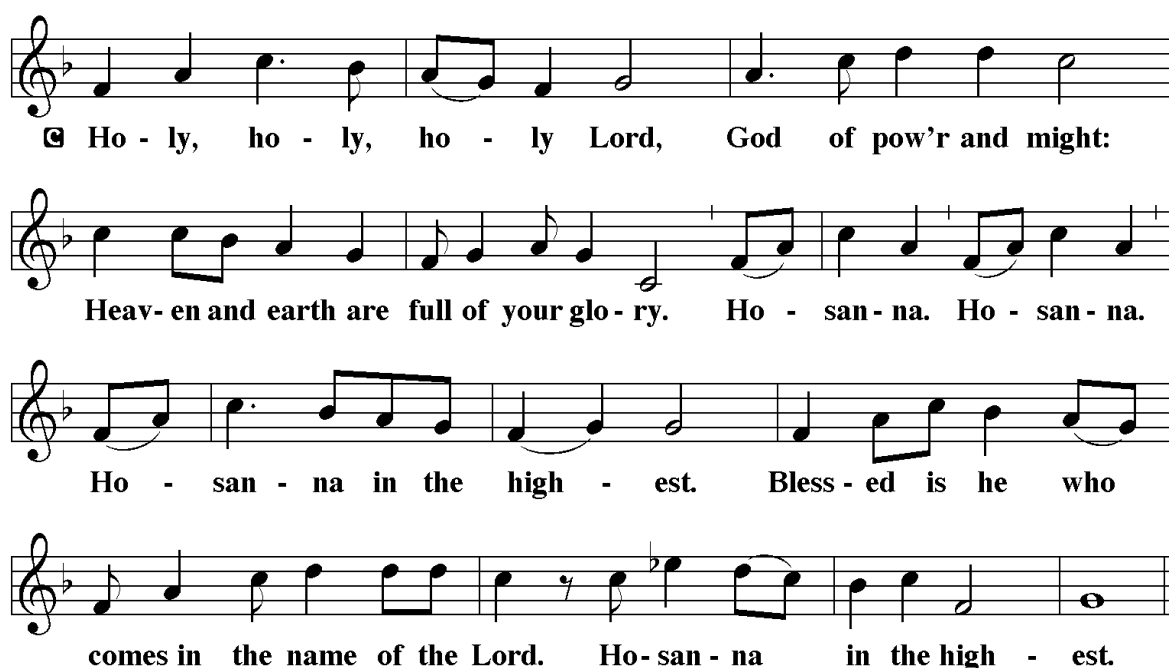


P Let us give thanks to the Lord our God.



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.
In the wonder and mystery of the Word made flesh
you have opened the eyes of faith
to a new and radiant vision of your glory;
that, beholding the God made visible,
we may be drawn to love the God whom we cannot see.
And so, with the Church on earth and the hosts of heaven,
we praise your name and join their unending hymn:



G 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.

- P** Holy God, mighty Lord, gracious Father:
Endless is your mercy and eternal your reign.
You have filled all creation with light and life;
heaven and earth are full of your glory.
Through Abraham and Sarah you promised to bless all nations.
You rescued Israel, your chosen people.
Through the prophets you renewed your promise;
and, at this end of all the ages, you sent your Son,
who in words and deeds proclaimed your kingdom
and was obedient to your will, even to giving his life.

P 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.

For as often as we eat of this bread and drink from this cup
we proclaim the Lord's death until he comes.

C **Christ has died. Christ is risen. Christ will come again.**

P Therefore, gracious Father, with this bread and cup
we remember the life our Lord offered for us.

And, believing the witness of his resurrection,
we await his coming in power to share with us the great and promised feast.

C **Amen. Come, Lord Jesus.**

P Send now, we pray, your Holy Spirit,
the spirit of our Lord and of his resurrection,
that we who receive the Lord's body and blood may live to the praise of your glory
and receive our inheritance with all your saints in light.

C **Amen. Come, Holy Spirit.**

P Join our prayers with those of your servants of every time and every place,
and unite them with the ceaseless petitions of our great high priest
until he comes as victorious Lord of all.



C Through him, with him, in him, in the u - ni - ty of the
Ho - ly Spir - it, all hon - or and glo - ry is yours, al -
might- y Fa - ther, now and for - ev - er. A - men

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.

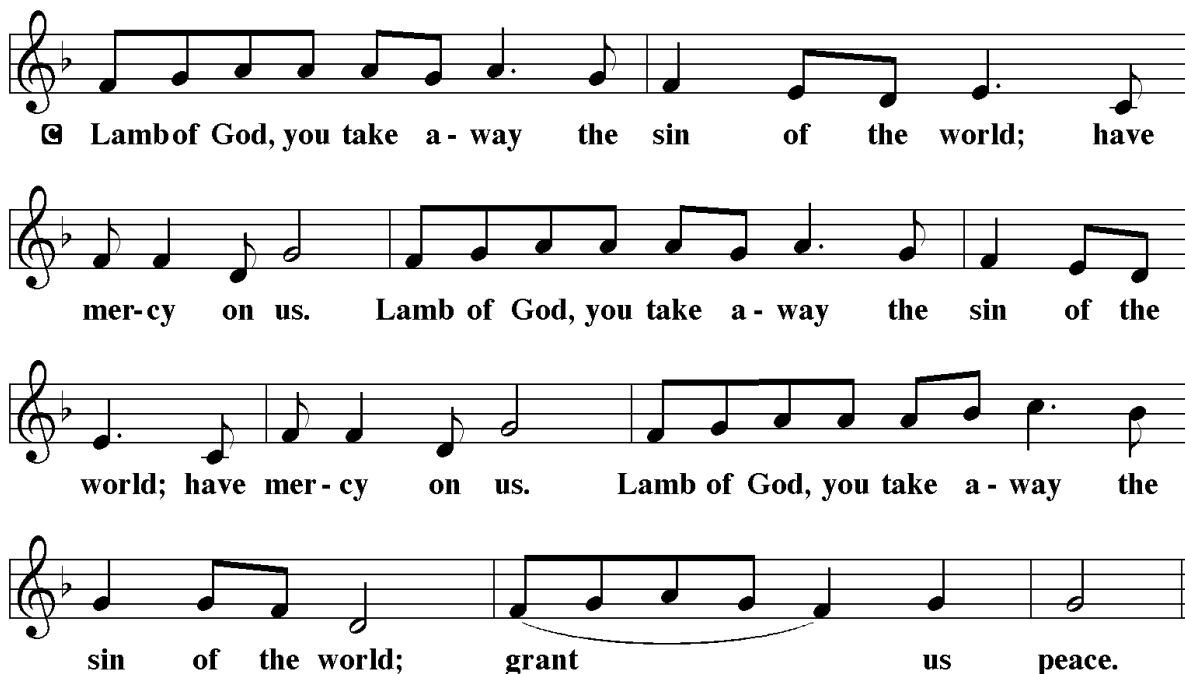
P The gifts of God for the people of God.

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 host and then drinking directly from the chalice or dip 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.

MUSIC FOR THE COMMUNION

HYMN: It Came Upon the Midnight Clear

(green) **LBW #54**

ANTHEM: Away in a Manger

Richard Hillert

Away in a manger no crib for a bed, the little Lord Jesus laid down his sweet head.

The stars in the bright sky looked down where he lay, the little Lord Jesus asleep on the hay.

The cattle are lowing the poor baby wakes, but little Lord Jesus no crying he makes.

I love you, Lord Jesus look down from the sky and stay by my cradle till morning is nigh.

Be near me, Lord Jesus; I ask you to stay close by me forever and love me, I pray.

Bless all the dear children in your tender care and fit us for heaven to live with you there.

HYMN: All Hail to You, O Blessed Morn!

(green) **LBW #73**

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.

Pour out upon us the spirit of your love, O Lord, and unite the wills of those whom you have fed with one heavenly food; through Jesus Christ our Lord.

C Amen.

✠ SENDING ✠

BENEDICTION

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

C Amen.

SENDING HYMN: Go Tell It on the Mountain

(green) **LBW #70**

DISMISSAL

A Go in peace. Serve the Lord.

C Thanks be to God!

POSTLUDE: Go Tell It on the Mountain

Timothy Albrecht

LET US PRAY. . .

. . . for the sick and those recovering from illness.

Alex Bogdan
Anne-Marie Bogdan
Geoff Bunjes
Marguerite Clarke
Bruce Cordes
Maybelle Good
Harriette Jersild

Elsa Kachlic
David Kluge
Debra Maurer
Michael Meyer
Jackie Modahl
Judy Reinhardt
Harold Rohlfing
Margaret Smith

Robert Anzinger (*friend of Sandy and Mike Rollheiser*)
Rich Battaglia (*father of Anthony, Grace second-grader*)
Francesca Bianchi (*niece of Ken Heppner*)
Jim Butts (*step-father of Deb Maxwell*)
Cooper Daniel (*grandson of Pat and Case Hoogendoorn*)
Janice Ebert (*mother of Chrissy Nelson*)
Ann Ernest (*mother of Don*)
Marlene Faust (*cousin of Adrienne and Ronald Rott*)
Becky Fisher (*sister of Deb Crowley*)
James Golden (*friend of Bruce Modahl*)
Yvonne Huxhold (*cousin of Adrienne and Ronald Rott*)
Jonathan and Jackie Ilian (*friends of the Schnacks*)
Joan Jass (*friend of Carol Clover*)
Don Johnson (*cousin of Sandy Rollheiser*)
Hazel King (*friend of Beth and Pedro Reyes*)
Vernice Krout (*mother of Dan and Susan*)
David Larson (*relative of Irmgard Swanson*)
Dennis Laux (*son of Ruth*)

Cozene Loftin (*friend of Pat Anderson*)
Barbara McComas (*friend of the congregation*)
Sherry Meyer (*friend of Nancy and Stephen Kaufman*)
Ella Michalek (*great-aunt of Susan Schumacher*)
June and Bob Nelson (*former Grace members*)
Susan Prather (*cousin of Adrienne and Ronald Rott*)
Merle and Ruth Radke (*friends of the congregation*)
Oscar Ramirez (*friend of Bob Jandeska*)
Susan Ross (*friend of the congregation*)
Lorraine Schnack (*mother of Randy*)
Irmgard Seidel (*grandmother of Sabine Scudiero*)
Teresa Skaja (*friend of Kay Bowers*)
Sally Sprandel (*friend of the congregation*)
Jim Sterling (*husband of Ann Treimer*)
Judy Tabor (*cousin of Carol Ewald*)
Nancy Vogel (*mother of Jennifer Staples*)
Paul Weber (*friend of Michael and Rebekah Costello*)
Carol Zitko (*friend of the Schumachers*)

. . . for those serving in the armed services.

Reid Beveridge (*son-in-law of the Schnacks*)
Benjamin Brackley (*son of Claudia Beguin*)
Amy Crowley (*daughter of Deb*)
David Danford (*son of John and Karen*)
Michael Gross (*nephew of Martha Rohlfing*)
Nicholas Henry (*son-in-law of Margo Bonebrake*)
Christopher Jorgensen (*friend of the Schumachers*)
Melissa Jorgensen (*friend of the Schumachers*)
Joel Jungemann (*son of Jackie*)

Jon Jungemann (*son of Jackie*)
Mary Lemburg (*sister of Vicci Jackle*)
Robert Lemburg (*brother-in-law of Vicci Jackle*)
Elizabeth Michalek (*cousin of Susan Schumacher*)
Rebecca Michalek (*cousin of Susan Schumacher*)
Justin Miller (*nephew of Jennifer Staples*)
Rusty Robb (*grandnephew of Margaret Kruse and Roberta Gillespie*)
Donald Saylor (*nephew of the Maxwells*)

. . . for our homebound members.

Jerry Borchert	Mary Grebner
Kathleen Cartier	Martha Leininger
Constance Coon	Rosemary Lipka
Monte Cross	Harriet Napolitan
Christopher Davis	Alice Pursell

. . . for our benevolence ministry.

Seminary Consortium for Urban Pastoral Education

. . . those who mourn the death of

Carolyn Douma

Mary Baran (*great-aunt of Susan Schumacher*)

. . . in celebration of

Carl and Donna Gruendler's 50th wedding anniversary

. . . for encouragement.

Paul Eichwedel in Dixon Correctional Center

LEADING WORSHIP TODAY

The Rev. Kelly K. Faulstich, presiding minister

The Rev. Bruce K. Modahl, preaching minister

The Rev. Michael D. Costello, cantor

Anne-Marie Bogdan, assisting minister

Gene Schoon and Olivia Thompson, lectors

Richard Martens, deacon

Paul Christian and Joey Scudiero, crucifer/bible bearer

Melissa DeVries, Roberta Gillespie,

and Paul and John Lochner, preparing the altar

Grace Senior Choir

Lori Bormet, soprano

Karen Brunssen, alto

Stephen Noon, tenor

Douglas Anderson, baritone

Robert Johnson and Mackenzie Merril-Wicks, horn

Meg Busse and Christine Janzow Phillips, oboe

Betty Lewis and Paul Zafer, violin I

Carol Yampolsky and Clara Lindner, violin II

Naomi Hildner and Vannia Phillips, viola

Susan Ross, cello

John Floeter, double bass

Laura Zimmer, organ/continuo

BACKGROUND OF THE CANTATA

The noted English Bach scholar, W. Gillies Whittaker, states that *Dazu ist erschienen der Sohn Gottes* “is one of [Bach’s] most perfect cantatas, every number being of superb quality, . . . truly representative both of the composer’s religious outlook and of his supreme inventive and imaginative powers, not the Cantor in his official position, but the real man, passionate in his spiritual fervor, believing in the personal activity of the Evil One and in the all-conquering might of the Savior.”*

Bach’s choir sang no cantatas at St. Thomas and St. Nicholas during the four penitential weeks of Advent beginning immediately after the First Sunday of Advent to Christmas Day in 1723. However, they certainly made up for the hiatus in celebrating the Birth of Christ: Six different cantatas were sung during the thirteen days between December 25 and Epiphany, January 6, in addition to the *Magnificat* (BWV 243) and the *Sanctus* (BWV 238). Most of these were sung once at each church resulting in fifteen total performances. Also, at each service a polyphonic entrance motet and other works were sung—all in all a formidable achievement indeed for a choir of schoolboys and men!

Some have maintained that Bach wrote the cantatas merely to fulfill the requirements of the position of Lutheran cantor. Bach’s setting of the present cantata text, which is by an anonymous author, argues powerfully against that position. The text focuses not as much on the Christmas narrative, as on the Lutheran doctrine of the Fall of man into sin and the coming of Christ to save us from that condition. The believer hears of the terrors awaiting man because of sin and learns of the eventual blessing of the Christian life. In one sense the listener, having heard the story of the miraculous Incarnation at the earlier Christmas services, now hears of its meaning for the life of the believer. And Bach’s artistry is evident in the imaginative setting of each movement as he reveals the depth of his conviction of the power and meaning of the Incarnation.

Dazu ist erschienen der Sohn Gottes was written for performance in Leipzig on December 26, 1723, the Second Day of Christmas,** first at the morning Mass at St. Thomas, then at the afternoon Vespers at St. Nicholas. The Epistle for the day is Titus 3:4–7, which reveals the kindness of God in sending Jesus Christ for our justification. The Holy Gospel is Luke: 2:15–20, the visit of the shepherds to Jesus in the manger.

The presence in this one cantata of three chorales familiar to the congregation gave Bach a particularly effective opportunity to communicate his message to the listener in the pew. In movement three, the choir sings a simple setting of *Wir Christenleut* (We Christian people), the third stanza of a German Christmas hymn by Caspar Fügen (1592), set to a melody by his son, also named Caspar. The second hymn, not of the Christmas

season, appears because in the text the Serpent is pitted against the Savior. Here, Bach uses the second stanza of Paul Gerhardt's 1653 hymn, *Schwing dich auf zu deinem Gott* (Turn to God) set to a melody by Friedrich Funke (1642–1699). Neither of these first two hymns is found in modern American Lutheran hymnbooks. The closing chorale of the cantata is the simply-harmonized stanza 4 of one of the greatest of Lutheran Christmas hymns, *Freuet euch, ihr Christen alle* (O Rejoice, Ye Christians Loudly). This remarkable hymn, written by Christian Keinmann (1607–1662), is set to the exultant melody of Andreas Hammerschmidt (c.1611–1675). Not found in LBW, it was in *The Lutheran Hymnal* (96), and is included in the new *Lutheran Service Book* (897).

The work is scored for 2 horns, 2 oboes, strings (2 violins, viola, cello), *basso continuo* (keyboard and bass), soprano, alto, tenor, and bass soloists, and four-voiced choir.

Carlos Messerli

*W. Gillies Whittaker, *The Cantatas of Johann Sebastian Bach* (London: Oxford University Press, 1959), v.1, p.566.

**December 26 was also named in the church year as St. Stephen's Day with its Holy Gospel (Matthew 23:37) that recounts the martyr's death. Some believe (without any other documentation) that the wording in movement six of the cantata, which refers to God's protection of his children as a hen protects her chicks, as support of the designation of the cantata for the martyr's day in places where that day was celebrated.

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THIS WEEK AT GRACE

7:30 p.m. **MONDAY, DECEMBER 27**
Bible Study @ the Bar

7:30 p.m. **FRIDAY, DECEMBER 31** (New Year's Eve)
Worship Service – Holy Communion

10:00 a.m. **SATURDAY, JANUARY 1** (New Year's Day)
Worship Service – Morning Prayer

10:00 a.m. **SUNDAY, JANUARY 2** (Second Sunday after Christmas)
Worship Service – Holy Communion

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Bring in, Build up, and Send out for Jesus Christ

Bruce K. Modahl, Senior Pastor
Kelly K. Faulstich, Associate Pastor
Hans Dumpys, Visitation Pastor
F. Dean Lueking, Pastor Emeritus
Michael D. Costello, Cantor
Laura Zimmer, Assistant Cantor
Paul Bouman, Minister of Music Emeritus
Kendall Grigg, Principal
Gerald Koenig, Principal Emeritus
Rebekah Weant Costello, Religious Education Coordinator
Gwen Gotsch, Communications Coordinator
MaryBeth Tank Buschmann, Parish Nurse
P. Lars Bostrom, Director of Administration & Finance
Dan Muriello, Property Manager