



January 28, 2024
Arise! The Works
Deuteronomy 18:15-20
Mark 1:20-28

Countryside Community Church
13130 Faith Plaza | Omaha, NE 68144 | 402-391-0350
countrysideucc.org

Order of Worship 10 a.m.

Gathering

Prelude

Words of Welcome: Rev. Dr. Jenny Shultz-Thomas

† Gathering Song, Hymn: *Dear God, Embracing Humankind*

Call to Worship

One: Where have all the prophets gone?

We fear the mystical and yet we praise the fantastical

All: Where have all the prophets gone?

They are here among us now,

One: some Rise up like waves of justice marching in city streets

Others sit-in: on buses, at lunch counters, in capital buildings

All: Where have all the prophets gone?

They are reflected in the mirror,

One: They are somewhere over the train tracks

They are the two-spirited child with burning eyes,

They are the African mother under a distant sun

All: Where have all the prophets gone?

They are you and they are me.

One: May we prophesy, may we teach, may we walk in the light of God.

Amen.

Pass the Peace

One: The Peace of God be With You

Many: And also with you.

† Hymn of Response (vs. 2, 3): *All Are Welcome*

Hearing The Word

Children's Moment: Rebecca Morello

First Lesson: Deuteronomy 18:15-20

Musical Refection: *I Got It Bad* - Duke Ellington / Paul Webster

Second Lesson: Mark 1:20-28 - Rev. Dr. Jenny Shultz-Thomas

Message: *Arise! The Works*

Responding to The Word

Pastoral Prayer and Lord's Prayer

Choral Refection: *Be Still My Soul* arr. Mack Wilberg

Time for Community

Sharing Our Gifts

Prayer of Dedication: To you, oh God, who bless and nourish us with your presence we now ask you to bless others richly. Receive the gifts of our hands and our hearts and multiply them to meet the needs of your beloved. Meet them in the city streets, at the counter, in the capital building, and pour your abundant blessings upon them. **Amen.**

Musical Reflection: *Falling Grace* - Steve Swallow

Communion

Invitation to the Table

One: The Lord be with you.

All: And also with you.

One: Lift up your hearts.

All: We lift them to God.

One: Let us give thanks to the Lord our God.

All: It is right to give our thanks and praise.

Communion Prayer: *And The Table Will be Wide*, - Jan Richardson

† Hymn: *Now Let Us From This Table Rise*

Benediction

OUR WORSHIP HAS CONCLUDED. NOW OUR SERVICE BEGINS.

† Indicates those places where those who are able are invited to stand.

Rev. Judy Waible, Call to Worship - Marcia Blum, liturgist - C4 Choir - Adam Witte, director
Matt Wallace, sax - Rick Avard, piano - Alex Ritter, organ - Carlos Figueroa, drums

Communion Prayer: *And The Table Will be Wide*, - Jan Richardson

And the table will be wide.
And the welcome will be wide.
And the arms will open wide to gather us in.
And our hearts will open wide to receive.
And we will come as children who trust there is enough.
And we will come unhindered and free.
And our aching will be met with bread.
And our sorrow will be met with wine.
And we will open our hands to the feast without shame.
And we will turn toward each other without fear.
And we will give up our appetite for despair.
And we will taste and know of delight.
And we will become bread for a hungry world.
And we will become drink for those who thirst.
And the blessed will become the blessing.
And everywhere will be the feast.
Thanks be to God for the gifts of this table. Amen.

Music notes:

Dear God, Embracing Humankind was written by a prominent 19th century poet and Quaker abolitionist John Greenleaf Whittier. Quakers didn't traditionally sing in worship, but valued silence, making space for God's 'still small voice.'

Dr. C Michael Hawn notes that "Whittier had been reading in Max Müller's *The Sacred Books of the East* about the use of soma, a plant found in northwest India. Soma was used to prepare an intoxicating drug that was ingested in religious rituals, resulting in a state of frenzy.

This hymn began as a part of a long narrative poem, "The Brewing of Soma," published in *The Atlantic Monthly* in 1872. The poem describes Vedic priests going into the forest, brewing a drink from honey and milk, and drinking themselves into a frenzy. Whittier was critical of those who believed they might find God through unbridled ecstasy, such as the hysterical camp meetings and revivals common in his day."

The text is full of examples of serenity in scripture. The second verse speaks to the 'simple trust' in Christ's 'gracious calling,' rising up and following 'without a word.' The following verses speak to the sabbath and Christ sharing the 'silence of eternity interpreted by love,' and relief from 'strain and stress' that directs us towards 'the beauty of God's peace.'

Bassist Steve Swallow's composition *Falling Grace* was inspired by the juxtaposition of the best and worst of Jazz culture (and culture in general) at the time, and the collective "demons" that musicians dealt with - "on one hand extraordinary decadence, but on the other hand, that decadence led to a remarkable final flowering of beauty."

The hymns of the Pietist movement tend to be more timeless than many other schools of hymn writing, with theology and imagery that is still applicable today - far less need for re-writing or editing for modern times, let alone more progressive theologically. It was a movement that emphasized personal faith over ecclesiastical doctrine, and living out one's faith over the appearance of godliness. Pietism began as a movement a century after the Reformation, rebuking the Lutheran Church, which it saw as too doctrinaire and lacking in spiritual nourishment.

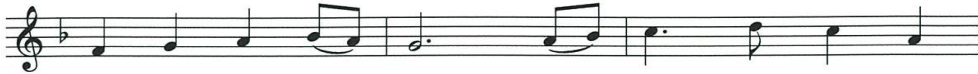
Katharina von Schlegel, a notable woman of the Pietist movement, wrote *Be Still, My Soul* in the 17th century. It was set to a tune derived from a piece of music written by Jean Sibelius (the conclusion of the Symphonic/Choral tone poem *Finlandia*). The nature of the tune, a hopeful protest anthem against imperial Russian oppression in the late 19th century, is an apt pairing for this text that has inspired many during tough times.

One commentator draws a parallel with music. Oftentimes, the space between the notes is as important as the notes themselves. She describes the challenge of stillness as space for loss, or space for anxiety, and that like music notes on a page, we have to experience both the notes (like joy) and the space between the notes (like loss, or life's storms). The text draws from a number of biblical sources, including Psalm 65, which Hebrew scholars interpret as 'to you, O God, silence is praise.'

All Are Welcome



1. Let us build a house where love can dwell And
 2. Let us build a house where proph - ets speak, And
 3. Let us build a house where love is found In
 4. Let us build a house where hands will reach Be -
 5. Let us build a house where all are named, Their



all can safe - ly live, A place where saints and
 words are strong and true, Where all God's chil - dren
 wa - ter, wine and wheat: A ban - quet hall on
 yond the wood and stone To heal and strength - en,
 songs and vi - sions heard And loved and treas - ured,



chil - dren tell How hearts learn to for -
 dare to seek To dream God's reign a -
 ho - ly ground, Where peace and jus - tice
 serve and teach, And live the Word they've
 taught and claimed As words with - in the



give. Built of hopes and dreams and vi - sions,
 new. Here the cross shall stand as wit - ness
 meet. Here the love of God, through Je - sus,
 known. Here the out - cast and the stran - ger
 Word. Built of tears and cries and laugh - ter,



Rock of faith and vault of grace; Here the
 And as sym - bol of God's grace; Here as
 Is re - vealed in time and space; As we
 Bear the im - age of God's face; Let us
 Prayers of faith and songs of grace, Let this



love of Christ shall end di - vi - sions:
 one we claim the faith of Je - sus:
 share in Christ the feast that frees us: All are wel - come,
 bring an end to fear and dan - ger:
 house pro - claim from floor to raft - er:



all are wel - come, all are wel - come in this place.

Dear God, Embracing Humankind

Dear God, em - bra - cing hu - man - kind, for - give our fool - ish
 In sim - ple trust like theirs who heard, be - side the Syr - ian
 O Sab - bath rest by Gal - i lee! O calm of hills a -
 Drop thy still dews of qui - et - ness, till all our striv - ings

ways! Re - clothe us in our right - ful mind, in pur - er lives thy
 sea, the gra - cious call - ing of the Lord, let us, like them, with -
 bove, where Je - sus knelt to share with thee the si - lence of e -
 cease; take from our souls the strain and stress, and let our or - dered

9
 ser - vice find in deep - er rev - erence praise. In deep - er rev - erence praise.
 out a word, rise up and fol - low thee. Rise up and fol - low thee.
 ter - ni - ty, in ter - pre - ted by Love! In - ter - pre - ted by Love!
 lives con - fess the beau - ty of thy peace. The beau - ty of thy peace.

Now Let Us from This Table Rise

1. Now let us from this ta - ble rise Re - newed in
 2. With minds a - lert, up - held by grace, To spread the
 3. To fill each hu - man house with love, It is the
 4. Then grant us grace, Com - pan - ion - God, To choose a -

bod - y, mind, and soul; With Christ we die and rise a -
 word in speech and deed; We fol - low in the steps of
 sac - ra - ment of care; The work that Christ be - gan to
 gain the pil - grim way And help us to ac - cept with

gain, His self - less love has made us whole.
 Christ, At one with all in hope and need.
 do We hum - bly pledge our - selves to share.
 joy The chal - lenge of to - mor - row's day.

Joys and Concerns

Join us as we pray for our congregation members and their loved ones who are on our Joys and Concerns list every week on Thursdays at 9 a.m. in the Sanctuary. If you have someone who would benefit from prayer, want to share a joy or be included on the bulletin list and /or on Countryside's Prayer Chain, contact Rev. Sarah Rentzel Jones at 402-391-0350, ext. 225 or sarahrj@countrysideucc.org

Who We Are

We are an inclusive, open and affirming family of faith, welcoming all to God's table of love and acceptance.

We are diverse, yet united by Christ's example.

We care for one another, support one another and challenge one another to become all that God creates us to be.

We work together to nurture our community and to promote peace, equality and justice in our conflicted world.

Sharing Our Gifts

The Box recipient - Community Cupboard

- Shelf stable protein, canned goods

The Basket - Donate

- Support Countryside's ministries

Scan the QR code to access online giving for both the Box and Basket or visit countrysideucc.org/give

