



**The Third Sunday after Epiphany  
Grace Lutheran Church  
Worship with Holy Communion  
January 26, 2025**

***Good morning & welcome to Grace!***

***Our mission is to invite and welcome all  
to the fellowship of Christ in service to our community.***

Playgrounds still resound with “sticks and stones may break my bones, but words will never hurt me.” But those words ring hollow. As adults, and as children, we know only too well the power of words to do harm. In contrast, the scriptures for today point us to the word that bears hope, promise, and life. Rather than words that tear down, we are invited by the prophets and Jesus into God’s living words. The Word – both the scriptures, and Jesus – sound promise to all who hear; it is an invitation to see God at work among God’s people.

**We are glad you are with us for worship today, and we offer a special welcome to any guests who may be with us this morning, and to all those who are joining us via Live-Stream.**

**Children are welcome in worship at Grace!** The voices of children only enhance worship, and they are welcome in this space! There is a Children’s Corner in the sanctuary and, if needed, a nursery off the lobby.

**In thanksgiving to God for the saving grace shown to all of us in the death and resurrection of Christ, we celebrate the sacrament of Holy Communion each week. All are welcome at the Table.** We do come forward to the front of the sanctuary for communion. The Pastor stands in the center of the aisle with the bread. Gluten free bread is available – just ask when you come forward. Communion assistants are located on both sides of the sanctuary, with both **wine (red)** and **juice (white)**.

**For those participating from home, please have a small glass of wine or juice and a small piece of bread available for all who are planning to commune. When you see people here coming forward for communion, you may share the meal where you are, saying: This is the body of Christ, given for you and This is the blood of Christ, shed for you.**

**If you have questions** about our worship service, please don’t hesitate to ask someone around you. For more information about Baptism or Communion, about what Lutherans believe, or even about Grace Lutheran Church, please do not hesitate to reach out to our pastor.

**Again, we’re glad you’re here! Welcome to worship!**

**GATHERING ~ The Holy Spirit calls us together as the people of God.**

**⌘ See Screens Up Front**

**PRELUDE**

*“Meditation”*

**Charles-Marie Widor**

**WELCOME & ANNOUNCEMENTS**

**⌘ CONFESSIOIN & FORGIVENESS**

**GATHERING HYMN**

*“O Zion, Haste”*

**ELW 668**

**⌘ GREETING & PRAYER OF THE DAY**

**WORD ~ God speaks to us in scripture reading, preaching, and song.**

**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.” And we read:*

<sup>1</sup> 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. <sup>2</sup> 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. <sup>3</sup> He 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. <sup>5</sup> 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. <sup>6</sup> 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. <sup>8</sup> So they read from the book, from the law of God, with interpretation. They gave the sense, so that the people understood the reading.

<sup>9</sup> 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.

<sup>10</sup> Then he 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.”

The word of the Lord. **Thanks be to God.**

**⌘ PSALM 19**

**See Screens**

**SECOND READING**

**1<sup>st</sup> 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. And we read:*

<sup>12</sup> 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. <sup>13</sup> 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.

<sup>14</sup> Indeed, the body does not consist of one member but of many. <sup>15</sup> 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. <sup>16</sup> 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. <sup>17</sup> 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? <sup>18</sup> But as it is, God arranged the members in the body, each one of them, as he chose. <sup>19</sup> If all were a single member, where would the body be? <sup>20</sup> As it is, there are many members yet one body. <sup>21</sup> 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.” <sup>22</sup> On the contrary, the members of the body that seem to be weaker are indispensable, <sup>23</sup> 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, <sup>24</sup> whereas our more respectable members do not need this. But God has so arranged the body, giving the greater honor to the inferior member, <sup>25</sup> that there may be no dissension within the body, but the members may have the same care for one another. <sup>26</sup> If one member suffers, all suffer together with it; if one member is honored, all rejoice together with it. <sup>27</sup> Now you are the body of Christ and individually members of it. <sup>28</sup> 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. <sup>29</sup> Are all apostles? Are all prophets? Are all teachers? Do all work powerful deeds? <sup>30</sup> Do all possess gifts of healing? Do all speak in tongues? Do all interpret? <sup>31a</sup> But strive for the greater gifts.

The word of the Lord. **Thanks be to God.**

### ⌘ GOSPEL ACCLAMATION (*Luke 4.18*)

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

### GOSPEL

**Luke 4.14 – 21**

**The Holy Gospel according to Luke. Glory to you, O Lord.**

*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. And we read:*

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

<sup>16</sup> When he 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, <sup>17</sup> and the scroll of the prophet Isaiah was given to him. He unrolled the scroll and found the place where it was




Communion Hymn Two "For the Troubles and the Sufferings"

ACS 1051



Pe - las do - res des - te mun - do, ó Se - nhor,  
For the trou - bles and the suf - f'rings of the world,



im - plo - ra - mos pi - e - da - de. A  
God, we call up - on your mer - cy: the



um só tem - po ge - me a cri - a - ção. Teus ou -  
whole cre - a - tion's la - bor - ing in pain! Lend an



vi - dos se in - cli - nem ao cla - mor des - sa  
ear . . . to the ris - ing cry for help from op -




gen - te o - pri - mi - da. A - pres - sa - te com  
pressed and hope - less peo - ple: Come! Has - ten your sal -



tu - a sal - va - ção. A tu - a paz,  
va - tion, heal - ing love! We pray for peace,




ben - di - ta e jr - ma - na - da co'a jus -  
the bless - ed peace that comes from mak - ing



ti - ça a - bra - ce o mun - do in - tei - ro.  
jus - tice, to cov - er and em - brace us.



Tem com - pai - xão! O teu po - der  
Have mer - cy, Lord! We pray for pow'r,



sus - ten - te o tes - te - mu - nho do teu po - vo.  
the pow'r that will sus - tain your peo - ple's wit - ness:



Teu rei - no ve - nha a nos! Ky - ri - e - e - le - i - son!  
un - til your king - dom comes. Ky - ri - e - e - le - i - son!