

February 2nd, 2020
**Fourth Sunday
 after Epiphany**
 11:00 a.m.

Warning! To enter into the life of this people of God is to encounter God's soul-challenging, life-changing, radicalizing love. Will you join us? Do you dare?

GATHER

PRELUDE	Psalm-Prelude, Set II, No. 2	Herbert Howells
	“Yea the darkness is no darkness with Thee, But the night is as clear as the day: The darkness and light to Thee are both alike.”	

-Psalm 139:11

*HYMN 66 O Day of Radiant Gladness ES FLOG ES KLEINS
WALDVÖGELEIN

*CALL TO WORSHIP Nancy S. Taylor

One: God did not wait till the world was ready,
till mortals and nations were at peace.

Many: **God came when the heavens were unsteady,
and prisoners cried out for release.**

* Indicates all who are able may stand

One: God did not wait for the perfect time.
 God came when the need was deep and great.

**Many: God dined with sinners in all their grime,
 turned water into wine.
 God did not wait till hearts were pure.**

One: In joy God came to a tarnished world of sin and doubt.

**Many: To a world like ours of anguished shame God came,
 and God's light would not go out.**

One: God came to a world which did not mesh,
 to heal its tangles, shield its scorn.

**Many: In the mystery of Word made Flesh
 the Maker of the stars was born.**

One: We cannot wait till the world is sane
 to raise our songs with joyful voice,
 for to share our grief, to touch our pain,

Many: God came with Love: Rejoice! Rejoice!

*A SIGN OF OUR UNITY AND RECONCILIATION

*We invite you to greet those around you,
 wishing them "peace" or "the peace of Christ."*

WORDS OF WELCOME

ANTHEM I'm Gonna Sit At The Welcome Table Traditional Spiritual
 OLD SOUTH CHILDREN'S CHOIR
 Amy Budka, *director*. Jimmy Kamel, *accompanist*.

I'm gonna sit at the welcome table
 I'm gonna sit at the welcome table one of these days (Hallelujah)
 I'm gonna sit at the welcome table
 I'm gonna sit at the welcome table one of these days (One of these days)

2. All God's children gonna sit together....
3. Jesus will be at the welcome table...
4. Peace and Love at the welcome table...

ATTEND

SCRIPTURE Luke 2:22-40 Maren Batalden

*HYMN 51 **O Sing a Song of Bethlehem** KINGSFOLD
During the hymn children are invited to leave for choir and care.

SERMON Shawn M. Fiedler

*HYMN 1 **Immortal, Invisible, God Only Wise** ST. DENIO

*CALL TO PRAYER Nancy S. Taylor

One: God be with you.
Many: And also with you.
One: May the peace of Christ dwell in your hearts.
Many: Christ is our peace, our light, and our hope.
One: Let us pray. *Please be seated.*

PASTORAL PRAYER AND THE LORD'S PRAYER

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 debts as we forgive our debtors, and lead us not into temptation but deliver us from evil. For thine is the kingdom, and the power, and the glory forever. Amen.

PRAYER RESPONSE Nunc Dimittis Herbert Howells
(from the King's College Evening Service)
Lucas Hernandez, *tenor*

Lord, now lettest thou thy servant depart in peace according to Thy word.
For mine eyes have seen Thy salvation,
Which Thou hast prepared before the face of all people;
To be a light to lighten the Gentiles and to be the glory of Thy people Israel.

Glory be to the Creator, and to the Christ, and to the Holy Ghost.
As it was in the beginning, is now, and ever shall be.
World without end, amen *-Luke 2: 29 - 32*

RESPOND

CALL TO THE OFFERING

Katherine A. Schofield

OFFERTORY

Amen

arr. Jester Hairston

Amen! Sing it over:

See the little baby wrapped in a manger on Christmas morning.
See Him in the temple talkin' with the elders who marveled at His wisdom.

See Him at the Jordan where John was baptizin' and savin' all sinners.
See Him at the seaside talkin' to the fishermen and makin' them disciples.

Marchin' in Jerusalem over palm branches in pomp and splendor.
See Him in the garden prayin' to His Father in deepest sorrow.

Led before Pilate, then they crucified Him, but He rose on Easter.
Hallelujah! He died to save us and He lives forever!

Amen!

*DOXOLOGY

OLD HUNDREDTH

**Praise God, whose many names abound.
Our Judge, our Rock, our Holy Ground.
Our Home, our All, earth's Majesty.
Love, Spirit, Light and Mystery.**

-Nancy S. Taylor

*PRAYER OF DEDICATION

Amo Ngoepe

*HYMN 77

Lord, Dismiss Us with Your Blessing

SICILIAN MARINERS

*BIDDING TO MISSION AND BENEDICTION

Shawn M. Fiedler

POSTLUDE

Toccata

Eugene Gigout



February 2nd, the 40th day of the Epiphany Season is traditionally known as **Candlemas**. This ancient festival is the climax of the Christmas and Epiphany season. The true meaning of Candlemas is found in its 'bitter-sweet' nature. It is a celebratory day, and the revelation of the child Jesus in the Temple, greeted by Simeon and Anna, calls for rejoicing. Nevertheless, the prophetic words of Simeon, which speak of the falling and rising of many and the sword that will pierce Mary's heart, lead on to the passion and to Easter. Coming at the very end of the Christmas celebration, with Lent nearly always nearby, Candlemas serves as the turning point in the Christian year.



Join us for **Refreshments & Fellowship**
in the Gordon Chapel following the Postlude.

Close-Up, a 20-minute tour of the Sanctuary,
begins following worship at the front of the Sanctuary.
Led by docent Alexandra Rowen.

The flowers today are given by Almin Sutton-Berkeley
in memory of her dear mother and father, Alma and David Sutton.

Notes on 'Today's Music

from GEORGE SARGEANT

Twentieth-century British composer Herbert Howells wrote well over a dozen settings of the two canticles that make up part of the Anglican service of Evensong, the *Magnificat* and *Nunc dimittis*, or “Mag and Nunc” as they are affectionately referred to by choir directors and singers. Many of these were intended for use in specific cathedrals and collegiate churches, including the setting of the *Nunc dimittis* presented as today’s prayer response. The text is an excerpt from today’s Gospel reading and features a tenor solo at the outset meant to represent the voice of Simeon. Though Howell’s music bears the indelible stamp of his native land, the influence of the American blues tradition can also be discerned in his signature harmonies and melodic inflections.

Preeminent among Howell’s compositional output for organ solo were his two sets of three Psalm Preludes, the first dating from the World War I years and the second from the late 1930s as World War II approached. Each is a musical meditation on a verse from the Psalms, and with the exception of the last, follow a pattern of a quiet beginning, a gradual buildup to a sustained climax, and finally a fading away to near-nothingness. In 1935, Howell’s nine year old son Michael died suddenly of a particularly aggressive strain of polio, and most of his music written after this tragedy was haunted by his continuing grief. The later Psalm Preludes, from which today’s prelude is drawn, are no exception.

Through February, the Old South Choir will mark Black History Month with a number of anthems based on African-American spirituals. Today we will hear Jester Hairston’s call-and-response style arrangement of the familiar “Amen” chorus, written for the Sidney Poitier film *Lilies of the Field*. Soloists present the verses which tell the story of Jesus’ life, under which the choir sings the refrain over and over again. The rapidly shifting keys create a sense of excitement from beginning to end. Hairston, the grandson of slaves, initially studied agriculture but a benefactor noticed his interest in music and arranged for him to be admitted to Tufts University as one of its first black students. He pursued an advanced degree at Julliard School of Music and enjoyed a long career as a composer, arranger, conductor, and actor in theater, film, and television.

Frenchman Eugene Gigout was better known in his lifetime as an organist than as a composer, perhaps because he held the position of organist at the Church of Saint Augustin in Paris for an astounding sixty-two years. He was also highly regarded as a teacher and founded his own school of organ and improvisation. Later he was appointed to the faculty of the Paris Conservatory as professor of organ and composition. His *Toccata* dates from 1890 and is an early example of the French style of toccata, in which the main theme is heard in the pedal and is accompanied by a repetitive figure in the manuals meant to evoke the pealing of bells.



WELCOME TO OLD SOUTH CHURCH

For LARGE print bulletins or children's bulletins please ask an Usher.
The Chapel has full audio of the service if you need to stretch your legs.

HEARING ASSISTANCE DEVICES

Our hearing loop works directly with devices equipped with a "T-Coil." The sound is best if you sit further inside the pews, away from the aisles. The loop does not work in the upper galleries. If you would like to borrow a device paired with our system, please ask an usher.

GARAGE PARKING VALIDATIONS

We have arrangements for discounted parking with two nearby garages for Old South Church worship or church business (excluding weddings and concerts). Check <https://www.oldsouth.org/your-first-visit> or see the front desk.

OTHER INFORMATION ABOUT OLD SOUTH

Check out the church website at www.oldsouth.org/calendar for a calendar of events, and the general website www.oldsouth.org for more on the history and other information about this storied ship of faith!

CCLI #2802138

The *Call to Worship* is adapted from Madeleine L'Engle
["A First Coming" in *A Cry Like a Bell*,
Wheaton Literary Series (Wheaton, Ill.: H. Shaw Publishers, ©1987), 57.]

OLD SOUTH CHURCH IN BOSTON MINISTERS, OFFICERS, & STAFF

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Corey Spence, Rubia Reyes, & Shirley Bivins *Receptionists*

A NOTE ON THE INCLUSIVE DIMENSIONS OF GOD'S GRACE

Old South Church in Boston, in the name of its host, Jesus Christ, and in the spirit of Christ's invitation carved into the stone of this church's portico, "Behold I Set Before You an Open Door," welcomes all who seek to know God. Following the One who we believe is Sovereign and Savior, we affirm that each individual is a child of God, and recognize that we are called to be like one body with many members, seeking with others of every race, ethnicity, creed, class, age, gender, marital status, physical or mental ability, sexual orientation, gender identity, and gender expression to journey together toward the promised realm of God. We invite everyone to join in the common life and mission of our reconciling community through participation and leadership in this congregation, and by fully sharing in the worship, rites and sacraments of this church. As we all move forward with the work of this church, we commit ourselves to making justice and inclusivity a reality in this congregation and in the world. On the threshold of Christ's open door, we rely upon the healing, unconditional nature of God's love and grace to be our help and guide.