



ORDER OF WORSHIP

VIRTUAL

2nd Sunday after Epiphany
Martin Luther King Jr. Sunday

January 16, 2022

Due to COVID precautions, we are asking everyone in the congregation to remain masked, and to enjoy singing the hymns and responses.

MEDITATION

*... we remember that as we boycott that the boycott is not an end within itself . . .
[The] end is reconciliation; the end is redemption; the end is the creation of **the beloved community.***

Dr. Martin Luther King, Jr.

PRELUDE: Prelude in G major
John Finney, organist

Felix Mendelssohn

WELCOME and CALL TO WORSHIP

Liturgist: Jill Edens

O God, as your Beloved Community, “*we are bound together in an inescapable network of mutuality and tied to a single garment of destiny.*” You call us into your unending work of justice, peace, and love. Inspired by your disciple, Martin Luther King, Jr., and by Jesus, strengthen us now with your steadfast love and hope. Amen.

* HYMN: I Woke Up This Morning

Woke Up This Morning

New Century Hymnal (black hymnal) # 85

“I Woke Up This Morning”

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* PRAYER OF CONFESSION and ASSURANCE OF PARDON

One: Dr. King once said, “*Nothing is more tragic than to sleep through a revolution.*” Stir yourself and arise, the work of justice begins with the confession of the injustice in which we participate.

>>> Continued>>>

All: O God, we confess that the Beloved Community we seek is delayed by our participation in the *“slow wait for justice”* and *“the appallingsilence before oppression.”* When we are disheartened as the water we carry for community, justice, and peace results in *“weariness, discouragement, and bitterness,”* help us.

--silent confession--

One: Sisters and brothers, God is at work in us and with us! In Jesus, God promises wine for water. Trust your work will bear fruit as God’s Beloved Community. Amen.

* SUMMARY OF THE LAW

* GLORIA

Music by Alice Jordan

**Glory to God the Creator, and to the Christ, and to the Holy Spirit:
As it was in the beginning, is now, and will be forever. Amen.**

* PASSING OF THE PEACE

ANTHEM: There Is a Balm in Gilead

Spiritual, arr. Burleigh

Christian Figueroa, tenor

GOSPEL READING: John 2: 1-11, *NRSV*

Reader: Kelly Ford

The first sign of Jesus’ ministry according to the gospel of John is the transformation of water into wine at a wedding feast. A committed covenant creates a new community and a new future. The messianic banquet, described in both Testaments as a wedding banquet, is the creation of a new community and a new future.

On the third day there was a wedding in Cana of Galilee, and the mother of Jesus was there. Jesus and his disciples had also been invited to the wedding. When the wine gave out, the mother of Jesus said to him, *“They have no wine.”*

And Jesus said to her, *“Woman, what concern is that to you and to me? My hour has not yet come.”*

His mother said to the servants, *“Do whatever he tells you.”*

Now standing there were six stone water jars for the Jewish rites of purification, each holding twenty or thirty gallons. Jesus said to them, *“Fill the jars with water.”* And they filled them up to the brim. He said to them, *“Now draw some out, and take it to the chief steward.”*

So they took it. When the steward tasted the water that had become wine, and did not know where it came from (though the servants who had drawn the water knew), the steward called the bridegroom and said to him, *“Everyone serves the good wine first, and then the inferior wine after the guests have become drunk. But you have kept the good wine until now.”* Jesus did this, the first of his signs, in Cana of Galilee, and revealed his glory; and his disciples believed in him.

Reader: For the Word of God in scripture, among us, and within us.

People: **Thanks be to God.**

SERMON: Wine for Water

Richard Edens

PRAYER CONCERNS & CELEBRATIONS

Liturgist: Judy Swahnberg

SILENT PRAYER

PASTORAL PRAYER AND OUR 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.

ANNOUNCEMENTS and OFFERING

Warrant for Annual Meeting, January 30, 2022

Richard Sweeting, Clerk

* HYMN: Precious Lord, Take my Hand

Precious Lord

Hymns of Truth & Light (blue hymnal), #470

"Precious Lord, Take My Hand,"

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* COMMISSION & BENEDICTION

POSTLUDE: Allegro (from *Sonata #2*)

Mendelssohn

John Finney, organist

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I Woke Up This Morning

85

African-American traditional

Leader (Unison) All (Harmony)

1 I woke up this morn-ing with my mind stayed on
 2 Sing-ing and pray-ing with my mind stayed on

Hal-le - lu - jah,

Je - sus, Woke up this morn-ing with my mind stayed on Je - sus,
 Je - sus, Sing-ing and pray-ing with my mind stayed on Je - sus,

Woke up this morn-ing with my mind stayed on Je - sus,
 Sing-ing and pray-ing with my mind stayed on Je - sus,

Hal-le-lu - jah,

Hal-le - lu, hal-le - lu, hal-le - lu - jah.

Hal-le, hal-le - lu - jah.

The spirituals that were passed down through the African-American oral tradition were not only enduring but also adaptable. During the civil rights movement of the 1960s this spiritual was sung as "Woke up this morning with my mind on freedom."

Tune: WOKE UP THIS MORNING Irr.
African-American spiritual
 Arr. Jeffrey Radford, 1993

Precious Lord, Take My Hand

1. Pre-cious Lord, take my hand, lead me on, let me stand,
 2. When my way grows drear, pre-cious Lord, lin-ger near,
 3. When the dark-ness ap-pears and the night draws near,

I am tired, I am weak, I am worn;
 when my life is al-most gone,
 and the day is past and gone,

through the storm, through the night, lead me on to the light:
 hear my cry, hear my call, hold my hand lest I fall:
 at the riv-er I stand, guide my feet, hold my hand:

Take my hand, pre-cious Lord, lead me home.

WORDS and MUSIC: Thomas A. Dorsey, 1932

PRECIOUS LORD
66.9D

Dorsey's most widely-known song was written in Chicago in 1932 as he mourned the death of his wife and new-born child.

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Jesus *did not write a book but formed a community*

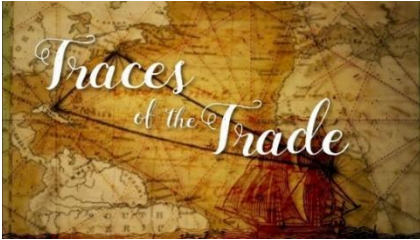
The pursuit of beloved community is not finally about the redemption of America's soul, nor even about the achievement of interracial community. To the Christians in our story, it is rather about bearing witness to the Prince of Peace in a violent and suffering world. The theologian Lesslie Newbigin reminds us that Jesus "*did not write a book but formed a community.*"

The beloved community may then finally be described as a gift of the kingdom of God introduced into history by the church, and thus it exists within the provenance of Christ's mystery in the world. When the beloved community remembers the gift, its witness is strengthened as its energy for service is renewed; when it celebrates the gift in praise and proclamation, the beloved community exists as the church, which it has always been in its essence. One could say that the relationship between church and beloved community is mutually enriching, even as the church remains at all times theologically prior. In other words, the church establishes the hidden meaning of beloved community even as beloved community makes visible that meaning in ways the church may often not. At the same time, the beloved community enables the "real history" of the world to be glimpsed and touched, so that for a moment we are able to understand – or if we have forgotten, then we are reminded – that such "real history" is the motor that drives "so-called history" onward. As SNCC's John Lewis once said of the mass meetings, "[They] *were* church, and for some who had grown disillusioned with Christian otherworldliness, they were better than church." Time and again in the work of building beloved community, women and men caught up in a pentecost of compassion exclaim: *Man, this is like church, only better.* In a photograph by Danny Lyon of the Mississippi Freedom Democrats Vote of 1964, men and women with their hands raised in a chapel appear to be singing and praying, but in fact they are voting.

– Charles Marsh, *The Beloved Community*, pp. 207-08

Photograph © Denny Lyon / Magnum Photos





TRACES OF THE TRADE: A Story from the Deep North Wednesday, January 19, 7pm REGISTER Today

<https://us02web.zoom.us/join/91012020000>
<https://us02web.zoom.us/meeting/register/tZEqd-qvqT8uHtwElvw2X7lelBumbnnlHuwD>.

On Wednesday evening, January 19, beginning at 7pm, you are invited to engage in *A Sacred Conversation on Race*. Talking about race in this country is difficult as conversations on race are dynamic, always changing, and inevitably political, not partisan but political, as slavery, “Jim Crow” statues, voter disenfranchisement, and racial discrimination have all been legally sanctioned at various times.

Slavery has been described as our country’s “*origin sin*,” so to have a dialogue seeking reconciliation and healing must journey through the legacy of slavery and the traces of that heritage to this day.

We will watch and discuss the PBS documentary, **Traces of the Trade: A Story from the Deep North** as it explores this untold legacy of the DeWolf family, a prominent slave trading family in Rhode Island from 1769 to 1820. It follows 10 current family members from Bristol, RI, to sugar plantations in Cuba, to Ghana as this history of trading enslaved people is revealed. The viewer sees the complicity of this nation in enslaving people and the pain of talking among descendants of the slave traders about its implications.

Our plan is to watch the one-hour documentary together on a Zoom shared screen beginning at 7pm and then engage in a conversation beginning at 8pm. **James DeWolf Perry** will join in our 8pm conversation. We will conclude before 9pm.

Please **register in advance** by clicking on <https://us02web.zoom.us/meeting/register/tZEqd-qvqT8uHtwElvw2X7lelBumbnnlHuwD>. You will be taken to a site where you will be asked for your name and your email address. Once that information is given, you will be given a link to use on January 19 at 7pm. Please log in early as we will start promptly at 7pm. Registration will aid our planning and provide the security of knowing who is on the Zoom call with us. Registration is possible at any time but the earlier the better for our planning.

You may also want to prepare by linking your computer to your television to watch the documentary on a larger screen as the film is 56 minutes. Please check out that option in advance.

James DeWolf Perry was nominated for an Emmy Award for his role as the principal historical consultant for this documentary. After the release of the film, James cofounded the Tracing Center and served for several years as its executive director. He now leads many public programs on racial healing and equity, as well as professional workshops for educators and public history professionals. James is also the co-editor of *Interpreting Slavery at Museums and Historic Sites* which is aimed at improving the interpretation of slavery and race in our nation’s history.

Our goal is to learn more about our own history and how to have a purposeful conversation for racial justice, healing, and reconciliation. For more information, contact the Wellesley Hills Congregational Church UCC (office@hillschurch.org or [781-235-4424](tel:781-235-4424)) or Rev. Richard Edens, Interim Co-Senior Minister (richard@hillschurch.org).

WELLESLEY HILLS CONGREGATIONAL CHURCH
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Alto Soloist	Shannon Lebrón
Tenor Soloist	Christian Figueroa
Bass Soloist	Garrett Murphy
Sound Technician	Kenny Goshgarian
Sound Technician	Steven Hopkins

GOD
IS STILL
SPEAKING

WE ARE AN OPEN AND AFFIRMING CONGREGATION.
NO MATTER WHO YOU ARE,
NO MATTER WHERE YOU ARE
ON LIFE'S JOURNEY,
YOU ARE WELCOME HERE.