

## UPCOMING READINGS

The foundational premise of this set of daily readings is their relationship to the Sunday lectionary. The readings are chosen so that the days leading up to Sunday (Thursday through Saturday) prepare for the Sunday readings. The days flowing out from Sunday (Monday through Wednesday) reflect upon the Sunday readings.

### *Monday*

Psalm 119:89-96  
Jeremiah 36:1-10  
1 Corinthians 14:1-12

### *Tuesday*

Psalm 119:89-96  
Jeremiah 36:11-26  
2 Corinthians 7:2-12

### *Wednesday*

Psalm 119:89-96  
Jeremiah 36:27-32  
Luke 4:38-44

### *Thursday*

Psalm 71:1-6  
2 Chronicles 34:1-7  
Acts 10:44-48

### *Friday*

Psalm 71:1-6  
2 Chronicles 35:20-27  
Acts 19:1-10

### *Saturday*

Psalm 71:1-6  
2 Chronicles 36:11-21  
John 1:43-51

## ANNOUNCEMENTS

**MUSIC AT ST. LUKE** presents organist Alexander Little TODAY at 4:00 p.m. His program includes Bach and Widor. Little is currently a doctoral candidate in organ performance at the Eastman School of Music in Rochester, and was previously organ scholar at Merton College, Oxford.

**ITHACA KITCHEN CUPBOARD** This month, we are focusing on items that often fly off the shelves at the Cupboard, leaving many without the opportunity to receive them. Your generosity can ensure these essential items reach those who need them most. On your next shopping trip, please consider adding the following to the red wagon in the narthex:

Cooking oil  
Mayonnaise  
Mustard  
Ketchup

These staples are frequently requested but have not been available through the Food Bank for some time. Your donations will provide both nourishment and the ability to prepare meals with dignity and flavor.

**COMMUNICATIONS MANAGER POSITION** Erik will be reducing his hours at St. Luke soon, keeping the music direction and building manager portions of the work. We are looking for a communications manager; please see the weekly email or call 607 273-6811 for the full details.

### **Luke 4:14-21**

Writing in the late 80s, Luke organized his stories about Jesus in a logical chronological order, and thus directly after Jesus' temptation he teaches in the synagogue in Nazareth, his hometown. An optional aspect of Sabbath observance was attendance at a synagogue, where the Hebrew Scriptures were read and interpreted by a rabbi and the assembly sang psalms and prayed. Here the reading was from Isaiah 61:1-2, perhaps the second reading, after the Torah portion. The year of the Lord's favor (v. 19) was the Jubilee (Lev. 25:1-17), a perhaps mythical time each fifty years when no crops were grown, all debts forgiven, all lands returned to their previous owner, and all slaves freed. Luke means to interpret the coming ministry of Jesus with the motif of liberation found in the Isaian oracle. Twice this excerpt mentions the Spirit, a strong emphasis in Luke.

### **Nehemiah 8:1-3, 5-6, 8-10**

The book of Nehemiah was originally one book with Ezra, taking shape perhaps about 400 bce. Editing may have disrupted the order of events described. The book of Nehemiah continues the story of the Israelites' return to Jerusalem, when the city walls were rebuilt, becoming a symbol of Jewish reestablishment of the covenant and of separation from neighboring peoples, although scholars question the historicity of, for example, the demand for Jewish men to divorce their foreign wives."I," the narrator, purports to be Nehemiah, a servant of the Persian king, who assumed authority in the Jerusalem community. At a religious gathering, the scribe Ezra leads worship at which the Torah scrolls, perhaps those that had been formulated and edited during the exile, are proclaimed and interpreted. Hearing the word leads to both sorrow and the joy of a shared meal.

To respond to the account of the people hearing Ezra read from the Torah, we join in **Psalm 19**, the first half of which praises Creator God for the sun and the second half of which praises our Redeemer for the words God has spoken, "more desired than fine gold, sweeter far than honey."

### **1 Corinthians 12:12-31a**

For Paul, the risen body of Christ is found in the one body of the Christian community. Paul develops the metaphor of the human body, which must avoid weakness and disease in each of its parts, to encourage communal care for one another. Paul's assertion that in baptism Jews and Greeks, slaves and free, are all one sounds far more reasonable to us than it would have to first-century people. The metaphor of "the body of Christ" first appears in Paul's writing in 1 Corinthians, perhaps as a response to the disunity in the Corinthian community. Hellenistic writers used this metaphor to describe social and political unity.

### **Children and Youth**

Every second Sunday of the month is Godly Play Sunday School.  
Every third Sunday is Confirmation.

### **Campus Ministry**

Welcome home! There are great opportunities to participate in worship if you wish, please talk with Erik after services or email him at [office@stlukeithaca.org](mailto:office@stlukeithaca.org). Pr. Jason is available for coffee and conversations during the week, please email him at [pastor@stlukeithaca.org](mailto:pastor@stlukeithaca.org).