

ALKI UNITED CHURCH OF CHRIST

November 23, 2025

Order of Service

for the Worship of God

Holy is Each One:

Immigrant Stories and the God Who Sees

“Rahab”



Gathering Music

Daniel Self, Music Director

Prelude

Welcome and Land Acknowledgment

Rev. Tiare M, Liturgist

Centering Song *#742, Gathered Here in the Mystery of This Hour*

Call to Worship *Inspired by Psalm 46* (responsive)
In this present time, no matter what passes before us,
God is our refuge and strength, a very present help in trouble.
As earth shakes and nations are in an uproar,
God is present with us and is our refuge in times of trouble.
As the world trembles in fear and worry,
May we find stillness and peace, knowing God is God of all.

Opening Song *Anthem of Thanksgiving* Arr. Jay Althouse (music at end)

Prayer for Transformation

Special Music *Lord, We Come Together Here* David Lantz Alki UCC Community Choir

Scripture Joshua 2:1-21 NRSVue

Then Joshua son of Nun sent two men secretly from Shittim as spies, saying, “Go, view the land, especially Jericho.” So they went and entered the house of a prostitute whose name was Rahab and spent the night there. The king of Jericho was told, “Some Israelites have come here tonight to search out the land.” Then the king of Jericho sent orders to Rahab, “Bring out the men who have come to you, who entered your house, for they have come to search out the whole land.” But the woman took the two men and hid them. Then she said, “True, the men came to me, but I did not know where they came from. And when it was time to close the gate at dark, the men went out. Where the men went I do not know. Pursue them quickly, for you can overtake them.” She had, however, brought them up to the roof and hidden them with the stalks of flax that she had laid out on the roof. So the men pursued them on the way to the Jordan as far as the fords. As soon as the pursuers had gone out, the gate was shut.

Before they went to sleep, she came up to them on the roof and said to the men, “I know that the LORD has given you the land and that dread of you has fallen on us and that all the inhabitants of the land melt in fear before you. For we have heard how the LORD dried up the water of the Red Sea before you when you came out of Egypt and what you did to the two kings of the Amorites who were beyond the Jordan, to Sihon and Og, whom you utterly destroyed. As soon as we heard it, our hearts melted, and there was no courage left in any of us because of you. The LORD your God is indeed God in heaven above and on earth below. Now then, since I have dealt kindly with you, swear to me by the LORD that you in turn will deal kindly with my

family. Give me a sign of good faith that you will spare my father and mother, my brothers and sisters, and all who belong to them and deliver our lives from death.” The men said to her, “Our life for yours! If you do not tell this business of ours, then we will deal kindly and faithfully with you when the LORD gives us the land.”

Then she let them down by a rope through the window, for her house was on the outer side of the city wall and she resided within the wall itself. She said to them, “Go toward the hill country, so that the pursuers may not come upon you. Hide yourselves there three days, until the pursuers have returned; then afterward you may go your way.” The men said to her, “We will be released from this oath that you have made us swear to you if we invade the land and you do not tie this crimson cord in the window through which you let us down and you do not gather into your house your father and mother, your brothers, and all your family. If any of you go out of the doors of your house into the street, they shall be responsible for their own death, and we shall be innocent, but if a hand is laid upon any who are with you in the house, we shall bear the responsibility for their death. But if you tell this business of ours, then we shall be released from this oath that you made us swear to you.” She said, “According to your words, so be it.” She sent them away, and they departed. Then she tied the crimson cord in the window.

Sermon “Faith Like Rahab” Rev. Dr. Amanda Montgomery, Guest Preacher

Quiet Meditation

Song *Holy Is the Refugee* Hannah C. Brown and Mark A. Miller

Prayers of the People

Time, Talent & Treasure

Mission Update

Offering Invitation

Online: Please donate generously through alkiucc.org or through a mailed donation to the church office. Your support for Alki UCC is more important than ever.

Offertory

Doxology (*music at end*)

Prayer of Dedication

Closing Song #423, *Great is Your Faithfulness*

Benediction

Postlude

2

Liturgy adapted from enfolded:
spiritual nourishment for collective liberation
Order of Worship Subject to Change
Music Covered by One License.net #A-7 10529
Image: Annika Gordon on Unsplashd
Portions of today's service recorded
for Alki CC's YouTube Channel

Alki United Church of Christ (Alki UCC)
Rev. Emily Tanis-Likkel, Pastor
Daniel Self, Music Director
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206/935-206

ANTHEM OF THANKSGIVING

for congregation

TRADITIONAL HYMNS

Arranged by JAY ALTHOUSE

Prelude: Now thank we all our God with heart and hands and voices,
(Choir only) Who wondrous things hath done, in Whom the world rejoices.

Verse 1: Choir and Congregation

We gath - er to - geth - er to ask for God's bless - ing; to
live in com - mu - ni - ty seek-ing God's will. We come now as sis - ters and
bro - thers con - fes - sing the sins that di - vide and wrong in us still

Verse 2:
(Choir only) Beside us forgiving, enabling, sustaining
You call us O savior to life that is new
You draw us a way from self-centered complaining
You lead us and guide us in ways that are true

Verse 3: Choir and Congregation

Come, ye thank-ful peo-ple come; raise the song of har-vest home.
All is safe - ly gath - ered in ere the win - ter storms be - gin.
God, our Mak - er, doth pro - vide for our wants to be sup - plied;
come to God's own tem - ple, come, raise the song of har-vest home.

Postlude: Now thank we all our God. We thank You, O God.
(Choir only)

HOLY IS THE REFUGEE

Hannah C. Brown

REFUGEE
Mark A. Miller



1. Ho - ly is the ref - u - gee, ho - ly is the guest,
2. Ho - ly are the ques - tion - ing, ho - ly are the queer,
3. Ho - ly are the dis - pos - sessed, ho - ly are the spurned,
4. Ho - ly is the en - e - my, ho - ly is the friend,



ho - ly, those who wan - der far from home.
ho - ly, those who chal - lenge, dance, and dare.
ho - ly are the pro - filed and pa - trolled.
ho - ly, ev - 'ry spir - it as it flames;



Ho - ly are the bod - ies seek - ing safe - ty, warmth and
Ho - ly are the bod - ies choos - ing joy in - stead of
Ho - ly are the bod - ies harmed by ha - tred taught and
Ho - ly is each bod - y, held by love un - til the



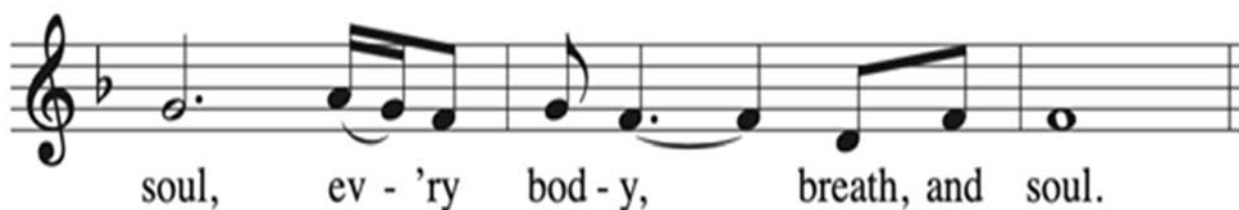
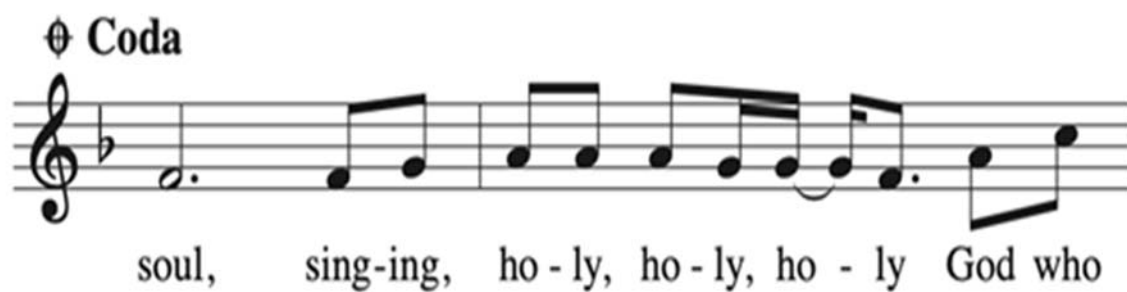
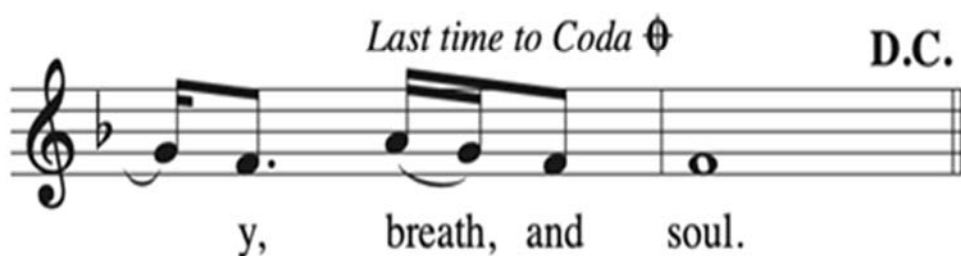
rest; be - lov - ed, find a wel - come as you roam.
fear; be -
learned, be -
end, be -



lov - ed, claim a free - dom all can share,
lov - ed, now be shield - ed and con - soled,
lov - ed, may we know what God pro - claims,



Sing - ing, ho - ly, ho - ly, ho - ly God who



Doxology

Marco Adria

R. Vaughan Williams 1911, "The Call," adapt. E. Harold Geer 1956

♩. = 75

