

**RESURRECTION EVANGELICAL  
LUTHERAN CHURCH**



**Seventh Sunday of Easter  
Ascension Observed  
May 12, 2024  
10:00 AM**

# WELCOME!

*Welcome to Resurrection Evangelical Lutheran Church, we are glad you are here!*

*If you are a visitor, we invite you to introduce yourself to our pastor and feel at home among us. In this bulletin, words in bold print are spoken by the assembly, non-bolded words are spoken by a leader. Two abbreviations used for hymns and service elements: ELW stands for Evangelical Lutheran Worship, which is the red hymnal in the book holder attached to the pew in front of you, and ACS is All Creation Sings, which is the blue songbook.*

*Following the worship service, please consider joining us for refreshments and fellowship in the Parish Hall, downstairs. An usher can direct you to the elevator.*

## **INTRODUCTION**

In today's readings the risen Christ ascends into heaven and his followers are assured that the Spirit will empower them to be witnesses throughout the earth. The disciples are told to not gaze up into heaven to look for Jesus (Acts 1:11); we find his presence among us as we proclaim the word and share the Easter feast. We too long for the Spirit to enliven our faith and invigorate our mission.



# ORDER OF SERVICE

**OPENING VOLUNTARY**

*Miles Lane*

Paul Leddington Wright

*At the ringing of a bell, the assembly stands and faces the font. All may make the sign of the cross, the sign that is marked at baptism, as the presiding minister begins.*

## **WELCOME**

Christ is risen, Alleluia!

**Christ is risen indeed, Alleluia!**

## **THANKSGIVING FOR BAPTISM** (ELW p. 97)

In the name of the Father, and of the ✠ Son, and of the Holy Spirit.

**Amen.**

Joined to Christ in the waters of baptism,  
we are clothed with God's mercy and forgiveness.

Let us give thanks for the gift of baptism.

We give you thanks, O God,  
for in the beginning your Spirit moved over the waters  
and by your Word you created the world,  
calling forth life in which you took delight.

Through the waters of the flood you delivered Noah and his family.  
Through the sea you led your people Israel from slavery into freedom.  
At the river your Son was baptized by John and anointed with the Holy Spirit.  
By water and your Word you claim us as your children and heirs,  
making us heirs of your promise and servants of all.

We praise you for the gift of water that sustains life,  
and above all we praise you for the gift of new life in Jesus Christ.  
Shower us with your Spirit, and renew our lives with your forgiveness, grace, and love.

To you be given honor and praise through Jesus Christ our Lord,  
in the unity of the Holy Spirit, now and forever.

**Amen.**

## GATHERING HYMN: Rejoice, for Christ is King! (ELW 430)

1 Re - joice, for Christ is king! Your Lord and king a - dore;  
2 Our Sav - ior Je - sus reigns, the God of truth and love;  
3 His king - dom can - not fail; he rules o'er earth and heav'n;  
4 He sits at God's right hand till all his foes sub - mit

re - joice, give thanks, and sing, and tri - umph ev - er - more:  
when he had purged our stains, he took his seat a - bove:  
the keys of death and hell are to our Je - sus giv'n:  
and bow to his com - mand and fall be - neath his feet:

*Refrain*

Lift up your heart, lift up your voice; re -

joice, a - gain I say, re - joice!

Text: Charles Wesley, 1707-1788, alt.  
Music: LAUS REGIS, William E. Fischer, 1849-1936

## GREETING (ELW p. 138)

The grace of our Lord Jesus Christ, the love of God,  
and the communion of the Holy Spirit be with you all.  
**And also with you.**

**CANTICLE OF PRAISE:** This is the Feast of Victory (ELW p. 139)

*Refrain*  
This is the feast of vic-to-ry for our God. Al-le - lu - ia,  
al - le - lu - ia, al - le - lu - ia. 1 Wor - thy is Christ, the Lamb  
who was slain, whose blood set us free to be peo - ple of God.

*Refrain*  
This is the feast of vic-to-ry for our God. Al-le - lu - ia,  
al - le - lu - ia, al - le - lu - ia. 2 Pow - er, rich-es, wis - dom, and  
strength, and hon - or, bless - ing, and glo - ry are his.

*Refrain*  
This is the feast of vic-to-ry for our God. Al-le - lu - ia,  
al - le - lu - ia, al - le - lu - ia. 3 Sing with all the peo - ple of  
God, and join in the hymn of all cre - a - tion: Bless - ing, hon - or,  
glo - ry, and might be to God and the Lamb for - cv - er. A - men.

*Refrain*  
This is the feast of vic-to-ry for our God. Al-le - lu - ia,  
al - le - lu - ia, al - le - lu - ia. 4 For the Lamb who was  
slain has be - gun his reign. Al - le - lu - ia.

*Final refrain*  
This is the feast of vic-to-ry for our God.  
Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia.

**PRAYER OF THE DAY** (ELW p. 142)

Let us pray.

*A brief silence is kept before the prayer.*

Almighty God, your only Son was taken into the heavens and in your presence intercedes for us. Receive us and our prayers for all the world, and in the end bring everything into your glory, through Jesus Christ, our Sovereign and Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever. **Amen.**

*The assembly is seated.*

**FIRST READING: Acts 1:1-11**

*Before he is lifted into heaven, Jesus promises that the missionary work of the disciples will spread out from Jerusalem to all the world, and that the disciples will be accompanied and empowered by the Holy Spirit. His words provide an outline of the book of Acts.*

A reading from Acts.

[Luke writes:] <sup>1</sup>In the first book, Theophilus, I wrote about all that Jesus began to do and teach <sup>2</sup>until the day when he was taken up to heaven, after giving instructions through the Holy Spirit to the apostles whom he had chosen. <sup>3</sup>After his suffering Jesus presented himself alive to them by many convincing proofs, appearing to them during forty days and speaking about the dominion of God. <sup>4</sup>While staying with them, Jesus ordered them not to leave Jerusalem, but to wait there for the promise of the Father. "This," Jesus said, "is what you have heard from me; <sup>5</sup>for John baptized with water, but you will be baptized with the Holy Spirit not many days from now."

<sup>6</sup>So when they had come together, they asked him, "Lord, is this the time when you will restore the kingdom to Israel?" <sup>7</sup>Jesus replied, "It is not for you to know the times or periods that the Father has set by divine authority. <sup>8</sup>But you will receive power when the Holy Spirit has come upon you, and you will be my witnesses in Jerusalem, in all Judea and Samaria, and to the ends of the earth." <sup>9</sup>When Jesus had said this, as they were watching, he was lifted up, and a cloud took him out of their sight.

*There is a moment of silence as the Paschal Candle is extinguished concluding the 40 days of Easter.*

<sup>10</sup>While he was going and they were gazing up toward heaven, suddenly two men in white robes stood by them. <sup>11</sup>They said, "You Galileans, why do you stand looking up toward heaven? This Jesus, who has been taken up from you into heaven, will come in the same way as you saw him go into heaven."

Word of God, word of life.

**Thanks be to God.**

**PSALM:** Psalm 47

*The Psalm is sung responsively by whole verse.*

**Refrain**

God has gone up with a shout, the LORD with the  
sound of the ram's horn! God has gone up with a  
shout, the LORD with the sound of the ram's horn!

**Tone**

- <sup>1</sup>Clap your hands, | all you peoples;  
shout to God with a | joyful sound.
- <sup>2</sup>**For the LORD Most High is | to be feared:  
a great king over | all the earth,**
- <sup>3</sup>who subdues the | peoples under us,  
and the nations un- | der our feet;
- <sup>4</sup>**who chooses our inheri- | tance for us,  
the pride of Jacob, | whom God loves. R**
- <sup>5</sup>God has gone up | with a shout,  
the LORD with the sound | of the ram's horn.
- <sup>6</sup>**Sing praises to | God, sing praises;  
sing praises to our | king, sing praises. R**
- <sup>7</sup>For God is king of | all the earth;  
sing praises | with a song.
- <sup>8</sup>**God reigns o- | ver the nations;  
God is en- | throned on high.**
- <sup>9</sup>The nobles of the peoples have gathered as the people of the | God of Abraham.  
The rulers of the earth belong to God, who is high- | ly exalted. **R**

**SECOND READING: Ephesians 1:15-23**

*The risen and exalted Christ reigns over the entire universe. The author of Ephesians prays that we are given the wisdom to know the power of the risen Christ and the empowering hope that the knowledge of this inheritance provides.*

A reading from Ephesians.

<sup>15</sup>I have heard of your faith in the Lord Jesus and your love toward all the saints, and for this reason <sup>16</sup>I do not cease to give thanks for you as I remember you in my prayers, <sup>17</sup>that the God of our Lord Jesus Christ, the Father of glory, may give you a spirit of wisdom and revelation as you come to know God, <sup>18</sup>so that, with the eyes of your heart enlightened, you may perceive what is the hope to which God has called you, what are the riches of God's glorious inheritance among the saints, <sup>19</sup>and what is the immeasurable greatness of God's power for us who believe, according to the working of God's great power. <sup>20</sup>God put this power to work in Christ when God raised him from the dead and seated him at the right hand of Power in the heavenly places, <sup>21</sup>far above all rule and authority and might and dominion, and above every name that is named, not only in this age but also in the age to come. <sup>22</sup>And God has put all things under the feet of Christ and has made him the head over all things for the church, <sup>23</sup>which is the body of Christ, the fullness of the one who fills all in all.

Word of God, word of life.

**Thanks be to God.**

**GOSPEL ACCLAMATION** (ELW p. 102)

*The assembly sings the Alleluias, the cantor sings the verse, the Alleluias are repeated.*

Al - le - lu - ia, al - le - lu - ia,

al - le - lu - ia, al - le - lu - ia.

*Repeat alleluia*

Go and make disciples of all nations, <sup>1</sup>says the Lord;\* I am with you always, to the end <sup>1</sup>of the age. (Matt. 28:19, 20)



**GOSPEL: Luke 24:44-53**

*On the day of his ascension, Jesus leaves his disciples with a commission, a blessing, and a promise of the Holy Spirit*

The holy gospel according to Luke.

**Glory to you, O Lord.**

<sup>44</sup>[Jesus said to the eleven and those with them,] “These are my words that I spoke to you while I was still with you — that everything written about me in the law of Moses, the prophets, and the psalms must be fulfilled.”<sup>45</sup> Then he opened their minds to understand the scriptures, <sup>46</sup>and said to them, “Thus it is written, that the Messiah is to suffer and to rise from the dead on the third day <sup>47</sup>and that repentance and forgiveness of sins is to be proclaimed in his name to all nations, beginning from Jerusalem. <sup>48</sup>You are witnesses of these things. <sup>49</sup>And see, I am sending upon you what my Father promised; so stay here in the city until you have been clothed with power from on high.”

<sup>50</sup>Then Jesus led them out as far as Bethany, and, lifting up his hands, he blessed them. <sup>51</sup>While he was blessing them, he withdrew from them and was carried up into heaven. <sup>52</sup>And they worshiped him and returned to Jerusalem with great joy, <sup>53</sup>and they were continually in the temple blessing God.

The gospel of the Lord.

**Praise to you, O Christ.**

***YOUTH MESSAGE***

Angie Brooke

***SERMON***

Rev. Emily Ewing



**HYMN OF THE DAY:** Crown Him with Many Crowns (ELW 855)

1 Crown him with man - y crowns, the Lamb up - on his throne;  
 2 Crown him the vir - gin's Son, the God in - car - nate born,  
 3 Crown him the Lord of love— be - hold his hands and side,  
 4 Crown him the Lord of life, who tri - umphed o'er the grave  
 5 Crown him the Lord of years, the po - ten - tate of time,

hark, how the heav'n-ly an - them drowns all mu - sic but its own.  
 whose arm those crim - son tro - phies won which now his brow a - dorn;  
 rich wounds, yet vis - i - ble a - bove, in beau - ty glo - ri - fied.  
 and rose vic - to - rious in the strife for those he came to save.  
 cre - a - tor of the roll - ing spheres, in - ef - fab - ly sub - lime.

A - wake, my soul, and sing of him who died for thee,  
 fruit of the mys - tic rose, yet of that rose the stem,  
 No an - gels in the sky can ful - ly bear that sight,  
 His glo - ries now we sing, who died and rose on high,  
 All hail, Re - deem - er, hail! For thou hast died for me;

and hail him as thy match - less king through all e - ter - ni - ty.  
 the root whence mer - cy ev - er flows, the babe of Beth - le - hem.  
 but down - ward bend their burn - ing eyes at mys - ter - ies so bright.  
 who died, e - ter - nal life to bring, and lives that death may die.  
 thy praise and glo - ry shall not fail through - out e - ter - ni - ty.

Text: Matthew Bridges, 1800–1894, sts. 1–3, 5; Godfrey Thring, 1823–1903, st. 4  
 Music: DIADEMATA, George J. Elvey, 1816–1893

## ***NICENE CREED***

**We believe in one God, the Father, the Almighty, maker of heaven and earth, of all that is, seen and unseen.**

**We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God, begotten, not made, of one Being with the Father; through him all things were made. For us and for our salvation he came down from heaven, was incarnate of the Holy Spirit and the virgin Mary and became truly human. For our sake he was crucified under Pontius Pilate; he suffered death and was buried. On the third day he rose again in accordance with the scriptures; he ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead, and his kingdom will have no end.**

**We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son, who with the Father and the Son is worshiped and glorified, who has spoken through the prophets. We believe in one holy catholic and apostolic church. We acknowledge one baptism for the forgiveness of sins. We look for the resurrection of the dead, and the life of the world to come. Amen.**

## ***PRAYERS OF INTERCESSION***

*Stand.*

The response for today's intercessions is "give us the power of your Spirit."

*The presiding minister concludes the prayers:*

Into your hands, most merciful God, we commend all for whom we pray, trusting in your abiding love; through Jesus Christ, our resurrected and living Lord.

**Amen.**

## ***PEACE***

*The peace of Christ be with you always.*

**And also with you.**

*The assembly may greet one another with a sign of Christ's Peace by bowing, waving, or offering another appropriate gesture and may say, "Peace be with you," or similar words.*

*The assembly is seated.*

## ***OFFERTORY***

*O Lord Most High, Eternal King*

Robert Benson

## ***OFFERING AND SETTING THE TABLE***

*Members of the assembly may bring their offering forward when ushers invite them. Baskets are available to receive your gift at the front of the sanctuary. Communion ministers will sanitize and cleanse their hands prior to handling the gifts of bread and wine.*

## ***OFFERING PRAYER***

Let us pray.

Blessed are you, O God, ruler of heaven and earth. Day by day you shower us with blessings. As you have raised us to new life in Christ, give us glad and generous hearts, ready to praise you and to respond to those in need, through Jesus Christ, our Savior and Lord.

**Amen.**

## ***GREAT THANKSGIVING***

The Lord be with you.

**And also with you.**

Lift up your hearts.

**We lift them to the Lord.**

Let us give thanks to the Lord our God.

**It is right to give our thanks and praise.**

It is indeed right, our duty and our joy, that we should at all times and in all places give thanks and praise to you, almighty and merciful God, for the glorious resurrection of our Savior Jesus Christ; who, enthroned forever at your right hand, intercedes for us as our great high priest. And so, with Mary Magdalene and Peter and all the witnesses of the resurrection, with earth and sea and all their creatures, and with angels and archangels, cherubim and seraphim, we praise your name and join their unending hymn:

## ***HOLY, HOLY, HOLY*** (ELW p. 144)

Ho - ly, ho - ly, ho - ly Lord, God of pow'r and might,  
heav-en and earth are full of your glo - ry. Ho - san - na. Ho -  
san-na. Ho - san - na in the high - est. Bless-ed is he who  
comes in the name of the Lord. Ho-san - na in the high - est.

### ***THANKSGIVING AT THE TABLE***

You are indeed holy, almighty and merciful God. You are most holy, and great is the majesty of your glory. You so loved the world that you gave your only Son, so that everyone who believes in him may not perish but have eternal life.

We give you thanks for his coming into the world to fulfill for us your holy will and to accomplish all things for our salvation.

In the night in which he was betrayed, our Lord Jesus took bread, and gave thanks; broke it, and gave it to his disciples, saying: Take and eat; this is my body, given for you. Do this for the remembrance of me.

Again, after supper, he took the cup, gave thanks, and gave it for all to drink, saying: This cup is the new covenant in my blood, shed for you and for all people for the forgiveness of sin. Do this for the remembrance of me.

For as often as we eat of this bread and drink from this cup, we proclaim the Lord's death until he comes.

**Christ has died. Christ is risen. Christ will come again.**

Remembering, therefore, his salutary command, his life-giving passion and death, his glorious resurrection and ascension, and the promise of his coming again, we give thanks to you, O Lord God Almighty, not as we ought but as we are able; we ask you mercifully to accept our praise and thanksgiving and with your Word and Holy Spirit to bless us, your servants, and these your own gifts of bread and wine, so that we and all who share in the body and blood of Christ may be filled with heavenly blessing and grace, and, receiving the forgiveness of sin, may be formed to live as your holy people and be given our inheritance with all your saints.

To you, O God, Father, Son, and Holy Spirit, be all honor and glory in your holy church, now and forever.

**Amen, amen, amen.**

### ***LORD'S PRAYER***

Gathered into one by the Holy Spirit, let us pray as Jesus taught us.

**Our Father in heaven, hallowed be your name, your kingdom come, your will be done, on earth as in heaven. Give us today our daily bread. Forgive us our sins as we forgive those who sin against us. Save us from the time of trial and deliver us from evil. For the kingdom, the power, and the glory are yours, now and forever. Amen.**

## **INVITATION TO COMMUNION**

Taste and see that the Lord is good.

*The assembly may be seated. At the direction of ushers, baptized and communing members wishing to commune will proceed to the front of the nave, maintaining appropriate physical distance. To receive the bread, place your hands palms up and level so that the presiding minister may place the bread in your open palm. Using a receptacle, such as a small juice glass, hold it firmly that the assisting minister can pour wine from the common cup into your individual glass. For health reasons, please do not dip the bread into the wine. You may elect to commune by receiving the bread only. Gluten free hosts are also available. Once you have received the bread and wine, return to your places by the side aisles. You may elect to come forward for a blessing, simply cross your arms, placing your palms on your chest.*

## **COMMUNION**

*When giving the bread and cup, the communion ministers say*

The body of Christ, given for you.

The blood of Christ, shed for you.

*and each person may respond Amen.*

## **LAMB OF GOD (ELW p.146)**

Lamb of God, you take a - way the sin of the world; have  
mer-cy on us. Lamb of God, you take a - way the sin of the  
world; have mer - cy on us. Lamb of God, you take a - way the  
sin of the world; grant us peace.

**HYMN DURING COMMUNION: For All the Faithful Women (ELW 419)**



1 For all the faith - ful wom - en who served in days of old,  
2 O God, for saints and ser - vants, those named and those un-known,  
3 in praise to God the Fa - ther! All praise to Christ the Son!



to you shall thanks be giv - en; to all, their stor - y told.  
O whom through all the a - ges your light of glo - ry shone,  
All praise to God the Spir - it, who binds the church as one!



They served with strength and glad - ness in tasks your wis - dom gave.  
we of - fer glad thanks - giv - ing and fer - vent prayer we raise  
With saints who went be - fore us, with saints who wit - ness still,



To you their lives bore wit - ness, pro - claimed your pow'r to save.  
that, faith - ful in your ser - vice, our lives may sing your praise.  
we sing glad al - le - lu - ias and strive to do your will.

Text: Herman G. Stuempfle Jr., 1923–2007

Music: KUORTANE, Finnish folk tune

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**PRAYER AFTER COMMUNION**

Let us pray.

Life-giving God, in the mystery of Christ's resurrection you send light to conquer darkness, water to give new life, and the bread of life to nourish your people. Send us forth as witnesses to your Son's resurrection, that we may show your glory to all the world, through Jesus Christ, our risen Lord.

**Amen.**

**ANNOUNCEMENTS**

## BLESSING

Almighty God, Father, † Son, and Holy Spirit, bless you now and forever.

**Amen.**

## SENDING HYMN: Jesus Shall Reign (ELW 434)

1 Je - sus shall reign wher - e'er the sun does its suc -  
2 To him shall end - less prayer be made, and prais - es  
3 Peo - ple and realms of ev - 'ry tongue dwell on his  
4 Bless - ings a - bound wher - e'er he reigns: the pris - 'ners  
5 Let ev - 'ry crea - ture rise and bring pe - cu - liar

ces - sive jour - neys run; his king - dom stretch from  
throng to crown his head; his name like sweet per -  
love with sweet - est song; and in - fant voic - es  
leap to lose their chains, the wea - ry find e -  
hon - ors to our king; an - gels de - scend with

shore to shore, till moons shall wax and wane no more.  
fume shall rise with ev - 'ry morn - ing sac - ri - fice.  
shall pro - claim their ear - ly bless - ings on his name.  
ter - nal rest, and all who suf - fer want are blest.  
songs a - gain, and earth re - peat the loud a - men.

Text: Isaac Watts, 1674–1748, alt.  
Music: DUKE STREET, attr. John Hatton, d. 1793



## ***DISMISSAL***

Go in peace. Share the good news.  
**Thanks be to God.**

## ***CLOSING VOLUNTARY***

*Christ Arose*

Christopher Tambling

*Please join us for refreshments and fellowship in the Parish Hall, downstairs.  
An usher can direct you to the elevator.*



## **Readings for May 19, Day of Pentecost**

### **Acts 2:1-21**

Originally Pentecost was a Jewish thanksgiving-type festival celebrated seven weeks after Passover. On this particular Pentecost, however, the Holy Spirit is poured out upon the entire community of believers just as Jesus had promised and the scriptures had prophesied. Empowered by the Spirit, the entire community bears witness to God's activity in multiple languages.

### **Psalms 104:24-34, 35b**

Send forth your Spirit and renew the face of the earth. (Ps. 104:30)

### **Romans 8:22-27**

By pouring the Holy Spirit into our hearts, God gives us the promised first fruit of eternal life so that we await God's future in hope. In the meantime, the Spirit also intercedes for us by carrying the prayers of our weak human hearts to God.

### **John 15:26-27; 16:4b-15**

While speaking to his disciples before his death, Jesus refers to the Holy Spirit as "the Helper" and describes the difference the Spirit will make in their lives and in the world.

### *Evangelical Lutheran Worship:*

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## Notes on the music for today

HYMN OF THE DAY: Crown Him with Many Crowns ELW 855

Text: Matthew Bridges, 1800-1894, sts. 1-3, 5; Godfrey Thring, 1823-1903, st. 4

Tune: DIADEMATA, George J. Elvey, 1816-1893

Crowns are more than decorative headwear reserved for royalty. They signify honor, power, and dominion. For the King of Kings, a single crown could never suffice to represent His infinite glory and authority. And so we “Crown Him with Many Crowns” as we lift our voices to praise the One exalted high above all others. This beloved hymn magnifies Jesus, the Lord over all creation deserving of every crown. The lyricists beautifully capture just some of the many facets of our Savior’s majesty that demand our worship. As we sing, we join the eternal chorus around God’s throne, proclaiming the wonder of who Christ is and what He has done. The rich imagery stirs our hearts to offer Him every crown, for no earthly treasure compares to the treasure we have in our risen, glorified Lord.

The hymn Crown Him with Many Crowns was written in 1851 by Matthew Bridges, an Anglican minister who later converted to the Roman Catholic Church. Bridges was born in Essex, England in 1800 and pursued literary interests in history and poetry. He was influenced by John Henry Newman and the Oxford Movement, which aimed to reconnect the Anglican tradition with ancient Christian history and liturgy. This led Bridges to convert to Catholicism in 1848.

Bridges wrote the original six stanzas of the hymn after being inspired by the “exaltation and many crowns of Jesus” described in Revelation 19:12. The lyrics reflect on the different roles and honors of Christ, referring to Him as the “Lamb upon His throne” and “Son of God” who wears “many diadems.” Bridges used rich biblical imagery like “eyes are like a flame of fire” directly from Revelation to capture the majesty of Jesus.

In 1868, Anglican priest Godfrey Thring wrote additional verses while serving at St. George’s Chapel in Windsor castle. Born in 1823, Thring spent his life in dedication to the Church of England. As a Protestant minister, he brought a different theological perspective than Bridges’ Catholic lyrics. Thring’s new stanzas broadened the hymn’s vision by focusing on Jesus as the “Lord of life,” “Lord of love,” and “Lord of years” – bringing out more perspectives on Christ’s eternal nature and lordship.

Though the original hymn contained a total of 12 verses, 6 by Bridges and 6 by Thring, most modern hymnals today only include 4 selected verses. These 4 widely used verses – “Crown him with many crowns,” “Crown him the Lord of life,” “Crown him the Lord of love,” and “Crown Him the Lord of heav’n” – provide a condensed but still rich vision of Christ’s lordship and exaltation. The popularity of the hymn led to mixing and reduction of the original 12 verses down to these 4 accessible stanzas that continue to inspire worship and praise in churches today. Though not comprehensive, the shortened version retains the celebratory spirit and vital imagery of the full original work.

Composed for Bridges's text by George J. Elvey, DIADEMATA was first published in the 1868 *Appendix to Hymns Ancient and Modern*. Since that publication, the tune has retained its association with this text. The name DIADEMATA is derived from the Greek word for "crowns."

Offertory: *O Lord Most High Eternal King* Robert Benson (1942)

Robert Benson arranged this Canadian hymn, its tune by Percy C. Buck and text by St. Ambrose. Ambrose (340-397), one of the great Latin church fathers, is remembered best for his preaching, his struggle against the Arian heresy, and his introduction of metrical and antiphonal singing into the Western church. He was trained in legal studies and distinguished himself in a civic career, becoming a consul in Northern Italy. When the bishop of Milan, an Arian, died in 374, the people demanded that Ambrose, who was not ordained or even baptized, become the bishop. He was promptly baptized and ordained, and he remained bishop of Milan until his death. Percy C. Buck (1871-1947), director of music at the well-known British boys' academy Harrow School, wrote GONFALON ROYAL for “The royal banners forward go” (*gonfalon* is an ancient Anglo-Norman word meaning *banner*). Buck published the tune in 1913 in his *Fourteen Hymn Tunes*.

Organist, choral conductor and composer in the Cincinnati area, Robert Benson's compositions for choir, organ and other instruments have been reviewed in a variety of journals and have been performed by the Cincinnati Camerata, the Miami University Men's Glee Club and Collegiate Chorale as well as in churches. He is an active member of the Association of Anglican Musicians and Dean of the Cincinnati Chapter of the American Guild of Organists.

*O Lord most high, eternal King,  
By Thee redeemed Thy praise we sing;  
The bonds of death are burst by Thee,  
And grace has won the victory.*

*Be Thou our Joy, O mighty Lord,  
As Thou wilt be our great Reward;  
Let all our glory be in Thee  
Both now and through eternity.*

*Ascending to the Father's throne  
Thou claim'st the kingdom as Thine own;  
And angels wonder when they see  
How changed is our humanity.*

*O risen Christ, ascended Lord,  
All praise to you let earth accord,  
Who are, while endless ages run,  
With Father and with Spirit One.  
Alleluia!*

Opening Voluntary: *Miles Lane (All Hail the Power of Jesus' Name)* Paul Leddington Wright (1951)  
MILES LANE is one of three tunes that are closely associated with this well-known and beloved text; CORONATION and DIADEM are the other two.

MILES LANE was published anonymously in the November 1779 issue of the *Gospel Magazine*. The tune appeared in three parts with the melody in the middle part. Each "Crown him" was meant to be sung by a different part, first by the bass, then by the treble, and finally by the tenor. Thus MILES LANE was a fuguing tune. Stephen Addington identified Edward Perronet (1721-1792) as the author of the text in his *Collection of Psalm Tunes* (1780). The tune's title comes from the traditional English corruption of St. Michael's Lane, the London street where the Miles' Lane Meeting House was located, of which Addington was minister.

William Shrubsole (1760 -1806) composed MILES LANE when he was only nineteen. A chorister in Canterbury Cathedral from 1770 to 1777, Shrubsole was appointed organist at Bangor Cathedral in 1782. However, he was dismissed in 1783 for associating too closely with religious dissenters. In 1784 he became a music teacher in London and organist at Lady Huntingdon's Spa Fields Chapel, Clerkenwell, a position he retained until his death. Shrubsole is the subject of a famous essay (1943) by Ralph Vaughan Williams: who called MILES LANE a "superb" tune and composed a concertato arrangement of it in 1938. Edward Elgar called it "the finest tune in English hymnody."

Paul Leddington Wright has been conducting orchestras and choirs since he was 15, at which age he held his first position as Organist and Choirmaster of the Maidenhead Methodist Church. His first organ recital tour abroad took place at the age of 17 where he played in New York, Boston, Hartford USA, as well as Montreal, Canada, and Jamaica. He was organ scholar at St Catharine's College, Cambridge where he studied music with David Willcocks, Peter Hurford and Peter Le Huray. In order to pursue a busy free-lance career, working for the BBC and abroad, since 1995 he has held the part-time position of Associate Director of Music at Coventry Cathedral. He has been conductor of the cathedral's choral society, Saint Michael's Singers, since 1984. He is a busy arranger and composer, and his music is published in the UK and USA.

Closing Voluntary: *Christ Arose (Diademata)* Christopher Tambling (1964-2016)

Christopher Tambling was one of English sacred music's most popular and productive composers. Speaking through a language that is rich in variety but none-the less familiar, his seemingly inexhaustible creativity has made a lasting impression on performers and audiences alike.

Born in Clevedon, Somerset, Christopher Peter Tambling was educated at Christ's Hospital, Horsham. From there, his musical talents took him first to Canterbury Cathedral and then St Peter's College, Oxford, both with organ scholarships.

**May 12, 2024  
10:00 AM**

**The Rev. Emily Ewing**

**Glen Mason**

**Karen Mauldin**

**Darwyn Banks**

**Karen Mauldin and Ted Mortensen**

**Kyle Gilster**

**Presiding Minister**

**Assisting Minister**

**Reader**

**Cantor**

**Communion Assistants**

**Lock-Up, starting May 12**

**Attendance May 5, 10:00 AM, 77  
Live Stream Views, 14 | Views after Streaming, 37**

*The flowers in the chancel are given in the glory of God by Tom and Patti Mugavoro.*

*Our worship service is regularly video recorded and posted online.*

*Printed copies of the weekly announcements are available from the ushers.*

**RESURRECTION EVANGELICAL LUTHERAN CHURCH**

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