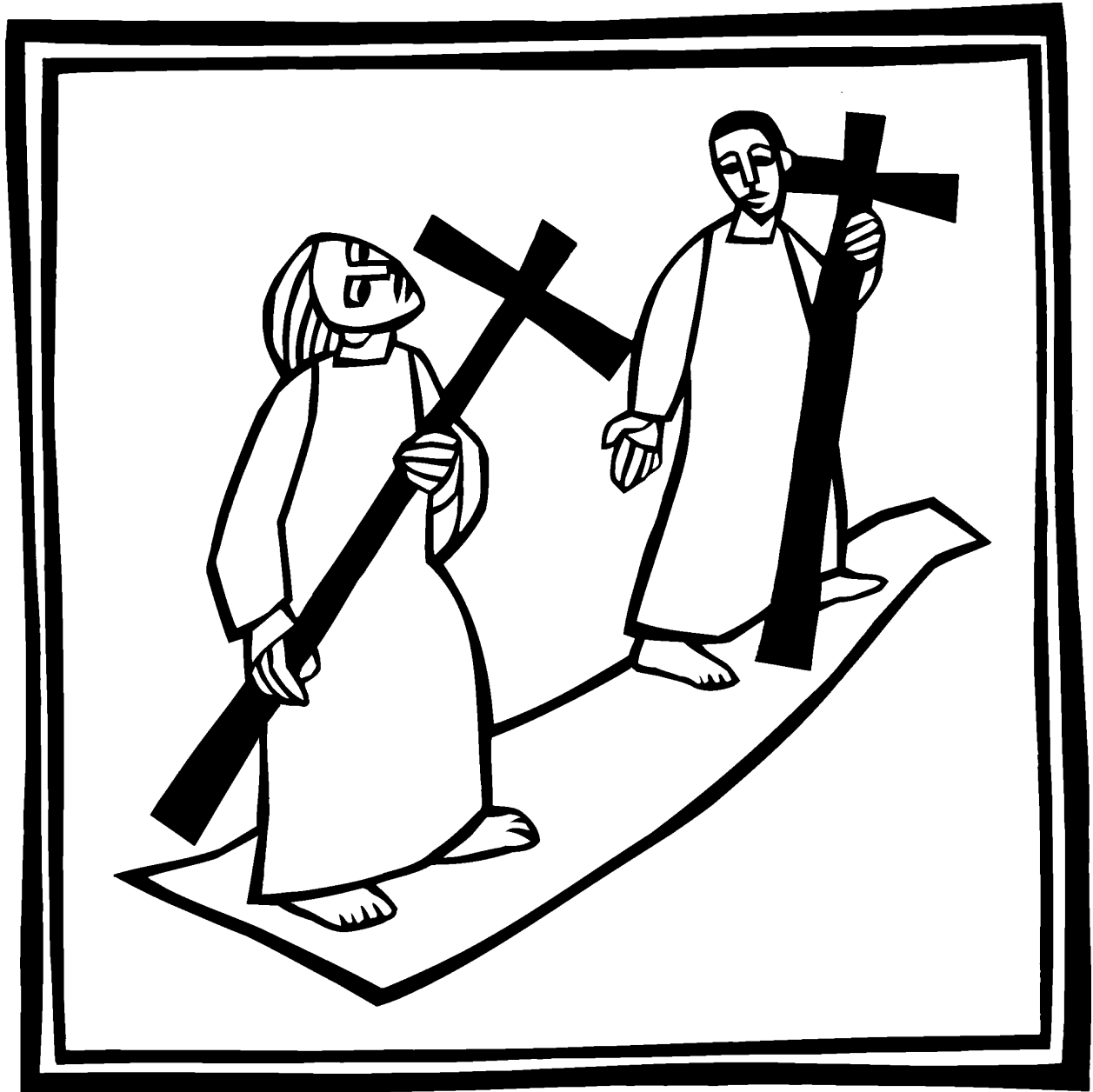


**RESURRECTION EVANGELICAL  
LUTHERAN CHURCH**



**Second Sunday in Lent  
February 25, 2024  
10:00AM**

*Welcome to Resurrection 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. **ELW** stands for **E**vangelical **L**utheran **W**orship, the red hymnal in our pews, and **ACS** is **A**ll **C**reation **S**ings, the blue songbook.*

*The assembly gathers in seating in the nave, maintaining appropriate physical distance; wearing face masks is optional.*

***As we gather***

***Notes on our worship today:***

*The second covenant in this year's Lenten readings is the one made with Abraham and Sarah: God's promise to make them the ancestors of many, with whom God will remain in everlasting covenant. Paul says this promise comes to all who share Abraham's faith in the God who brings life into being where there was no life. We receive this baptismal promise of resurrection life in faith. Sarah and Abraham receive new names as a sign of the covenant, and we too get new identities in baptism, as we put on Christ.*

***Opening Voluntary:*** "Aberystwyth," Gerald Near

*At 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.*

***Gathering Hymn:*** "Let Us Ever Walk with Jesus" (ELW 802)

## Let Us Ever Walk with Jesus

1 Let us ev - er walk with Je - sus, fol - low his ex - am - ple pure,  
 2 Let us suf - fer here with Je - sus, and with pa - tience bear our cross.  
 3 Let us glad - ly die with Je - sus. Since by death he con - quered death,  
 4 Let us al - so live with Je - sus. He has ris - en from the dead

through a world that would de - ceive us and to sin our spir - its lure.  
 Joy will fol - low all our sad - ness; where he is there is no loss.  
 he will free us from de - struc - tion, give to us im - mor - tal breath.  
 that to life we may a - wak - en. Je - sus, you are now our head,

On - ward in his foot - steps tread - ing, trav - 'lers here, our home a - bove,  
 Though to - day we sow no laugh - ter, we shall reap ce - les - tial joy:  
 Let us mor - ti - fy all pas - sion that would lead us in - to sin;  
 we are your own liv - ing mem - bers; where you live, there we shall be

full of faith and hope and love, let us do our Sav - ior's bid - ding.  
 all dis - com - forts that an - noy shall give way to mirth here - af - ter.  
 and the grave that shuts us in shall but prove the gate of heav - en.  
 in your pres - ence con - stant - ly, liv - ing there with you for - ev - er.

Faith - ful Lord, with me a - bide; I shall fol - low where you guide.  
 Je - sus, here I share your woe; help me there your joy to know.  
 Je - sus, here with you I die, there to live with you on high.  
 Je - sus, let me faith - ful be; life e - ter - nal grant to me.

Text: Sigismund von Birken, 1626–1681; tr. *Lutheran Book of Worship*, alt.  
 Music: LASSET UNS MIT JESU ZIEHEN, Georg G. Boltze, 18th cent.  
 Text © 1978 *Lutheran Book of Worship*, admin. Augsburg Fortress.

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## ***Confession and Forgiveness***

Blessed be the holy Trinity, ✠ one God,  
who writes the law on our hearts,  
who draws all people together through Jesus.

**Amen.**

Held in God's mercy, let us confess our sin  
in the presence of God and of one another.

*Silence is kept for reflection.*

Holy God,  
**we confess that we are caught in snares of sin  
and cannot break free.  
We hoard resources while our neighbors  
are hungry and cold.  
We speak in ways that silence others.  
We are silent when we should speak up.  
We keep score in our hearts.  
We let hurts grow into hatred.  
For all these things and for sins only you know,  
forgive us, Lord.  
Amen.**

Here is a flood of grace:  
Out of love for the whole world,  
God draws near to us,  
breaks every snare of sin,  
washes away our wrongs,  
and restores the promise of life through ✠ Jesus Christ.  
**Amen.**

## ***Greeting***

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.**

***Kyrie:*** (ELW p.156)



In peace, let us pray to the Lord.



Lord, have mer - cy.



For the peace from a - bove, and for our sal - va - tion, let us pray to the Lord.



Lord, have mer - cy.



For the peace of the whole world, for the well - being of the church of God,



and for the unity of all, let us pray to the Lord.



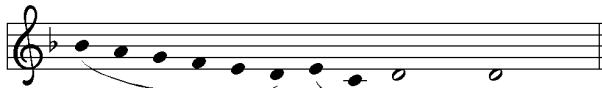
Lord, have mer - cy.



For this ho - ly house, and for all who of - fer here their wor - ship and praise,



let us pray to the Lord.



Lord, have mer - cy.



Help, save, comfort, and de - fend us, gra - cious Lord.



A - men.

## ***Prayer of the Day***

Let us pray.

*A brief silence is kept before the prayer.*

O God, by the passion of your blessed Son you made an instrument of shameful death to be for us the means of life. Grant us so to glory in the cross of Christ that we may gladly suffer shame and loss for the sake of your Son, Jesus Christ, our Savior and Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever.

**Amen.**

## ***First Reading: Genesis 17:1-7, 15-16***

*As with Noah, God makes an everlasting covenant with Abraham and Sarah. God promises this old couple that they will be the ancestors of nations, though they have no child together. God will miraculously bring forth new life from Sarah's womb. The name changes emphasize the firmness of God's promise.*

A reading from Genesis.

<sup>1</sup>When Abram was ninety-nine years old,  
the LORD appeared to Abram and said to him,  
"I am God Almighty; walk before me, and be blameless.

<sup>2</sup>And I will make my covenant between me and you  
and will make you exceedingly numerous."

<sup>3</sup>Then Abram fell on his face,  
and God said to him,

<sup>4</sup>"As for me, this is my covenant with you:  
You shall be the ancestor of a multitude of nations.

<sup>5</sup>No longer shall your name be Abram, but your name shall be Abraham,  
for I have made you the ancestor of a multitude of nations.

<sup>6</sup>I will make you exceedingly fruitful,  
and I will make nations of you, and rulers shall come from you.

<sup>7</sup>I will establish my covenant between me and you  
and your offspring after you throughout their generations,  
for an everlasting covenant,  
to be God to you and to your offspring after you."

<sup>15</sup>God said to Abraham,  
"As for Sarai your wife, you shall not call her Sarai,  
but Sarah shall be her name.

<sup>16</sup>I will bless her and also give you a son by her.  
I will bless her, and she shall give rise to nations;  
rulers of peoples shall come from her."

Word of God, word of life.

**Thanks be to God.**

## PSALM 22:23-31

*Sung Responsively by whole verse.*

### Refrain



Psalm 22:27

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### Tone



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<sup>23</sup>You who fear the LORD, give praise! All you of Jacob's <sup>|</sup> line, give glory.  
Stand in awe of the LORD, all you off- <sup>|</sup> spring of Israel.

<sup>24</sup>**For the LORD does not despise nor abhor the poor in their poverty;  
neither is the LORD's face hid- <sup>|</sup> den from them;  
but when they cry out, <sup>|</sup> the LORD hears them.**

<sup>25</sup>From you comes my praise in the <sup>|</sup> great assembly;  
I will perform my vows in the sight of those who <sup>|</sup> fear the LORD.

<sup>26</sup>**The poor shall eat <sup>|</sup> and be satisfied,  
Let those who seek the LORD give praise! May your hearts <sup>|</sup> live  
forever! R**

<sup>27</sup>All the ends of the earth shall remember and turn <sup>|</sup> to the LORD;  
all the families of nations shall bow <sup>|</sup> before God.

<sup>28</sup>**For dominion belongs <sup>|</sup> to the LORD,  
who rules o- <sup>|</sup> ver the nations.**

<sup>29</sup>Indeed, all who sleep in the earth shall bow <sup>|</sup> down in worship;  
all who go down to the dust, though they be dead, shall kneel be- <sup>|</sup> fore  
the LORD.

<sup>30</sup>**Their descendants shall <sup>|</sup> serve the LORD,  
whom they shall proclaim to genera- <sup>|</sup> tions to come.**

<sup>31</sup>They shall proclaim God's deliverance to a people <sup>|</sup> yet unborn,  
saying to them, "The <sup>|</sup> LORD has acted!" **R**

## ***Second Reading: Romans 4:13-25***

*Paul presents Abraham as the example for how a person comes into a right relationship with God not through works of the law but through faith. Though Abraham and Sarah were far too old for bearing children, Abraham trusted that God would accomplish what God had promised to accomplish.*

A reading from Romans.

<sup>13</sup>The promise that he would inherit the world  
did not come to Abraham or to his descendants through the law  
but through the righteousness of faith.

<sup>14</sup>For if it is the adherents of the law who are to be the heirs,  
faith is null and the promise is void.

<sup>15</sup>For the law brings wrath,  
but where there is no law, neither is there transgression.

<sup>16</sup>For this reason the promise depends on faith,  
in order that it may rest on grace,  
so that it may be guaranteed to all Abraham's descendants,  
not only to the adherents of the law  
but also to those who share the faith of Abraham  
(who is the father of all of us, <sup>17</sup>as it is written,  
"I have made you the father of many nations"),  
in the presence of the God in whom Abraham believed,  
who gives life to the dead  
and calls into existence the things that do not exist.



<sup>18</sup>Hoping against hope,  
Abraham believed that he would become “the father of many nations,”  
according to what was said, “So shall your descendants be.”  
<sup>19</sup>He did not weaken in faith when he considered his own body,  
which was already as good as dead (for he was about a hundred years old),  
and the barrenness of Sarah’s womb.  
<sup>20</sup>No distrust made Abraham waver concerning the promise of God,  
but he grew strong in his faith as he gave glory to God,  
<sup>21</sup>being fully convinced that God was able to do what God had promised.  
<sup>22</sup>Therefore “it was reckoned to him as righteousness.”  
<sup>23</sup>Now the words, “it was reckoned to him,”  
were written not for his sake alone <sup>24</sup>but for ours also.  
It will be reckoned to us who believe in the one  
who raised Jesus our Lord from the dead,  
<sup>25</sup>who was handed over for our trespasses  
and was raised for our justification.

Word of God, word of life.  
**Thanks be to God.**

### *Gospel Acclamation*

Glo - ry and praise to you, O Lord Je - sus Christ.

May I never boast of anything except the cross of our Lord <sup>†</sup> Jesus Christ,\* by  
which the world is crucified to me, and I <sup>†</sup> to the world.

## ***Holy Gospel: Mark 8:31-38***

*After Peter confesses his belief that Jesus is the Messiah, Jesus tells his disciples for the first time what is to come. Peter's response indicates that he does not yet understand the way of the cross that Jesus will travel.*

The holy gospel according to Mark.

**Glory to you, O Lord.**

<sup>31</sup>Jesus began to teach them that the Son-of-Man must undergo great suffering and be rejected by the elders, the chief priests, and the scribes and be killed and after three days rise again.

<sup>32</sup>Jesus said all this quite openly.

And Peter took him aside and began to rebuke him.

<sup>33</sup>But turning and looking at his disciples, Jesus rebuked Peter and said,

“Get behind me, Satan!

For you are setting your mind not on divine things but on human things.”

<sup>34</sup>Jesus called the crowd with his disciples and said to them,

“If any wish to come after me,

let them deny themselves and take up their cross and follow me.

<sup>35</sup>For those who want to save their life will lose it,

and those who lose their life for my sake,

and for the sake of the gospel, will save it.

<sup>36</sup>For what will it profit them to gain the whole world and forfeit their life?

<sup>37</sup>Indeed, what can they give in return for their life?

<sup>38</sup>Those who are ashamed of me and of my words

in this adulterous and sinful generation,

of them the Son-of-Man will also be ashamed

when he comes in the glory of his Father with the holy angels.”

The gospel of the Lord.

**Praise to you, O Christ.**

***Youth Message***

***Sermon***

***Hymn of the Day: “We’ve Come This Far By Faith”***

***All to sing verses and refrain.***

# We've Come This Far by Faith

*Refrain – All*




We've come this far by faith, lean-ing on the Lord;  
 trust-ing in his ho-ly word, he's nev-er failed us yet.  
 Oh, can't turn a-round, we've come this far by  
 faith. We've come this far by faith.

*Leader*



1 Just re-mem-ber the good things God has  
 2 Don't be dis-cour-aged with trou-ble in your  
 done, things that seemed im-pos-si-ble; oh,  
 life; he'll bear your . . . bur-dens, and

*Refrain*



praise him for the vic-t'ries he has won. Oh!  
 move . . . all the dis-cord and strife. Oh!

Text: Albert A. Goodson, 1933–2003

Music: THIS FAR BY FAITH, Albert A. Goodson

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### ***Prayers of Intercession***

The response for today's intercessions is "Hear us when we cry."

*The presiding minister concludes the prayers:*

Into your hands, gracious God, we commend all for whom we pray, trusting in your mercy; through Jesus Christ, our Savior.

**Amen.**

### ***Peace***

Go in peace. Share your bread.

**Thanks be to God.**

*The assembly greets each other with Christ's Peace by bowing to each other, waving, or offering another appropriate gesture. For continued safety, please refrain from handshakes and hugs.*

**Offertory:** "Let Nothing Ever Grieve Thee" Brahms

### ***Offering and Setting the Table***

*While the table is set for Holy Communion, members of the assembly may prepare to bring their offering forward when ushers invite them to come to the chancel where baskets are available to receive your gift. Communion ministers will sanitize and cleanse their hands prior to handling the gifts of bread and wine.*

### ***Offering Prayer***

Jesus, you are the bread of life  
and the host of this meal.

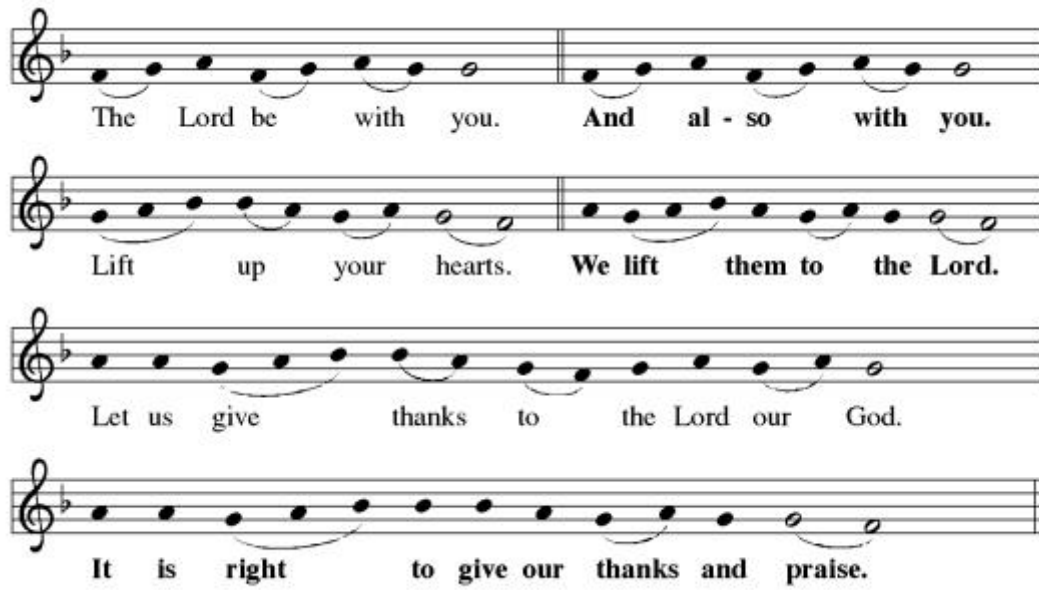
Bless these gifts that we have gathered  
that all people may know your goodness.

Feed us not only with this holy food  
but with hunger for justice and peace.

We pray this in your name.

**Amen.**

### *Dialogue and Preface*



The image displays four staves of musical notation, each with a treble clef and a key signature of one flat (B-flat). The notes are quarter notes, and the lyrics are written below each staff. The first staff contains two phrases separated by a double bar line. The second staff also contains two phrases separated by a double bar line. The third and fourth staves each contain a single phrase. The lyrics are: 'The Lord be with you. And al - so with you.', 'Lift up your hearts. We lift them to the Lord.', 'Let us give thanks to the Lord our God.', and 'It is right to give our thanks and praise.'

The Lord be with you. And al - so 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.

### *Preface* (ELW p. 161)

It is indeed right, our du - ty and our joy,  
 that we should at all times and in all places give thanks and praise to you,  
 al - mighty and merciful God, through our Sav - ior Je - sus Christ.  
 You call your people to cleanse their hearts and prepare with joy for the  
 pas - chal feast, that re - newed in the gift of bap - tism,  
 we may come to the full - ness of your grace.  
 And so, with all the choirs of an - gels,  
 with the church on earth and the hosts of heav - en,  
 we praise your name and join their un - end - ing hymn:

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## *Holy, Holy, Holy (ELW 190)*

## Holy, Holy, Holy Great Thanksgiving

The musical score is written on six staves in G major (one sharp) and 4/4 time. The melody is simple and hymn-like, with lyrics written below each staff. The lyrics are: 'Ho - ly, ho - ly, ho - ly Lord, God of pow'r and might, ho - ly, ho - ly, ho - ly Lord, God of pow'r and might, heav-en and earth are full, full of your glo - ry. Ho - san - na in the high - est, 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, ho - san - na in the high - est.'

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

Music: *Deutsche Messe*, Franz Schubert, 1797–1828; adapt. Richard Proulx, b. 1937  
Adapt. © 1985, 1989 GIA Publications, Inc., 7404 S. Mason Ave., Chicago, IL 60638 [www.giamusic.com](http://www.giamusic.com)  
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### Thanksgiving at Table (ELW p. 111)

Blessed are you, O God of the universe.

Your mercy is everlasting

and your faithfulness endures from age to age.

Praise to you for creating the heavens and the earth.

Praise to you for saving the earth from the waters of the flood.

Praise to you for bringing the Israelites safely through the sea.

Praise to you for leading your people through the wilderness  
to the land of milk and honey.

Praise to you for the words and deeds of Jesus, your anointed one.  
Praise to you for the death and resurrection of Christ.  
Praise to you for your Spirit poured out on all nations.

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.

With this bread and cup  
we remember our Lord's passover from death to life  
as we proclaim the mystery of faith:

**Christ has died.**

**Christ is risen.**

**Christ will come again.**

O God of resurrection and new life:  
Pour out your Holy Spirit on us  
and on these gifts of bread and wine.  
Bless this feast.

Grace our table with your presence.

**Come, Holy Spirit.**

Reveal yourself to us in the breaking of the bread.  
Raise us up as the body of Christ for the world.  
Breathe new life into us.

Send us forth,  
burning with justice, peace, and love.

**Come, Holy Spirit.**

With your holy ones of all times and places,  
with the earth and all its creatures,  
with sun and moon and stars,  
we praise you, O God,  
blessed and holy Trinity, now and forever. **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.

## ***Breaking of Bread and Invitation to Communion***

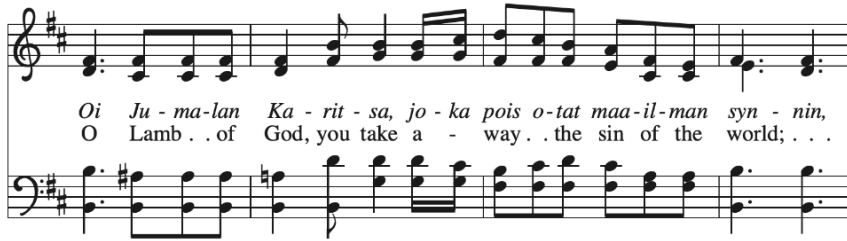
Bread for the journey.  
A feast for hungry hearts. Come!

*At the direction of ushers, baptized and communing participants in the assembly wishing to commune will proceed to the front of the nave in a continuous line, maintaining appropriate physical distance. Others may also come forward for a blessing. To receive the bread, place your hands palms up and level so that the presiding minister is able to drop the bread onto your uplifted hands without touching you. Using a receptacle, such as a small juice glass which you have brought from home, hold it firmly so that the assisting minister is able to pour wine from the common cup into your individual glass. For health safety reasons, you may **not** dip the bread into the wine in the chalice. You may also elect to commune by receiving the bread only. If you are wearing a mask, you may of course remove it to commune. Gluten free hosts are available to those who need that option. Once you have received the bread and wine, return to your places by the side aisles, while maintaining appropriate physical distance from your neighbors.*

***O Lamb of God: (ACS 960)***

# O Lamb of God

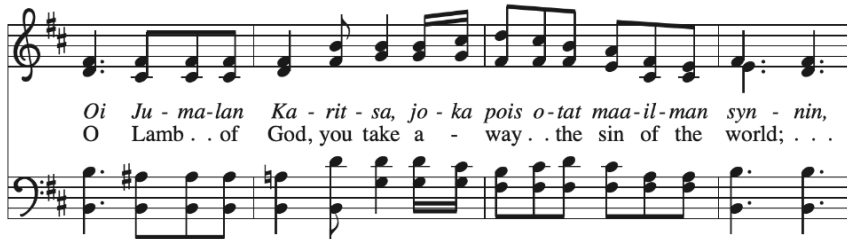
## Oi Jumalan Karitsa



Oi Ju - ma-lan Ka - rit - sa, jo - ka pois o-tat maa-il-man syn - nin,  
O Lamb . . of God, you take a - way . . the sin of the world; . . .



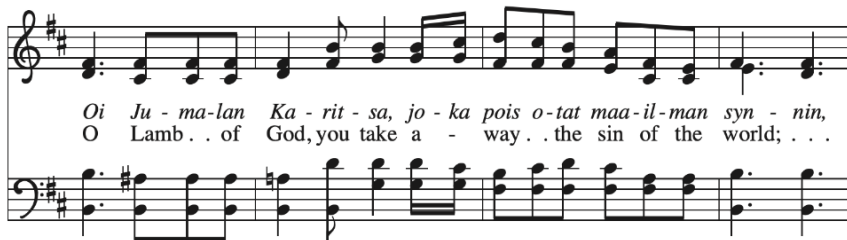
ar - mah-da mei-tä, ar - mah-da mei-tä, ar - mah-da mei-tä.  
have mer-cy on us, have mer-cy on us, have mer-cy on us.




Oi Ju - ma-lan Ka - rit - sa, jo - ka pois o-tat maa-il-man syn - nin,  
O Lamb . . of God, you take a - way . . the sin of the world; . . .



ar - mah-da mei-tä, ar - mah-da mei-tä, ar - mah-da mei-tä.  
have mer-cy on us, have mer-cy on us, have mer-cy on us.



Oi Ju - ma-lan Ka - rit - sa, jo - ka pois o-tat maa-il-man syn - nin,  
O Lamb . . of God, you take a - way . . the sin of the world; . . .



an - na meil-le rau - ha, an - na meil-le rau-ha ja siu - na - uk - se - si.  
grant . . us your peace, . . grant . . us your peace, your peace, O Lamb of God.

Text: Traditional  
Music: JUMALAN KARITSA (LAAKSONEN), Petri Laaksonen  
Music © Petri Laaksonen, admin. Augsburg Fortress

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***Hymn during Communion: “As the Deer Runs to the River” (ELW 331)***

***As the Deer Runs to the River***



1 As the deer runs to the riv - er, parched and wea - ry from the chase,  
2 When your Is - rael crossed the des - ert where no stream or spring was seen,  
3 “Come and drink,” I - sa - iah sum-moned, “all who for God’s mer - cy plead!  
4 Christ, we come from des - ert plac - es, deep - est thirst un - sat - is - fied.



we have come from hurt and hur - ry, thirst-ing for your heal - ing grace.  
Mo - ses struck the rock, and wa - ter flowed for them, re - fresh - ing, clean.  
God’s for - give - ness, like a foun-tain, flows to sat - is - fy your need.”  
Lead us to the wa - ters flow-ing from the cross on which you died.



Je - sus, source of liv-ing wa - ter, may we drink of you and live!

Text: Herman G. Stuempfle Jr., b. 1923  
Music: JULION, David Hurd, b. 1950  
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***Prayer after Communion***

Generous God,  
at this table we have tasted your immeasurable grace.  
As grains of wheat are gathered into one bread,  
now make us one loaf to feed the world;  
in the name of Jesus, the Bread of life.  
**Amen.**

***Announcements***

***Blessing***

Beloved, we are God’s own people,  
holy, washed, renewed.  
God bless you and keep you,  
shower you with mercy, fill you with courage, and ✠ give you peace.  
**Amen.**

*Sending Hymn:* “Oh God, My Faithful God” (ELW 806)

O God, My Faithful God

1 O God, my faith - ful God, true foun - tain ev - er flow - ing,  
2 Give me the strength to do with read - y heart and will - ing  
3 Keep me from say - ing words that lat - er need re - call - ing;  
4 When dan - gers gath - er round, oh, keep me calm and fear - less;

with - out whom noth - ing is, all per - fect gifts be - stow - ing:  
what - ev - er you com - mand, my call - ing here ful - fill - ing—  
guard me, lest i - dle speech may from my lips be fall - ing;  
help me to bear the cross when life seems dark and cheer - less;

give me a health - y frame, and may I have with - in  
to do it when I ought, with all my might—and bless  
but when, with - in my place, I must and ought to speak,  
help me, as you have taught, to love both great and small,

a con - science free from blame, a soul un - stained by sin.  
what - ev - er I have wrought, for you must give suc - cess.  
then to my words give grace, lest I of - fend the weak.  
and, by your Spir - it's might, to live at peace with all.

Text: Johann Heermann, 1585–1647; tr. Catherine Winkworth, 1827–1878, alt.  
Music: WAS FRAG ICH NACH DER WELT; Ahasuerus Fritsch, 1629–1701

## ***Dismissal***

Go in peace. Share your bread.  
**Thanks be to God.**

## **Closing Voluntary: “Aberystwyth” Healey Willan**

### **Notes on the Music for Today**

*During February, Black History Month, we are celebrating each week the contribution African Americans have made to our worship either in our hymns, anthems, preludes or postludes, through musical compositions and/or texts rooted in this history and culture.*

*For this final Sunday our music list includes the Hymn of the Day and Communion hymns.*

Hymn of the Day: “We’ve Come This Far By Faith” (ELW 633)

Text: Albert A. Goodson, 1933-2003

Tune: THIS FAR BY FAITH, Albert A. Goodson

In the mid-twentieth century, Chicago was a major hub of African American gospel music with the presence of composer and publisher of African American gospel music Kenneth Morris and gospel performers Sallie Martin (1896-1988), Thomas A. Dorsey (1899-1993), Roberta Martin (1907-1969), Mahalia Jackson, James Cleveland (1931-1991), and others. Albert A. Goodson was one of the gospel artists that established Los Angeles as a center of gospel music in the African American tradition. The first publication of the song was as a choral octavo in 1956. The first album released by Voices of Hope in 1960 included Goodson’s “We’ve Come This Far by Faith” under the direction of Thurston G. Frazier. Though Frazier is listed as the arranger of the music as found in *Songs of Zion*, one will recognize his influence only on the choral parts.

African American gospel music scholar Horace Clarence Boyer indicates the significance of this hymn in African American worship by observing that many congregations in this era began worship with “We’ve Come This Far by Faith” as the processional and concluded worship with Thomas A. Dorsey’s “God Be with You”. The song was composed during the brief time after Goodson moved from Los Angeles to Chicago: “I was living in Chicago, alone. I was never married, and I didn’t have a relative or a close friend in that city. I became very discouraged. One day, during a depressed state, I sat down at the piano in a friend’s home and began to play a melody running through my mind. As I played the Lord seemed to speak to me saying, ‘We’ve come this far by faith. . .’”

A composer of other songs, Goodson was surprised at the song’s success: “I never thought my song would be a hit, because it sounded like a Sunday School song to me. But it just seemed to take immediately. People started singing it everywhere. I just couldn’t believe it. . . . And I’ve written other songs but they have never done what that song has done.

Finally, the song has had “crossover” appeal with white congregations in a gospel quartet version. Earlier, this hymn appeared only in African American hymnals. It now is included in recent mainline

hymnals such as Chalice Hymnal (1995), Evangelical Lutheran Worship (2006), Glory to God (2013), and the bilingual hymnal Santo, Santo, Santo / Holy, Holy, Holy (2019).

Organ Voluntaries: “Aberystwyth”

Opening: Gerald Near (1942)

Closing: Healey Willan (1880–1968)

Aberystwyth" is a hymn tune composed by Joseph Parry, written in 1876 and first published in 1879 in Edward Stephen's *Ail Lyfr Tonau ac Emynuau*. Parry was at the time the first professor and head of the new department of music at the recently founded University College Wales, Aberystwyth, now called Aberystwyth University. “ABERYSTWYTH”, most often set to “Jesus, Lover of My Soul,” is used in over 300 hymnals world wide.

Gerald Near, one of the foremost composers of church music writing today, first studied theory and composition with Leslie Bassett, organ with Robert Glasgow, and conducting with Elizabeth Green at the University of Michigan. He later returned for graduate study in composition with Dominick Argento and conducting with Thomas Lancaster at the University of Minnesota. In 1982 Near was one of the first recipients of a McKnight Foundation Fellowship. That year also saw the performance of two commissioned works for the AGO National Convention in Washington, DC. The following year he moved to Dallas, where he was appointed organist/choirmaster, and subsequently, Canon Precentor of St. Matthew’s Cathedral.

James Healey Willan was an Anglo-Canadian organist and composer. Willan composed some 800 musical pieces, the majority sacred works for choir such as anthems, hymns and mass settings. He is best known for his church music.

Willan’s works show evidence of his love for plainsong and Renaissance music. For example, many of his liturgical compositions employ western church modes from a thousand years ago and the modality and harmony of late nineteenth-century Russian Orthodox music. His lines are significantly more melismatic, more contrapuntal and rhythmically much freer than was the case in the liturgical music of his contemporaries. His is an individual and original voice within a basically traditional English style.

When the Order of Canada was established in 1967, it named Willan a Companion. In Britain, it was customary for the Archbishop of Canterbury to occasionally grant very distinguished English cathedral musicians the Lambeth Doctorate, Mus. D Cantuar; in 1956 Willan, "the Dean of Canadian composers" became the first non-English church musician to be so honored; subsequently, many Canadian universities followed suit. Willan was one of the first Canadian musicians to appear on a Canadian postage stamp. It was not lost on young Canadian musicians that Willan was able to make his livelihood as a composer, and that being a composer was something to which they might realistically aspire. Willan would describe his provenance "English by birth; Canadian by adoption; Irish by extraction; Scotch by absorption".

There are 99 published chorale preludes by Healey Willan, however most of them are not Lutheran in origin.

**Offertory:** “Let Nothing Ever Grieve Thee” Johannes Brahms (1833-1897)

Brahms's “Sacred Song” (Geistliches Lied) Op. 30 was composed in 1856 and takes the form of a double canon setting a text by Paul Fleming (1609–1640), starting with the line 'Let nothing ever grieve thee'. The English translation is by Walter E. Buszin who notes that there is much similarity between this work and the composer's *German Requiem*.

*Let nothing ever grieve thee, distress thee, nor fret thee; heed God's good will, my soul, be still, compose thee.*

*Why brood all day in sorrow? tomorrow will bring thee God's help benign and grace sublime in mercy. Be true in all endeavor, and ever do bravely; what God decrees brings joy and peace, He'll stay thee. Amen.*

## Readings for the Coming Week:

### Exodus 20:1-17

*The commandments are given at Sinai*

### Psalms 19

The commandment of the LORD gives light to the eyes. (Ps. 19:8)

### 1 Corinthians 1:18-25

*Christ crucified, the wisdom of God*

### John 2:13-22

*The cleansing of the temple*

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**February 25, 2024  
10:00AM**

**Harry Therwanger**

**Presiding Minister**

**Dave Oaks**

**Assisting Minister**

**Maggie Mount**

**Reader**

**Gary Roebuck**

**Cantor**

**Helen Chaale and John Wood**

**Communion Assistants**

**Ron Bergman**

**Lock-Up, starting February 25**

**Attendance: February 18<sup>th</sup>, 10:00AM – 62**

**Live Stream Views – 7 | Views after Streaming – 6**

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

*Join us for refreshments and fellowship in the Fellowship Hall,  
downstairs under the sanctuary.*

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

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**Leslie Nolen, Council President**

**Christina Cuesta, Council Secretary**