

**RESURRECTION EVANGELICAL  
LUTHERAN CHURCH**



**Third Sunday in Lent  
March 3, 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 third covenant in this year's Lenten readings is the central one of Israel's history: the gift of the law to those God freed from slavery. The commandments begin with the statement that because God alone has freed us from the powers that oppressed us, we are to let nothing else claim first place in our lives. When Jesus throws the merchants out of the temple, he is defending the worship of God alone and rejecting the ways commerce and profit-making can become our gods. The Ten Commandments are essential to our baptismal call: centered first in God's liberating love, we strive to live out justice and mercy in our communities and the world.*

***Opening Voluntary:***

"Prelude and Canon on 'O Gott du frommer Gott'" Ethel Smyth

*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:*** "Christ Is the Life" (ACS 927)

## Christ Is the Life



1 Christ is the life of all that is, God's pure cre - a - tive  
 2 Christ is the death of all that is; a broad and beck - 'ning  
 3 Christ is the death of all that is, a bright, con - sum - ing  
 4 Christ is the life of all that is, Be - gin - ning and the



Word, whose pow'r be - yond and through all space the  
 tomb, who wel - comes us from well - worn ways to  
 fire, whose flames re - quire our pri - or self as  
 End; cre - a - tive force, most peace - ful death, trans -



worlds to Be - ing stirred. Christ is the life be - yond all  
 dark - ness of the womb. Christ is the death, the sink - ing  
 kin - dling for the pyre. Christ is the death of dust - y  
 form - ing burn - ing brand. Christ is the life, in whose wise



time, cre - a - tion's birth and breath, whose la - bor  
 down past all de - sire and fear, whose prom - ise  
 days of un - cre - a - tive strife, for out from  
 love cre - a - tion lives and dies and thus for -



brings all things to be and brings all things to death.  
 in the gen - tle dark bids new - ness to ap - pear.  
 fire we tread up - on the thresh - old of new life.  
 ev - er - more shall bless the Source, the liv - ing Christ.

Text: Susan Palo Cherwien, b. 1953

Music: COE FEN, Kenneth Naylor, 1931–1991

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## Confession and Forgiveness

*The congregation may kneel.*

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.**

*Stand*

### ***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.**

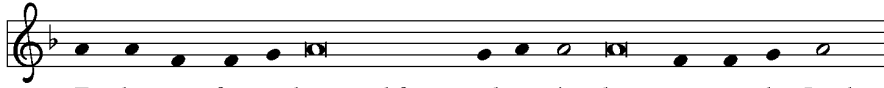
***Kyrie:*** (ELW p.156)



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.*

Holy God, through your Son you have called us to live faithfully and act courageously. Keep us steadfast in your covenant of grace, and teach us the wisdom that comes only through Jesus Christ, our Savior and Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever.

**Amen.**

## ***First Reading: Exodus 20:1-17***

*After escaping from slavery, the Israelites come to Mount Sinai, where God teaches them how to live in community. The Ten Commandments proclaim that God alone is worthy of worship. Flowing from God, the life of the community flourishes when based on honesty, trust, fidelity, and respect for life, family, and property.*

A reading from Exodus.

<sup>1</sup>God spoke all these words,

<sup>2</sup>“I am the LORD your God, who brought you out of the land of Egypt,  
out of the house of slavery;

<sup>3</sup>you shall have no other gods before me.

<sup>4</sup>“You shall not make for yourself an idol,  
whether in the form of anything that is in heaven above  
or that is on the earth beneath  
or that is in the water under the earth.

<sup>5</sup>You shall not bow down to them or serve them,  
for I the LORD your God am a jealous God,  
punishing children for the iniquity of parents  
to the third and the fourth generation of those who reject me

<sup>6</sup>but showing steadfast love to the thousandth generation  
of those who love me and keep my commandments.

<sup>7</sup>“You shall not make wrongful use of the name of the LORD your God,  
for the LORD will not acquit anyone who misuses the divine name.

<sup>8</sup>“Remember the Sabbath day and keep it holy.

<sup>9</sup>Six days you shall labor and do all your work.

<sup>10</sup>But the seventh day is a Sabbath to the LORD your God;

you shall not do any work—

you, your son or your daughter, your male or female slave,

your livestock, or the alien resident in your towns.

<sup>11</sup>For in six days the LORD made heaven and earth,

the sea, and all that is in them,

but rested the seventh day;

therefore the LORD blessed the Sabbath day and consecrated it.

<sup>12</sup>“Honor your father and your mother,

so that your days may be long in the land that the LORD your God is giving you.

<sup>13</sup>You shall not murder.

<sup>14</sup>You shall not commit adultery.

<sup>15</sup>You shall not steal. ▶

<sup>16</sup>You shall not bear false witness against your neighbor.

<sup>17</sup>You shall not covet your neighbor’s house;

you shall not covet your neighbor’s spouse,

male or female slave, ox, donkey,

or anything that belongs to your neighbor.”

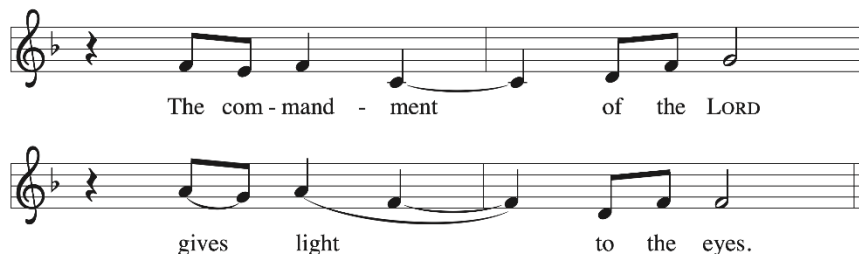
Word of God, word of life.

**Thanks be to God.**

## ***PSALM 19***

*Sung Responsively by whole verse.*

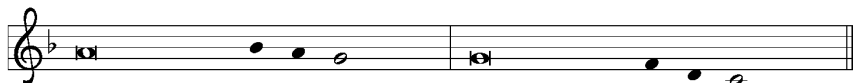
### ***Refrain***



Psalm 19:8

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## Tone



Psalm tone reproduced from *Psalter for Worship Year C* © 2006 Augsburg Fortress.  
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- <sup>1</sup>The heavens declare the glo- | ry of God,  
and the sky proclaims its | maker's handiwork.
- <sup>2</sup>**One day tells its tale | to another,**  
**and one night imparts knowledge | to another.**
- <sup>3</sup>Although they have no | words or language,  
and their voices | are not heard,
- <sup>4</sup>**their sound has gone out into all lands, and their message to the ends | of the world,**  
**where God has pitched a tent | for the sun.**
- <sup>5</sup>It comes forth like a bridegroom out | of his chamber;  
it rejoices like a champion to | run its course.
- <sup>6</sup>**It goes forth from the uttermost edge of the heavens and runs about to the end of | it**  
**again;**  
**nothing is hidden from its | burning heat. R**
- <sup>7</sup>The teaching of the LORD is perfect and re- | vives the soul;  
the testimony of the LORD is sure and gives wisdom to | the simple.
- <sup>8</sup>**The statutes of the LORD are just and re- | joice the heart;**  
**the commandment of the LORD is clear and gives light | to the eyes.**
- <sup>9</sup>The fear of the LORD is clean and en- | dures forever;  
the judgments of the LORD are true and righteous | altogether.
- <sup>10</sup>**More to be desired are they than gold, more than | much fine gold,**  
**sweeter far than honey, than honey | in the comb. R**
- <sup>11</sup>By them also is your ser- | vant enlightened,  
and in keeping them there is | great reward.
- <sup>12</sup>**Who can detect one's | own offenses?**  
**Cleanse me from my | secret faults.**
- <sup>13</sup>Above all, keep your servant from presumptuous sins; let them not get dominion | over me;  
then shall I be whole and sound, and innocent of a | great offense.
- <sup>14</sup>**Let the words of my mouth and the meditation of my heart be acceptable | in your**  
**sight,**  
**O LORD, my strength and | my redeemer. R**



## **Second Reading: 1 Corinthians 1:18-25**

*The word of the cross is pure foolishness and nonsense to the world because it claims that God is mostly revealed in weakness, humiliation, and death. But through such divine foolishness and weakness, God is working to save us. The center of Paul's preaching is Christ crucified.*

A reading from First Corinthians.

<sup>18</sup>The message about the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God.

<sup>19</sup>For it is written,

“I will destroy the wisdom of the wise,  
and the discernment of the discerning I will thwart.”

<sup>20</sup>Where is the one who is wise?

Where is the scholar?

Where is the debater of this age?

Has not God made foolish the wisdom of the world?

<sup>21</sup>For since, in the wisdom of God,  
the world did not know God through wisdom,  
God decided, through the foolishness of the proclamation,  
to save those who believe.

<sup>22</sup>For Jews ask for signs and Greeks desire wisdom,

<sup>23</sup>but we proclaim Christ crucified,  
a stumbling block to Jews and foolishness to gentiles,

<sup>24</sup>but to those who are the called, both Jews and Greeks,  
Christ the power of God and the wisdom of God.

<sup>25</sup>For God's foolishness is wiser than human wisdom,  
and God's weakness is stronger than human strength.

Word of God, word of life.

**Thanks be to God.**

## ***Gospel Acclamation***

The musical score for the Gospel Acclamation is written in B-flat major (two flats) and 4/4 time. It consists of three staves. The top staff is a single melodic line for a voice or instrument, featuring a series of eighth and quarter notes with a final half note. The lyrics 'Glo - ry and praise to you, O Lord Je - sus Christ.' are written below this staff. The middle staff is a single melodic line, likely for a second voice or instrument, with a few notes. The bottom staff is a piano accompaniment, consisting of two staves (treble and bass clef) with chords and moving lines.

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

We proclaim Christ | crucified,\* the power of God and the wis- | dom of God.

## ***Holy Gospel: John 2:13-22***

*Jesus attacks the commercialization of religion by driving merchants out of the temple. When challenged, he responds mysteriously, with the first prediction of his own death and resurrection. In the midst of a seemingly stable religious center, Jesus suggests that the center itself has changed.*

The holy gospel according to John.

**Glory to you, O Lord.**

<sup>13</sup>The Passover of the Jewish people was near, and Jesus went up to Jerusalem.

<sup>14</sup>In the temple he found people selling cattle, sheep, and doves and the money changers seated at their tables.

<sup>15</sup>Making a whip of cords, he drove all of them out of the temple, with the sheep and the cattle.

He also poured out the coins of the money changers and overturned their tables.

<sup>16</sup>He told those who were selling the doves,

“Take these things out of here!

Stop making my Father’s house a marketplace!”

<sup>17</sup>His disciples remembered that it was written,

“Zeal for your house will consume me.”

<sup>18</sup>The Judeans then said to him,

“What sign can you show us for doing this?”

<sup>19</sup>Jesus answered them,

“Destroy this temple, and in three days I will raise it up.”

<sup>20</sup>The Judeans then said,

“This temple has been under construction for forty-six years, and will you raise it up in three days?”

<sup>21</sup>But Jesus was speaking of the temple of his body.

<sup>22</sup>After he was raised from the dead,

his disciples remembered that he had said this,

and they believed the scripture and the word that Jesus had spoken.

The gospel of the Lord.

**Praise to you, O Christ.**

### *Youth Message*

### *Sermon*

*Hymn of the Day:* “Lord Christ, When First You Came to Earth” (ELW 727)

# Lord Christ, When First You Came to Earth



1 Lord Christ, when first you came to earth, up -  
 2 O awe - some Love, which finds no room in  
 3 New ad - vent of the love of Christ, will  
 4 O wound - ed hands of Je - sus, build in



on a cross they bound you, and mocked your sav - ing  
 life where sin de - nies you, and, doomed to death, shall  
 we a - gain re - fuse you, till in the night of  
 us your new cre - a - tion; our pride is dust, our



king - ship's worth by thorns with which they crowned you. And  
 bring to doom the pow'r that cru - ci - fies you, till  
 hate and war we per - ish as we lose you? From  
 vaunt is stilled; we wait your rev - e - la - tion. O



still our wrongs may fash - ion now new thorns to pierce that  
 not a stone is left on stone, and then the na - tions'  
 an - cient doubts our minds re - lease to seek the king - dom  
 Love that tri - umphs o - ver loss, we bring our hearts be -



stead - y brow, and robe of sor - row round you.  
 pride, o'er - thrown, will nev - er - more de - fy you!  
 of your peace, by which a - lone we choose you.  
 fore your cross; come, fin - ish your sal - va - tion.

Text: W. Russell Bowie, 1882-1969, alt.  
 Music: MIT FREUDEN ZART, medieval European tune

## ***Prayers of Intercession***

*The congregation may kneel.*

The response for today's intercessions is "Grant us your wisdom."

*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***

The peace of Christ be with you always.

**And also with you.**

*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:** "Order My Steps", Glenn Burleigh

## ***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***

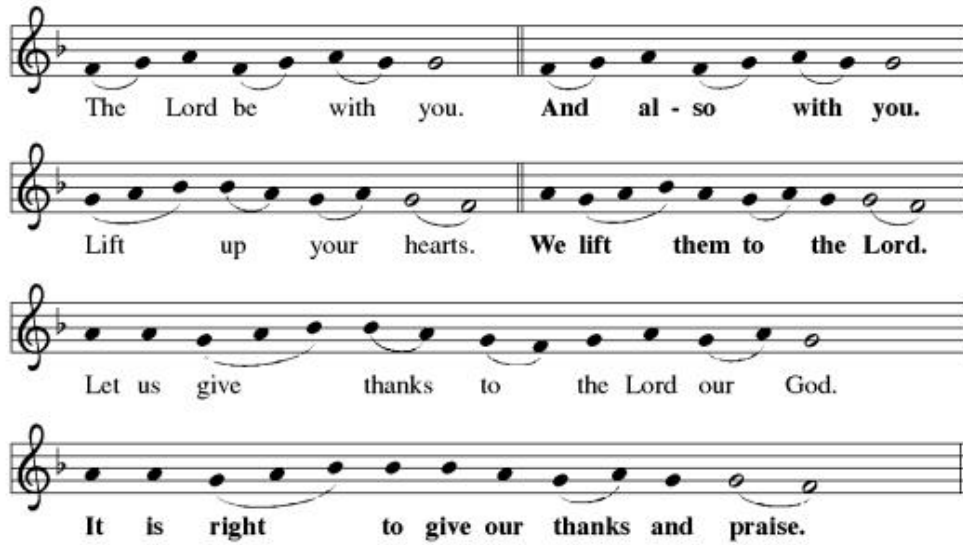
Jesus, you are the bread of life  
and the host of this meal.

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 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.

The image shows four staves of musical notation in G major (one sharp). Each staff contains a melody line with lyrics underneath. The first staff has two measures: 'The Lord be with you.' and 'And al - so with you.'. The second staff also has two measures: 'Lift up your hearts.' and 'We lift them to the Lord.'. The third staff has one measure: 'Let us give thanks to the Lord our God.'. The fourth staff has one measure: 'It is right to give our thanks and praise.'. The melody is a simple, ascending and then descending line, typical of a hymn tune.

### *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 for a single voice part on a treble clef staff with a key signature of two flats (B-flat and E-flat). The melody is simple and hymn-like, with lyrics written below the 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." The score consists of six lines of music, each corresponding to a line of lyrics. The first line ends with a fermata over the word "might". The second line also ends with a fermata over "might". The third line ends with a fermata over "full". The fourth line ends with a fermata over "highest". The fifth line ends with a fermata over "Lord". The sixth line ends with a double bar line.

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***

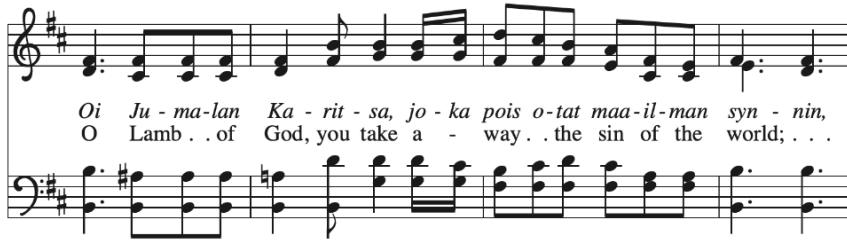
Bread for the journey.  
A feast for hungry hearts. Come!

*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

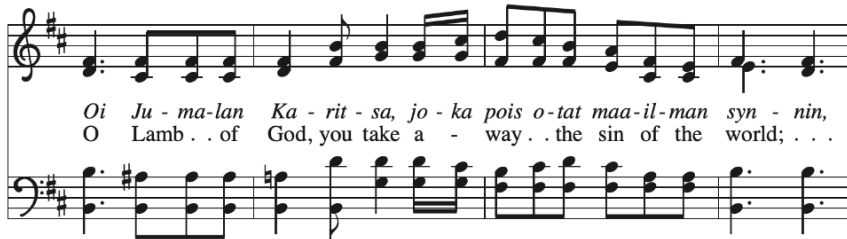
## Oi Jumalan Karitsa



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; . . .



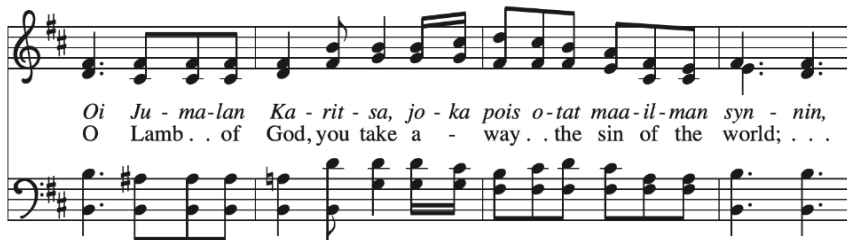
ar - mah-da mei-tä, ar - mah-da mei-tä, ar - mah-da mei-tä.  
have mer-cy on us, have mer-cy on us, have mer-cy on us.



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: "God the Sculptor of the Mountains" (ELW 736)

1 God the sculp-tor of the moun-tains, God the mill-er  
 2 God the nui-sance to the Phar - aoh, God the cleav-er  
 3 God the dress-er of the vine - yard, God the plant-er  
 4 God the un - ex-pect-ed in - fant, God the calm, de-

of the sand, God the jewel-er of the heav - ens,  
 of the sea, God the pil - lar in the dark - ness,  
 of the wheat, God the reap - er of the har - vest,  
 ter-mined youth, God the ta - ble-turn-ing proph - et,

God the pot - ter of the land: you are  
 God the bea - con of the free: you are  
 God the source of all we eat: you are  
 God the res - ur - rect - ed truth: you are

womb of all cre - a - tion, we are form - less; shape us now.  
 fount of all de - liv - 'rance, we are sight - less; lead us now.  
 host at ev - ery ta - ble, we are hun - gry; feed us now.  
 pres - ent ev - ery mo - ment, we are search - ing; meet us now.

Words: John Thornburg, 1954-

Music: Amanda Husburg, 1940-

Words © 1993 John Thornburg  
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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:*** "God of Grace and God of Glory" (ELW 705)

## God of Grace and God of Glory

1 God of grace and God of glo - ry, on your peo - ple  
 2 Lo! The hosts of e - vil round us scorn the Christ, as -  
 3 Cure your chil - dren's war - ring mad - ness; bend our pride to  
 4 Save us from weak res - ig - na - tion to the e - vils

pour your pow'r; crown your an - cient chur - ch's sto - ry;  
 sail his ways! From the fears that long have bound us  
 your con - trol; shame our wan - ton, self - ish glad - ness,  
 we de - plore; let the gift of your sal - va - tion

bring its bud to glo - rious flow'r. Grant us wis - dom, grant us cour - age  
 free our hearts to faith and praise. Grant us wis - dom, grant us cour - age  
 rich in things and poor in soul. Grant us wis - dom, grant us cour - age,  
 be our glo - ry ev - er - more. Grant us wis - dom, grant us cour - age,

for the fac - ing of this hour, for the fac - ing of this hour.  
 for the liv - ing of these days, for the liv - ing of these days.  
 lest we miss your king - dom's goal, lest we miss your king - dom's goal.  
 serv - ing you whom we a - dore, serv - ing you whom we a - dore.

Text: Harry E. Fosdick, 1878–1969  
 Music: CWM RHONDDA, John Hughes, 1873–1932

## ***Dismissal***

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

**Closing Voluntary:** “Cwm Rhondda”, J. Bert Carlson

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

*During March, Women's History Month, we are celebrating each week the contribution women 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 Sunday our list includes the Opening Voluntary, the text of the Gathering Hymn and the Communion hymn tune.*

***Hymn of the Day:*** “Lord Christ, When First You Came to Earth” ELW 727

Text: W. Russell Bowie, (1882- 1969)

Tune: MIT FREUDEN ZART, medieval European tune

Though Percy Dearmer does not mention this when he discusses this hymn, 159 other hymnal companions say that F. W. Dwelly, dean of Liverpool Cathedral, requested it as "an Advent hymn in the *Dies Irae* mood" when he was serving as a consultant for *Songs of Praise* (London, 1931), where it first appeared. Russell Bowie, its author, said "it is an effort to express both the solemnity and inspiration of the thought of Christ coming into our modern world in judgment." Erik Routley and Paul Richardson title it "*Dies Irae*" and call it a "masterpiece" that tries "to say to this age what the *Dies Irae* said to former generations." It is one of the few remains of judgment in our hymnody. Even *Hymns Selected and Original* in 1828 had a metrical version of the *Dies irae*, though by the 1852 edition the stanza that began "Horrors, past imagination" had disappeared. It is probably not all bad that the *Dies irae* only finds a place among us in eighteenth- and nineteenth-century settings of the *Requiem* or where the fire of its theme needs on occasion to be invoked, but the absence among us of a sense of *Rex tremendae majestatis* for God who for us tends to be a perpetual celestial plaything leaves us bereft not only of God but of ourselves. This "masterpiece" fills some of the need. The version in *Evangelical Lutheran Worship* is from *Lutheran Book of Worship* (1978). It retains all four of Bowie's stanzas and updates the language for inclusivity and the vernacular in place of Elizabethan English.

Walter Russell Bowie was born in Richmond, Virginia, actually the fourth of his family to have the same name, and with family relationships among the First Families of Virginia. Nonetheless, he studied at Harvard University and as an undergraduate was co-editor of *The Harvard Crimson* with Franklin D. Roosevelt.

Bowie became known as a preacher as well as author and hymnist. Particularly in the 1920s, he advocated for what later become known as the Social Gospel: supporting the League of Nations, advocating US immigration reform, and opposing the Ku Klux Klan and Fundamentalism. From 1939 until 1950 he taught practical theology at Union Seminary in New York City and was dean of students there from 1946 until 1950. From 1950 until his retirement in 1955 he taught homiletics at Virginia Theological Seminary. He lectured widely, edited the *Southern Churchman*, was on the Commission of Faith and Order of the World Council of Churches, and was a member of the committee that prepared the Revised Standard Version of the Bible. He was considered by many the most important and influential preacher of the Episcopal Church in the twentieth century.

MIT FREUDEN ZART has some similarities to the French chanson "Une pastourelle gentille" (published by Pierre Attaingnant in 1529) and to GENEVAN 138. The tune was published in the Bohemian Brethren hymnal *Kirchengesänge* (1566) with Vetter's text "Mit Freuden zart su dieser Fahrt."

Splendid music for a great text, this tune is one of the great hymn tunes of the Reformation.

Offertory: "Order My Steps", Glenn Burleigh (1949-2007) ( 1991, 2001, Burleigh Inspirations Music, Inc., permission to stream granted by Lavonne Burleigh)

Glenn Burleigh was born into a family of ministers. He was a renowned pianist, conductor, composer and clinician. Burleigh's music has been performed in churches and on the classical concert stage, also making an appearance in the movie remake of "The Preacher's Wife" starring Denzel Washington. Burleigh was best known for his ability to take disparate musical styles and weave them together.

"Order My Steps" is pure "black gospel." One of the best-known titles in the genre, it is an ardent prayer for guidance filled with passion, energy, and rich sonorities.

*Order my steps in Your Word, Dear Lord  
Lead me, guide me every day  
Send Your anointing, Father, I pray  
Order my steps in Your Word.*

*Humbly I ask Thee, teach me Thy will  
While You are working, help me be still  
Satan is busy, God is real  
Order my steps in Your Word.*



*I want to walk worthy  
My calling to fulfill  
Please order my steps Lord  
And I'll do Your blessed will  
The world is ever changing  
But You are still the same  
If You order my steps  
I'll praise Your name.*

*Order my steps in Your word  
Order my tongue in Your word  
Guide my feet in Your word  
Wash my heart in Your word*

*Show me how to walk in Your word  
Show me how to talk in Your word  
When I need a brand new song to sing  
Show me how to let Your praises ring  
In Your word.*

*Please order my steps in Your word.*

Opening Voluntary: "Prelude and Canon on 'O Gott du frommer Gott'" Ethel Smyth  
(1858-1944)

British composer Dame Ethel Mary Smyth was a composer, conductor, author, and Suffragette. Raised during the Victorian age, Smyth fought against societal restrictions that said a woman should not have a profession. She insisted on an education, she insisted on performances of her works, and she insisted on having her works published. Today Smyth should be heralded as a champion of women's rights and a pioneer for women in the classical music world, but she is still relatively unknown.

Between 1880 and 1930, she published two sets of lieder, several songs for voice and piano or chamber ensemble, numerous chamber pieces, two symphonic works, six operas, a mass, and a choral symphony. Today we also know of her unpublished works for solo piano, organ, and various chamber ensembles. In addition to composing, Smyth was also a devoted letter-writer, and she turned to writing memoirs and essays later in her life, publishing ten volumes of prose between 1919 and 1940.

During her lengthy career in which she frequently traveled between England, Germany, and Italy, Smyth came to know Brahms, Clara Schumann, Tchaikovsky, Grieg, Bruno Walter, and more. She informally performed for Queen Victoria, and she was friends with the ex-Empress Eugenie of France and the Princesse de Polignac, Winnaretta Singer. In the last decades of her life she formed strong friendships with Edith Somerville and Virginia Woolf.

Although Smyth became known for her proclivity for relationships, she maintained an independent life. Recognizing that the 19th-century idea of marriage was not compatible with a career or her personal inclinations, she wrote in a letter to her mother that “even if I were to fall desperately in love with BRAHMS and he were to propose to me, I should say no!” At the time she claimed that it would end any chances of a career, and later she argued that she was too independent. Both reasons are probably true, but Smyth could never be with only one person. She was unabashedly attracted to women while also maintaining a long-term, long-distance relationship with Henry Bennet Brewster (1850-1908) that lasted from 1884 until his death.

Closing Voluntary: “Cwm Rhondda”, J. Bert Carlson (1937-2017)

CWM RHONDDA, taken from the Welsh name for the Rhondda Valley, is a popular hymn tune written by John Hughes. It is usually sung in English as a setting for William Williams' text Guide Me, O Thou Great Redeemer or, in some traditions, Guide Me, O Thou Great Jehovah. The tune and hymn are often called Bread of Heaven because of a line in the English translation.

Pastor J. Bert Carlson ministered to many congregations for over 50 years in New Jersey, Pennsylvania and Indiana. He was also an accomplished musician and published composer.

## Readings for the Coming Week:

### Numbers 21:4-9

*The lifting up of the serpent*

### Psalms 107:1-3, 17-22

You deliver your people from their distress. (Ps. 107:19)

### Ephesians 2:1-10

*Saved by grace through faith for good works*

### John 3:14-21

*The lifting up of the Son of Man*

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**March 3, 2024  
10:00AM**

**Harry Therwanger**

**Presiding Minister**

**Glen Mason**

**Assisting Minister**

**Gail Ramshaw**

**Reader**

**Casey Halloran**

**Cantor**

**Helen Chaale and Ted Mortensen**

**Communion Assistants**

**John Wood**

**Lock-Up, starting March 3**

**Attendance: February 25<sup>th</sup>, 10:00AM – 80**

**Live Stream Views – 4 | Views after Streaming – 59**

*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**