

**RESURRECTION EVANGELICAL  
LUTHERAN CHURCH**



**Eighth Sunday After Pentecost  
July 14, 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.*

## **COMMEMORATION IN THE WIDER CHURCH**

**Wednesday, July 17, 2024**

**Bartolomé de Las Casas, missionary to the Indies, died 1566**

A native of Spain, Las Casas first came to the Western hemisphere while serving in the military. Upon arriving in the West, Las Casas was granted a large estate with Indigenous enslaved people whom he freed after he was ordained a priest. He worked in the Caribbean and Central America to improve the lives of the native peoples.

## **INTRODUCTION TO THE DAY**

When Amos reports his vision of God judging Israel for its mistreatment of the poor, he becomes a threat to the power of the priests and the king. John the Baptist also speaks truth to power, and Herod has him killed. In Herod's fear that Jesus is John returned from the dead, we may hear hope for the oppressed: all the prophets killed through the ages are alive in Jesus. We are called to witness to justice in company with them, and to proclaim God's saving love.

# ORDER OF SERVICE

**OPENING VOLUNTARY**

*O Gott, du frommer Gott*

Max Reger

*At the ringing of a bell, the assembly stands and faces the font.*

**WELCOME**

**CONFESSION AND FORGIVENESS** (ACS p. 29)

*All may make the sign of the cross, the sign that is marked at baptism.*

Blessed be the holy Trinity, ✝ one God, who looks upon us in compassion, forgives our sin, and heals our lives.

**Amen.**

Let us confess our sin in the presence of God and of one another.

*A brief silence kept for reflection*

Have mercy, O God,

**against you, you alone, we have sinned. In your compassion, cleanse us from our sin and take away our guilt. Create in us a new heart and give us a steadfast spirit. Do not cast us away, but fill us with your Holy Spirit and restore your joy within us.**

**Amen.**

As tender as parent to child, so deep is God's compassion for you. As high as heaven is above earth, so vast is God's love for you. As far as east is from west, so far God removes your sin from you, renewing your life through Jesus Christ. Blessed be God who crowns us with mercy and love.

**Blessed be God forever.**

**GATHERING HYMN: O Holy Spirit, Enter In (ELW 786)**



1 O Ho - ly Spir - it, en - ter in, and in our hearts your  
2 Left to our - selves, we sure - ly stray; oh, lead us on the  
3 O might - y Rock, O Source of life, let your good Word in



work be - gin, and make our hearts your dwell - ing. Sun of the soul,  
nar - row way, with wis - est coun - sel guide us; and give us stead -  
doubt and strife be in us strong - ly burn - ing, that we be faith -



O Light di - vine, a - round and in us bright - ly shine, your strength  
fast - ness, that we may fol - low you for - ev - er free, no mat -  
ful un - to death and live in love and ho - ly faith, from you



in us up - well - ing. In your ra - diance life from heav - en now is  
ter who de - rides us. Gent - ly heal those hearts now bro - ken; give some  
true wis - dom learn - ing. Lord, your mer - cy on us show - er; by your



giv - en o - ver - flow - ing, gift of gifts be - yond all know - ing.  
to - ken you are near us, whom we trust to light and cheer us.  
pow - er Christ con - fess - ing, we will cher - ish all your bless - ing.

Text: Michael Schirmer, 1606–1673; tr. Catherine Winkworth, 1827–1878, adapt.  
Music: WIE SCHÖN LEUCHTET, Philipp Nicolai, 1556–1608

**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.**

**HYMN OF PRAISE:** (ACS p. 31)



1 Glo - ry to you, God, for yours is the earth;  
2 Glo - ry to you, God, for yours is the earth;  
3 Glo - ry to you, God, for yours is the earth;



yours is the prom - ise, the bless - ing, the birth.  
yours the ho - san - nas, the dy - ing, re - birth.  
yours the a - noint - ing, the ra - di - ant worth.



Ours the re - joic - ing for Word giv - en frame;  
Ours the re - joic - ing for na - ture re - claimed;  
Ours the re - joic - ing for spir - its a - flame;



ours the thanks - giv - ing to your ho - ly name.



Ours be the tell - ing of deeds great - ly done;



yours be the glo - ry, O God, yours a - lone.

**PRAYER OF THE DAY** (ACS p.33)

Let us pray.

*A brief silence is kept before the prayer.*

O God, from you come all holy desires, all good counsels, and all just works. Give to us, your servants, that peace which the world cannot give, that our hearts may be set to obey your commandments; and also that we, being defended from the fear of our enemies, may live in peace and quietness, through Jesus Christ, our Savior and Lord.

**Amen.**

*The assembly is seated.*

**FIRST READING: Amos 7:7-15**

*Amos is not the kind of prophet attached to temples or royal courts. Rather, he is an ordinary farmer from Judah (the southern kingdom) called by God to speak to Israel (the northern kingdom). God's word of judgment through Amos conflicts with the king's court prophet Amaziah, whom Amos encounters at Bethel.*

A reading from Amos.

<sup>7</sup> This is what the [Lord GOD] showed me:

the Lord was standing beside a wall built with a plumb line, holding a plumb line. <sup>8</sup> And the LORD said to me, "Amos, what do you see?"

And I said, "A plumb line."

Then the Lord said,

"See, I am setting a plumb line in the midst of my people Israel; I will spare them no longer; <sup>9</sup> the high places of Isaac shall be made desolate, and the sanctuaries of Israel shall be laid waste, and I will rise against the house of Jeroboam with the sword."

<sup>10</sup> Then Amaziah, the priest of Bethel, sent to King Jeroboam of Israel, saying, "Amos has conspired against you in the very center of the house of Israel; the land is not able to bear all his words. <sup>11</sup> For thus Amos has said,

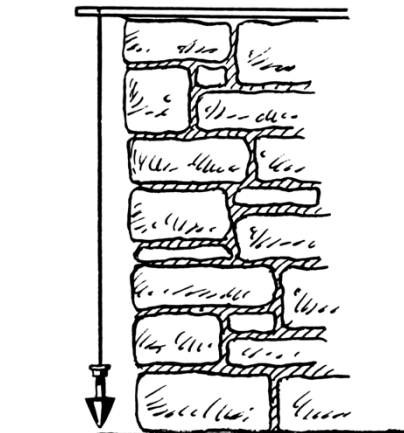
'Jeroboam shall die by the sword, and Israel must go into exile away from its land.'

<sup>12</sup> And Amaziah said to Amos, "O seer, go, flee away to the land of Judah, earn your bread there, and prophesy there, <sup>13</sup> but never again prophesy at Bethel, for it is the king's sanctuary, and it is a temple of the kingdom."

<sup>14</sup> Then Amos answered Amaziah, "I am no prophet, nor a prophet's son, but I am a shepherd and a dresser of sycamore trees, <sup>15</sup> and the LORD took me from following the flock, and the LORD said to me, 'Go, prophesy to my people Israel.'"

Word of God, word of life.

**Thanks be to God.**



**PSALM: Psalm 85:8-13**

*The psalm is sung responsively by the whole verse.*

The image shows three staves of musical notation in G major (one flat) and 4/4 time. The first staff contains the melody for the first line of text: "I will lis - ten to what the LORD God is". The second staff contains the melody for the second line: "say - ing, I will lis - ten to the LORD.". The third staff is empty, indicating the end of the musical piece.

- <sup>8</sup> I will listen to what the LORD<sup>1</sup> God is saying;  
for you speak peace to your faithful people and to those who turn their<sup>1</sup> hearts to you.
- <sup>9</sup> **Truly, your salvation is very near to<sup>1</sup> those who fear you,  
that your glory may dwell<sup>1</sup> in our land. R**
- <sup>10</sup> Steadfast love and faithfulness have<sup>1</sup> met together;  
righteousness and peace have<sup>1</sup> kissed each other.
- <sup>11</sup> **Faithfulness shall spring up<sup>1</sup> from the earth,  
and righteousness shall look<sup>1</sup> down from heaven.**
- <sup>12</sup> The LORD will indeed<sup>1</sup> grant prosperity,  
and our land will<sup>1</sup> yield its increase.
- <sup>13</sup> **Righteousness shall go be-<sup>1</sup> fore the LORD  
and shall prepare for<sup>1</sup> God a pathway. R**

**SECOND READING: Ephesians 1:3-14**

*In Jesus, all of God’s plans and purposes have been made known as heaven and earth are united in Christ. Through Jesus, we have been chosen as God’s children and have been promised eternal salvation.*

A reading from Ephesians.

<sup>3</sup> Blessed be the God and Father of our Lord Jesus Christ, who has blessed us in Christ with every spiritual blessing in the heavenly places, <sup>4</sup> just as God chose us in Christ before the foundation of the world that before God we should be holy and blameless in love. <sup>5</sup> God destined us for adoption as children through Jesus Christ, according to the good pleasure of God’s will, <sup>6</sup> to the praise of God’s glorious grace, freely bestowed on us in the Beloved. <sup>7</sup> In Christ we have redemption through his blood, the forgiveness of our trespasses, according to the riches of God’s grace <sup>8</sup> lavished on us. With all wisdom and insight <sup>9</sup> God has made known to us the mystery of the divine will, according to God’s good pleasure set forth in Christ, <sup>10</sup> as a plan for the fullness of time, to gather up all things in Christ, things in heaven and things on earth. <sup>11</sup> In Christ we have also obtained an inheritance, having been destined according to the purpose of the one who accomplishes all things according to divine counsel and will, <sup>12</sup> so that we, who were the first to set our hope on Christ, might live for the praise of God’s glory. <sup>13</sup> In Christ you also, when you had heard the word of truth, the gospel of your salvation, and had believed in him, were marked with the seal of the promised Holy Spirit; <sup>14</sup> this is the pledge of our inheritance toward redemption as God’s own people, to the praise of God’s glory.

Word of God, word of life.

**Thanks be to God.**

**GOSPEL ACCLAMATION** (ACS p. 33)

*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.

Repeat alleluia

May the God of our Lord Jesus Christ enlighten the eyes <sup>1</sup> of our hearts,\* that we may know the hope to which <sup>1</sup> God has called us.



## **GOSPEL: Mark 6:14-29**

*As Jesus and his disciples begin to attract attention, Mark recalls the story of John the Baptist's martyrdom. Like John, Jesus and his disciples will also suffer at the hands of those opposed to the gospel of salvation.*

The holy gospel according to Mark.

**Glory to you, O Lord.**

<sup>14</sup> King Herod heard of [the disciples' preaching,] for Jesus' name had become known. Some were saying, "John the baptizer has been raised from the dead, and for this reason these powers are at work in Jesus." <sup>15</sup> But others said, "It is Elijah." And others said, "It is a prophet, like one of the prophets of old." <sup>16</sup> But when Herod heard of it, he said, "John, whom I beheaded, has been raised."

<sup>17</sup> For Herod himself had sent men who arrested John, bound him, and put him in prison on account of Herodias, his brother Philip's wife, because Herod had married her. <sup>18</sup> For John had been telling Herod, "It is not lawful for you to marry your brother's wife." <sup>19</sup> And Herodias had a grudge against John and wanted to kill him. But she could not, <sup>20</sup> for Herod feared John, knowing that he was a righteous and holy man, and he protected him. When Herod heard John, he was greatly perplexed, and yet he liked to listen to him. <sup>21</sup> But an opportunity came when Herod on his birthday gave a banquet for his courtiers and officers and for the leaders of Galilee. <sup>22</sup> When his daughter Herodias came in and danced, she pleased Herod and his guests, and the king said to the girl, "Ask me for whatever you wish, and I will give it." <sup>23</sup> And he swore to her, "Whatever you ask me, I will give you, even half of my kingdom." <sup>24</sup> She went out and said to her mother, "What should I ask for?" The mother replied, "The head of John the baptizer." <sup>25</sup> Immediately she rushed back to the king and requested, "I want you to give me at once the head of John the Baptist on a platter." <sup>26</sup> The king was deeply grieved, yet out of regard for his oaths and for the guests, he did not want to refuse her. <sup>27</sup> Immediately the king sent a soldier of the guard with orders to bring John's head. The soldier went and beheaded John in the prison, <sup>28</sup> brought his head on a platter, and gave it to the girl. Then the girl gave it to her mother. <sup>29</sup> When John's disciples heard about it, they came and took his body, and laid it in a tomb.

The gospel of the Lord.

**Praise to you, O Christ.**

**YOUTH MESSAGE**

Angie Brooke

**SERMON**

Rev. Harry Therwanger

**HYMN OF THE DAY: Lead On, O King Eternal (ELW 805)**

1 Lead on, O King e - ter - nal! The day of march has come;  
 2 Lead on, O King e - ter - nal, till sin's fierce war shall cease,  
 3 Lead on, O King e - ter - nal: we fol - low, not with fears,

hence-forth in fields of con - quest your tents will be our home.  
 and ho - li - ness shall whis - per the sweet a - men of peace;  
 for glad-ness breaks like morn - ing wher - e'er your face ap - pears.

Through days of prep - a - ra - tion your grace has made us strong;  
 for not with swords loud clash - ing, nor roll of stir-ring drums,  
 Your cross is lift - ed o'er us; we jour - ney in its light;

and now, O King e - ter - nal, we lift our bat - tle song.  
 but deeds of love and mer - cy the heav'n - ly king - dom comes.  
 the crown a - waits the con - quest; lead on, O God of might!

Text: Ernest W. Shurtleff, 1862–1917  
 Music: LANCASHIRE, Henry T. Smart, 1813–1879

**CREED:** Apostles' Creed (ACS p.17)

**I believe in God, the Father almighty, creator of heaven and earth.**

**I believe in Jesus Christ, God's only Son, our Lord, who was conceived by the Holy Spirit, born of the virgin Mary, suffered under Pontius Pilate, was crucified, died, and was buried; he descended to the dead. On the third day he rose again; he ascended into heaven, he is seated at the right hand of the Father, and he will come to judge the living and the dead.**

**I believe in the Holy Spirit, the holy catholic church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen.**

### ***PRAYERS OF INTERCESSION***

*Assembly, please stand.*

The response for today's intercessions is "we set our hope in you."

*The presiding minister concludes the prayers:*

Receive our prayers, O God, and come quickly to our aid, through the power of the Spirit and the love of Jesus Christ.

**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***

*Petit Offertoire*

César Franck

### ***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*** (ACS p. 35)

Let us pray.

God of goodness and growth, all creation is yours, and your faithfulness is sure. Word and water, wine and bread: these are signs of your abundant grace. Receive the gifts we bring, and nourish us to proclaim your abiding love in our communities and in the world, through Jesus Christ, our strength and our song.

**Amen.**

**GREAT THANKSGIVING:** (ACS p.36)

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 musical score consists of four staves of music in a single system. Each staff begins with a treble clef and a key signature of one flat (B-flat). The notes are primarily quarter and eighth notes, often beamed together. The lyrics are printed below the notes, with hyphens indicating syllables that span across multiple notes.

*The Thanksgiving continues with the Preface for the day; the assembly responds:*

**HOLY, HOLY, HOLY** (ACS p. 36)

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

The musical score consists of six staves of music in a single system. Each staff begins with a treble clef and a key signature of two flats (B-flat and E-flat). The notes are primarily quarter and eighth notes, often beamed together. The lyrics are printed below the notes, with hyphens indicating syllables that span across multiple notes.

**THANKSGIVING AT THE TABLE (ACS p. 37)**

*The presiding minister continues, using one of the following or another appropriate form.*

O God triune, how majestic is your name in all the earth.  
Over the eons your merciful might evolved our home, a fragile tree of life.  
Here by your wisdom are both life and death, growth and decay,  
the nest and the hunt, sunshine and storm, darkness and light.  
Sustained by these wonders, we creatures of dust join in the ancient song:  
The earth is full of your glory.

**The earth is full of your glory.**

O God triune, you took on our flesh in Jesus our healer.  
In Christ you bring life from death;  
we remember his cross, we laud his resurrection.  
Broken like bread, he enlivens our body.  
Outpoured like wine, he fills the earth with goodness.  
Receiving this mystery, we mortals sing our song:  
The earth is full of your glory.

**The earth is full of your glory.**

We praise you for the heart of Jesus, so filled with your love for this earth.

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.

Gathered around this table, we your children unite in this song:  
The earth is full of your glory.  
**The earth is full of your glory.**

O God triune, you create the worlds, you uphold the living, you embrace the dead.  
Send forth your Spirit and renew the face of the earth.  
Strengthen us for our journey with this meal, the body and blood of Christ.  
Give us a future that trusts in you and cares for your earth.  
Empowered by your promises, we rise from our deaths to praise you again:  
The earth is full of your glory.  
**The earth is full of your glory.**

Amen, and amen.

**Amen, and amen.**

## LORD'S PRAYER

And now, we 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

Come to the banquet, for all is now ready.

*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,” and “the blood of Christ, shed for you.”

*Each person may respond Amen.*

## LAMB OF GOD (ACS p. 40)

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, grant us peace.

**HYMN DURING COMMUNION:** Sometimes Our Only Song is Weeping (ACS 1050)

1 Some-times our on - ly song is weep - ing; our on - ly  
2 Some-times we catch the faint-est hum - ming, a far-off

sound is gasp - ing breath. Some-times it seems that God is  
tune our hearts know well. Some-times we sense the Spir-it

sleep-ing while our brief lives are bound in death.  
com - ing. Our song re - turns; our voic - es swell.

Who hears the song our sor-rows swal-low and of - fers  
The Spir - it sings though we are shak-en, and Christ has

hope to calm our fears? When all our words seem frail and  
shared our heart-felt cries. Re - stored, our wea - ry souls a -

hol - low, God heeds the prayers with - in our tears.  
wak - en to join God's song that nev - er dies.

Text: Adam M. L. Tice, b. 1979  
Music: WAYFARING STRANGER, North American traditional  
Text © 2015 GIA Publications, Inc., giamusic.com. All rights reserved.

**PRAYER AFTER COMMUNION** (ACS p. 41)

Let us pray.

We thank you, O God, that you have strengthened our hearts through this feast of life and salvation. Shine the light of Christ on our path, that we may do justice, love kindness, and walk humbly with you, now and forever. **Amen.**

**ANNOUNCEMENTS**

**BLESSING** (ACS p. 41)

God, the Source of glory, God, the Word of life, God, the Spirit of truth ✝ bless you all, now and forever.

**Amen.**

**SENDING HYMN: What God Ordains is Good Indeed** (ELW 776)

1 What God or-dains is good in-deed, for all life well pro - vid - ing.  
2 What God or-dains is good in-deed: my light, my life, my Sav - ior!  
3 What God or-dains is good in-deed. When hope seems like de - lu - sion,  
4 What God or-dains is good in-deed. My Lord will nev - er fail me

The will of God is best for me, the ground of my con - fid - ing.  
No ill can get the best of me; God's care will nev - er wa - ver.  
I taste the bit - ter cup and plead, "Lord, quench my fear, con - fu - sion."  
on dan-ger's path, in deep-est need, when death in grief shall veil me.

My faith - ful God, on ev - 'ry road you know the way un -  
Through joy and pain I shall at - tain the dawn dis - clos - ing  
God ends the night, re - stores de - light; by faith I face to -  
My God so dear will draw me near, in lov - ing arms will

fold - ing and my hand you are hold - ing.  
clear - ly that God has loved me dear - ly.  
mor - row and yield to God all sor - row.  
hold me, at last in light en - fold me.

Text: Samuel Rodigast, 1649–1708; tr. Martin A. Seltz, b. 1951  
Music: WAS GOTT TUT, Severus Gastorius, 1646–1682  
Text © 2000 Augsburg Fortress.



**DISMISSAL** (ACS p. 41)

Go in peace. Christ is with you.

**Thanks be to God.**

**CLOSING VOLUNTARY**

Prelude on “Richmond”

Healey Willan

*Please join us for refreshments and fellowship in the Parish Hall, downstairs.*

*An usher can direct you to the elevator.*

*Evangelical Lutheran Worship Hymnal:*

#776, Text: Samuel Rodigast; tr. Martin A. Seltz. Music: WAS GOTT TUT, Severus Gastorius. Text: © 2000 Augsburg Fortress. All rights reserved. Used with permission under ONE LICENSE #A-713051. Music: Public Domain. #786, Text: Michael Schirmer; tr. Catherine Winkworth, adapt. Music: WIE SCHÖN LEUCHTET, Philipp Nicolai. Text and Music: Public Domain. #805, Text: Ernest W. Shurtleff. Music: LANCASHIRE, Henry T. Smart. Text and Music: Public Domain.

*All Creation Sings Hymnal:*

#1050, Text: Adam M. L. Tice. Music: WAYFARING STRANGER, North American Traditional. Text: ©2015 GIA Publications, Inc., giamusic.com. All rights reserved. Used with permission under ONE LICENSE #A-713051. Music: Public Domain.

Liturgical elements from *Sundays and Seasons.com*, ©2015 Augsburg Fortress. All rights reserved. Used with permission under Augsburg Fortress Liturgies Annual License #SAS006914.

## **Readings for July 21**

### **Jeremiah 23:1-6**

*Jeremiah prophesied before the exile in 587 BCE. In this passage, he uses the metaphor of a shepherd to describe the bad kings who have scattered the “flock” of Israel. God promises to gather the flock and to raise up a new king from David’s line to save Israel and Judah.*

### **Psalm 23**

*The LORD is my shepherd; I shall not be in want. (Ps. 23:1)*

### **Ephesians 2:11-22**

*The author of this letter reminds his audience that originally they were not part of God’s chosen people. Through Jesus’ death, however, they are included in God’s household of faith, whose cornerstone is Jesus Christ.*

### **Mark 6:30-34, 53-56**

*When Jesus sends his disciples out to teach and heal, they minister among large numbers of people. Their work is motivated by Christ’s desire to be among those in need.*

## Notes on the music for today

HYMN OF THE DAY: Lead On, O King Eternal ELW 805

Text: Ernest W. Shurtleff, 1862-1917

Tune: LANCASHIRE, Henry T. Smart, 1813-1879

With the encouragement of his fellow graduating classmates, Ernest W. Shurtleff wrote this text in 1887 for Andover Theological Seminary's commencement ceremonies. Winning immediate acclaim, the text was published in Shurtleff's *Hymns of the Faith* that same year. Since that publication it has appeared in many American hymnals.

Graduation is one milestone on our life's journey, a road sign that points to the future as much as it marks the end of formal education. Consequently, "Lead On, O King Eternal" is a battle call to go forward in Christian service. Initially laced with war imagery, the text moves on to biblical imagery-"deeds of love and mercy"-and concludes with a note of hope. The text has remained mostly unchanged since its composition. The only differences lie in the modernization of language, changing "thee" to "you," etc. Its message is as urgent today as it was a hundred years ago.

Before studying at Andover, Shurtleff attended Harvard University. He served Congregational churches in California, Massachusetts, and Minnesota before moving to Europe. In 1905 he established the American Church in Frankfurt, and in 1906 moved to Paris, where he was involved in student ministry at the Academy Vitti. During World War I he and his wife were active in refugee relief work in Paris.

The rousing marching tune LANCASHIRE was composed by Henry T. Smart and set to Shurtleff's text in 1905. It is an easy melody to pick up. This song was written for young people, and was for many years a popular choice at youth camps and young people's worship gatherings.

Henry Smart was a capable composer of church music who wrote some very fine hymn tunes (REGENT SQUARE, is the best-known). Smart gave up a career in the legal profession for one in music. Although largely self taught, he became proficient in organ playing and composition, and he was a music teacher and critic. Organist in a number of London churches, including St. Luke's, Old Street, and St. Pancras, Smart was famous for his extemporizations and for his accompaniment of congregational singing. He became completely blind at the age of fifty-two, but his remarkable memory enabled him to continue playing the organ. Fascinated by organs as a youth, Smart designed organs for important places such as St. Andrew Hall in Glasgow and the Town Hall in Leeds. He composed an opera, oratorios, part-songs, some instrumental music, and many hymn tunes, as well as a large number of works for organ and choir. He edited the *Choralebook* (1858), the English Presbyterian *Psalms and Hymns for Divine Worship* (1867), and the Scottish *Presbyterian Hymnal* (1875). Some of his hymn tunes were first published in *Hymns Ancient and Modern* (1861).

OFFERTORY: *Petit Offertoire* César Franck (1822-1890)

It took a Belgian composer to convince France of the value of German musical ideas. Before César Franck arrived in Paris, French Romantic music had been primarily a tradition of dazzling orchestral color and seductive harmonies. Franck was interested in the

structural and expressive innovations of Beethoven, Liszt and Wagner. His music combines the best of the two approaches, its Gallic lyricism and harmonic color shaped through German structural ideas into powerful dramatic forms. His legacy to French music was complex and varied. Parisian organists took inspiration from his phenomenal improvisation skills. He also pioneered extended compositions for the organ, which would lead to even grander works by Widor and Vierne. His advocacy of Liszt's cyclic forms would later influence Debussy and Ravel. But for audiences around the world, Franck will be best remembered for his exhilarating orchestral works. Although few in number, their character marks them out as the work of a master equally at home in both German and French musical traditions.

This work, from his mature period, was published in 1864 in the collection *Cinq Pièces pour harmonium (Five Pieces for Harmonium)*, Op.23. It is a gentle pastorale.

OPENING VOLUNTARY *O Gott, du frommer Gott* Max Reger (1873-1916)

Composed by Ahasuerus Fritsch (1629- 1701), DARMSTADT first appeared in his *Himmels-Lust und Welt-Unlust* (1679). The melody was altered when it was published in the 1698 *Darmstadt Geistreiches Gesangbuch* and in several other eighteenth-century German hymnals. The tune is also known as O GOTT, DU FROMMER GOTT (named after a text by Heermann) and as WAS FRAG ICH NACH DER WELT (named after an association with a text in the Darmstadt hymnal).

Johann Baptist Joseph Maximilian Reger was a German composer, pianist, organist, conductor, and academic teacher. He was noted for his organ works, which use Baroque forms and was one of the last composers to infuse life into 19th-century musical traditions. He worked as a concert pianist, a musical director at the Leipzig University Church, a professor at the Royal Conservatory in Leipzig, and a music director at the court of Duke Georg II of Saxe-Meiningen. Reger first composed mainly *Lieder*, chamber music, choral music and works for piano and organ. He later turned to orchestral compositions.

CLOSING VOLUNTARY *Prelude on "Richmond"* Healey Willan

RICHMOND (also known as CHESTERFIELD) is a florid tune originally written by Thomas Haweis and published in his collection *Carmina Christo* (1792). Samuel Webbe, Jr., adapted and shortened the tune and published it in his *Collection of Psalm Tunes* (1808). It was reprinted in 1853 in Webbe's *Psalmody*. Webbe named the tune after Rev. Leigh Richmond, a friend of Haweis's. The CHESTERFIELD name comes from Lord Chesterfield, a statesman who frequently visited Selina Hastings, Countess of Huntingdon, for whom Haweis worked as a chaplain.

In all, Willan wrote and published 99 chorale preludes, almost all from 1950 or later. Most are in a traditional style and in forms derived from those found in the works of Bach, an indebtedness anticipated in the organ compositions of Willan's influential British forebears, Parry and Stanford.

**July 14, 2024**

**10:00 AM**

**Rev. Harry Therwanger**  
**Dave Oaks**  
**Mimi Van Poole**  
**Mimi Van Poole and John Wood**  
**Cantor**  
**Kyle Gilster**

**Presiding Minister**  
**Assisting Minister**  
**Reader**  
**Communion Assistants**  
**Robert Verdile**  
**Lock-Up, starting July 14**

*The flowers in the chancel are given by Bob MacDonald  
in loving memory of my wife, Nancy MacDonald on her July 14th birthday.*

**Attendance July 7, 10:00 AM, 53**  
**Live Stream Views, 8| Views after Streaming, 14**

Our worship service is regularly video recorded and posted online.  
Printed scripture readings and weekly announcements are available from the ushers.

**RESURRECTION EVANGELICAL LUTHERAN CHURCH**  
**6201 N. Washington Blvd. Arlington, VA 22205**  
**[www.relcarlington.org](http://www.relcarlington.org)**  
**703.532.5991**

**Harry Therwanger, Pastor**  
**[pastorharry@relcarlington.org](mailto:pastorharry@relcarlington.org)**  
**312.515.7269**

**Barbara Bulger Verdile, Music Director**  
**Angie Brooke, Christian Education Coordinator**  
**Leslie Nolen, Council President**  
**Christina Cuesta, Council Secretary**