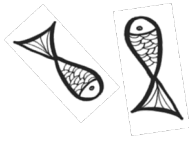


**RESURRECTION EVANGELICAL  
LUTHERAN CHURCH**



**Tenth Sunday After Pentecost  
July 28, 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 stairs or elevator.*

### **COMMEMORATION IN THE WIDER CHURCH**

**Sunday, July 28, 2024**

**Johann Sebastian Bach, died 1750; Heinrich Schütz, died 1672; George Frederick Handel, died 1759; musicians**

These three German-born musicians have done much to enrich the life of the church. Schütz was an early master who focused on settings of biblical texts. Bach wrote over 300 cantatas along with works for organ and instrumental pieces and has been called the "fifth evangelist" for the way he proclaimed the gospel in music. Handel's great work, Messiah, is a setting of scriptural texts. The three organ pieces today are from these talented church musicians.

**Monday, July 29, 2024, Mary, Martha, and Lazarus of Bethany**

Friends of Jesus, Mary and Martha are remembered for the hospitality of their home that they offered him—Martha focused on serving their guest, and Mary on listening to him. Their brother Lazarus was raised from the dead as a sign of the greater resurrection to come.

**Monday, July 29, 2024, Olaf, King of Norway, martyr, died 1030**

Considered the patron saint of Norway, Olaf went from a life of piracy to becoming Christian and declaring himself king of Norway. He revised the laws and tried to administer them fairly. Driven from Norway in a rebellion, he was killed in battle trying to regain his kingdom.

### **INTRODUCTION TO THE DAY**

Today is the first of five Sundays with gospel readings from John 6, the first four of which focus on Jesus as bread of life. Today Jesus feeds thousands of people with five loaves and two fish. What we have, what we bring to Jesus' table, seems like it is not nearly enough to meet all the needs we see around us. But it is not the adequacy of our supplies or our skills that finally makes the difference: it is the power of Jesus working in the littlest and least to transform this world into the world God desires, a world where all the hungry are satisfied.

# ORDER OF SERVICE

## **OPENING VOLUNTARY**

Sonata #7 in F Major: *Siciliana and Allegro*

Carole Smith, flute

George Frideric Handel

*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*

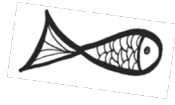
Have mercy, O God,

**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.**

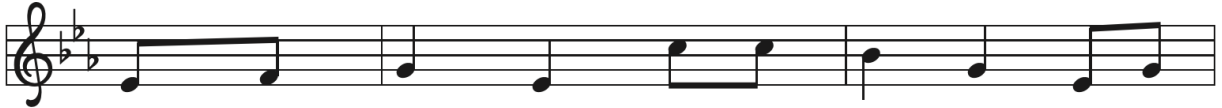
**Amen.**

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.

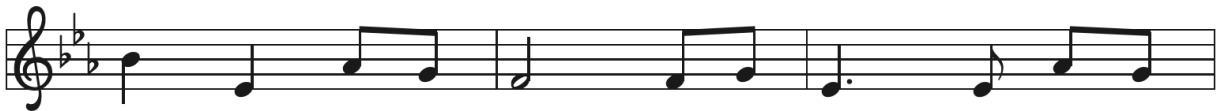
**Blessed be God forever.**



**GATHERING HYMN: Loaves Were Broken, Words Were Spoken (ACS 966)**



1 Loaves were bro - ken, words were spo - ken by the  
 2 Loaves were bro - ken, words were spo - ken in a  
 3 Loaves are bro - ken, words are spo - ken, as in  
 4 By the loaves you break and give us, send us



Gal - i - le - an shore. Je - sus, Bread of life from  
 qui - et room one night. In the bread and wine you  
 faith we gath - er here. Je - sus speaks a - cross the  
 in your name to share bread for which the mil - lions

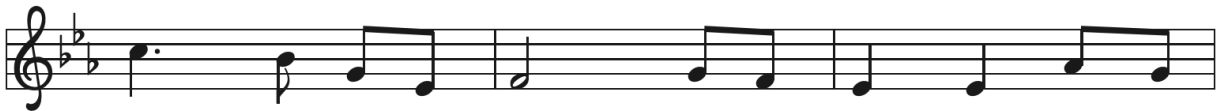


heav - en, was their food for - ev - er - more.  
 gave them, Christ, you came as Light from Light.  
 a - ges: "I am with you; do not fear!"  
 hun - ger, words that tell your love and care.

*Refrain*



By your bod - y bro - ken for us, by your



wine of life out - poured, Je - sus, feed a - gain your



peo - ple. Be our Host, our Life, our Lord.

Text: Herman G. Stuempfle Jr., 1923–2007  
 Music: JOYOUS LIGHT, Marty Haugen, b. 1950  
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 Music © 1987 GIA Publications, Inc., giamusic.com. All rights reserved.

**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.*

Gracious God, you have placed within the hearts of all your children a longing for your word and a hunger for your truth. Grant that we may know your Son to be the true bread of heaven and share this bread with all the world, through Jesus Christ, our Savior and Lord.

**Amen.**

*The assembly is seated.*

**FIRST READING: 2 Kings 4:42-44**

*Today's reading is part of a larger section of 2 Kings that describes the miracles of Elisha, the successor to Elijah. Here the prophet gives food to a hungry crowd. Though there is not enough food to go around, Elisha trusts God, who provides enough and even more to satisfy the need.*

A reading from 2 Kings.

<sup>42</sup> A man came from Baal-shalishah, bringing food from the first fruits to [Elisha,] the man of God: twenty loaves of barley and fresh ears of grain in his sack. Elisha said, "Give it to the people and let them eat."<sup>43</sup> But his servant said, "How can I set this before a hundred people?" So Elisha repeated, "Give it to the people and let them eat, for thus says the LORD: They shall eat and have some left."<sup>44</sup> He set it before them; they ate and had some left, according to the word of the LORD.

Word of God, word of life.

**Thanks be to God.**





**PSALM: Psalm 145:10-18**

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

Three staves of musical notation in G major (one sharp). The first staff contains the lyrics: "You o - pen wide your hand and". The second staff contains: "sat - is - fy the de - sire of ev - 'ry liv - ing thing." The third staff is empty. The music is written in a simple, accessible style with a treble clef and a key signature of one sharp.

- <sup>10</sup> All your works shall praise | you, O LORD,  
and your faithful | ones shall bless you.
- <sup>11</sup> **They shall tell of the glory | of your kingdom  
and speak | of your power,**
- <sup>12</sup> that all people may know | of your power  
and the glorious splendor | of your kingdom.
- <sup>13</sup> **Your kingdom is an everlasting kingdom; your dominion endures through- | out all ages.  
You, LORD, are faithful in all your words, and loving in | all your works. R**
- <sup>14</sup> The Lord upholds all | those who fall  
and lifts up those who | are bowed down.
- <sup>15</sup> **The eyes of all wait upon | you, O LORD,  
and you give them their food | in due season.**
- <sup>16</sup> You open | wide your hand  
and satisfy the desire of every | living thing.
- <sup>17</sup> **You are righteous in | all your ways  
and loving in | all your works.**
- <sup>18</sup> You are near to all who | call upon you,  
to all who call up- | on you faithfully. **R**



**SECOND READING: Ephesians 3:14-21**

*We have been rooted and grounded in the love of Christ, which surpasses all human knowledge. Because Christ dwells in our hearts, our lives are continuously strengthened and empowered by the ongoing presence of the Spirit.*

A reading from Ephesians.

<sup>14</sup> For this reason I bow my knees before the Father, <sup>15</sup> from whom every family in heaven and on earth takes its name. <sup>16</sup> I pray that, according to the riches of God's glory, God may grant that you may be strengthened in your inner being with power through God's Spirit <sup>17</sup> and that Christ may dwell in your hearts through faith, as you are being rooted and grounded in love. <sup>18</sup> I pray that you may have the power to comprehend, with all the saints, what is the breadth and length and height and depth <sup>19</sup> and to know the love of Christ that surpasses knowledge, so that you may be filled with all the fullness of God.

<sup>20</sup> Now to the one who by the power at work within us is able to accomplish abundantly far more than all we can ask or imagine, <sup>21</sup> to God be glory in the church and in Christ Jesus to all generations, forever and ever. Amen.

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*

A great prophet has ris- | en among us! \* God has looked favora- | bly on us!





## **GOSPEL: John 6:1-21**

*In John's gospel, the miracles of Jesus are called "signs," because they reveal the true character of God. As such, they remain within the mystery of God and cannot be brought under human control.*

The holy gospel according to John.

**Glory to you, O Lord.**

<sup>1</sup> Jesus went to the other side of the Sea of Galilee, also called the Sea of Tiberias. <sup>2</sup> A large crowd kept following him because they saw the signs that he was doing for the sick. <sup>3</sup> Jesus went up the mountain and sat down there with his disciples. <sup>4</sup> Now the Passover, the festival of the Jewish people, was near. <sup>5</sup> When he looked up and saw a large crowd coming toward him, Jesus said to Philip, "Where are we to buy bread for these people to eat?" <sup>6</sup> Jesus said this to test Philip, for he himself knew what he was going to do. <sup>7</sup> Philip answered him, "Two hundred denarii would not buy enough bread for each of them to get a little." <sup>8</sup> One of his disciples, Andrew, Simon Peter's brother, said to him, <sup>9</sup> "There is a child here who has five barley loaves and two fish. But what are they among so many people?" <sup>10</sup> Jesus said, "Make the people sit down." Now there was a great deal of grass in the place, so they sat down, about five thousand in all. <sup>11</sup> Then Jesus took the loaves, and when he had given thanks he distributed them to those who were seated; so also the fish, as much as they wanted. <sup>12</sup> When they were satisfied, he told his disciples, "Gather up the fragments left over, so that nothing may be lost." <sup>13</sup> So they gathered them up, and from the fragments of the five barley loaves, left by those who had eaten, they filled twelve baskets. <sup>14</sup> When the people saw the sign that Jesus had done, they began to say, "This is indeed the prophet who is to come into the world."

<sup>15</sup> When Jesus realized that they were about to come and take him by force to make him king, he withdrew again to the mountain by himself.

<sup>16</sup> When evening came, his disciples went down to the sea, <sup>17</sup> got into a boat, and started across the sea to Capernaum. It was now dark, and Jesus had not yet come to them. <sup>18</sup> The sea became rough because a strong wind was blowing. <sup>19</sup> When they had rowed about three or four miles, they saw Jesus walking on the sea and coming near the boat, and they were terrified. <sup>20</sup> But Jesus said to them, "Here I am; do not be afraid." <sup>21</sup> Then they wanted to take him into the boat, and immediately the boat reached the land toward which they were going.

The gospel of the Lord.

**Praise to you, O Christ.**

**SERMON**

Rev. Harry Therwanger

**HYMN OF THE DAY:** All Hail the Power of Jesus' Name! (ELW 634)

1 All hail the pow'r of Je - sus' name! Let an - gels pros - trate fall;  
 2 O seed of Is - rael's cho - sen race now ran - somed from the fall,  
 3 Hail him, you heirs of Da - vid's line, whom Da - vid Lord did call—  
 4 Sin - ners, whose love can ne'er for - get the worm-wood and the gall,

bring forth the roy - al di - a - dem and crown him Lord of all.  
 hail him who saves you by his grace and crown him Lord of all.  
 the God in - car - nate, man di - vine—and crown him Lord of all.  
 go spread your tro - phies at his feet and crown him Lord of all.

Bring forth the roy - al di - a - dem and crown him Lord of all.  
 Hail him who saves you by his grace and crown him Lord of all.  
 The God in - car - nate, man di - vine—and crown him Lord of all.  
 Go spread your tro - phies at his feet and crown him Lord of all.

5 Let ev'ry kindred, ev'ry tribe  
 on this terrestrial ball  
 to him all majesty ascribe  
 and crown him Lord of all.

6 Oh, that with yonder sacred throng  
 we at his feet may fall!  
 We'll join the everlasting song  
 and crown him Lord of all.

Text: Edward Perronet, 1726–1792, sts. 1–4; J. Rippon, *A Selection of Hymns*, 1787, sts. 5–6  
 Music: CORONATION, Oliver Holden, 1765–1844

**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 "the eyes of all wait upon 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***

*Ich heb me in augen, ELW 573*

Heinrich Schutz

### ***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.*

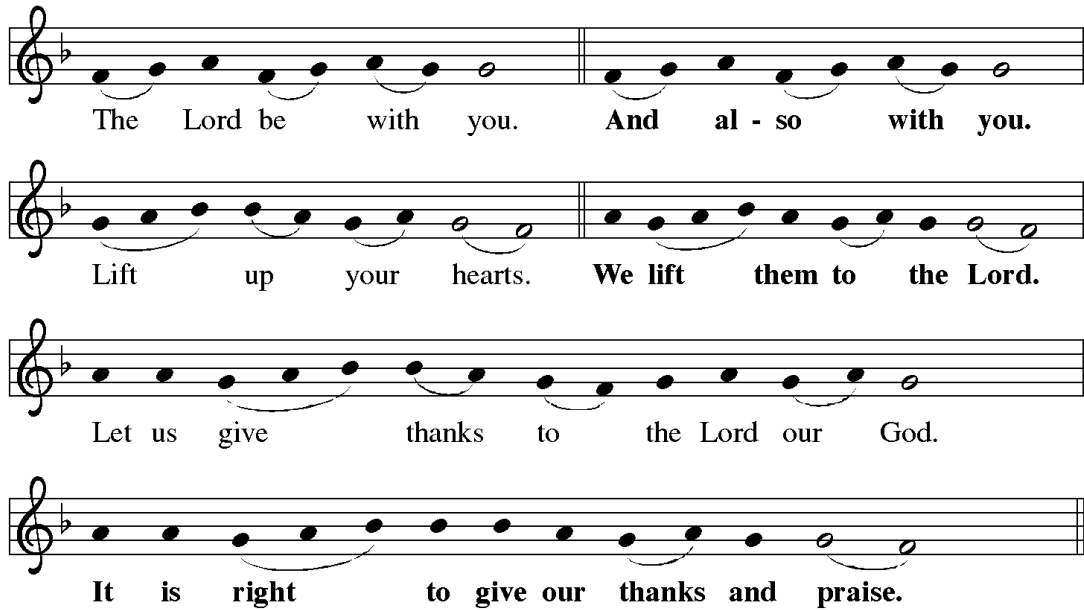
### ***OFFERING PRAYER*** (ACS p. 35)

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.**

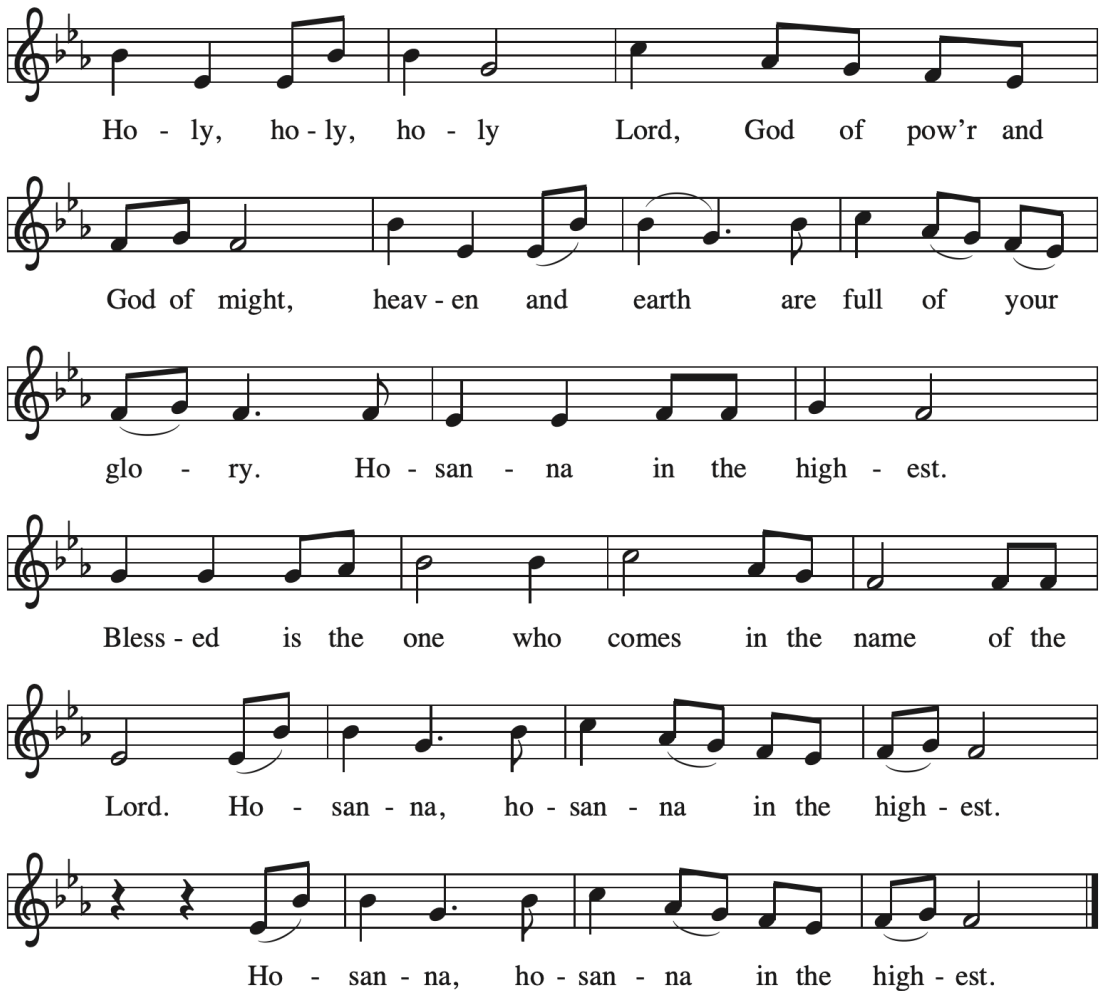
**GREAT THANKSGIVING:** (ACS p.36)



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 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.

**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: Break Now the Bread of Life (ELW 515)**

1 Break now the bread of life, dear Lord, to me, as once you  
2 Bless your own word of truth, dear Lord, to me, as when you  
3 You are the bread of life, dear Lord, to me, your ho - ly

broke the loaves be - side the sea. Be - yond the sa - cred page  
blessed the bread by Gal - i - lee. Then shall all bond-age cease,  
word the truth that res - cues me. Give me to eat and live

I seek you, Lord; my spir - it waits for you, O liv - ing Word.  
all fet - ters fall; and I shall find my peace, my All - in - All!  
with you a - bove; teach me to love your truth, for you are love.

Text: Mary A. Lathbury, 1841–1913, alt.  
Music: BREAD OF LIFE, William F. Sherwin, 1826–1888

**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

According to the riches of God's glory, may God grant that you may be strengthened in your inner being with power through the Holy Spirit, 17 and that Christ may dwell in your hearts through faith, as you are being rooted and grounded in love. May you have the power to comprehend, with all the saints, what is the breadth and length and height and depth, and to know the love of Christ that surpasses knowledge, so that you may be filled with all the fullness of God. And the blessing of God, Father, Son and Holy Spirit be upon you now and always. **Amen.**

## SENDING HYMN: 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  
Music © 1996 Abingdon Press (admin. The Copyright Company)

U.S.A.  
8.7.8.7.8.7.  
JENNINGS-HOUSTON

**DISMISSAL** (ACS p. 41)

Go in peace. Christ is with you.

**Thanks be to God.**

**CLOSING VOLUNTARY**

Chorale Prelude: *Our Father, who art in Heaven*

Johann Sebastian Bach

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

*An usher can direct you to the stairs or elevator.*



**Readings for August 4**

**Exodus 16:2-4, 9-15**

*A food crisis becomes a faith crisis for the Israelites in the wilderness. The hungry people forget God's saving work in the exodus, and they wish for the food they had in Egypt. Nevertheless, God miraculously meets their needs, manna for bread and quail for meat.*

**Psalm 78:23-29**

*God rained down manna from heaven; so mortals ate the bread of angels.*

**Ephesians 4:1-16**

*Christians share fundamental unity and diversity. Our unity consists in the one body, one Spirit, one Lord, one faith, one baptism, and one God. Our diversity is expressed in various forms of ministry whose goal is equipping the saints and building up Christ's one body.*

**John 6:24-35**

*Many of the five thousand people Jesus fed in the wilderness continued to follow him throughout the countryside. Jesus challenges them to consider the real nature of their quest.*

*Evangelical Lutheran Worship Hymnal:*

#515, Text: Mary A. Lathbury. Music: BREAD OF LIFE, William F. Sherwin. Text and Music: Public Domain. #634, Text: Edward Perronet, sts. 1-4; J. Rippon, A Selection of Hymns, 1787, sts. 5-6. Music: CORONATION, Oliver Holden. Text and Music: Public Domain. #736, Text: John Thornburg. Music: JENNINGS-HOUSTON, Amanda Husburg. Text, ©1993 John Thornburg. Music: ©1996 Abingdon Press, admin. The Copyright Company. All rights reserved. Used with permission under ONE LICENSE #A-713051.

*All Creation Sings Hymnal:*

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## Notes on the music for today

HYMN OF THE DAY: All Hail the Power of Jesus' Name! ELW 634

Text: Edward Perronet, 1726-1792, sts. 1-4; J. Rippon, *A Selection of Hymns*, 1787, sts. 5-6

Tune: CORONATION Oliver Holden, 1765-1844

The first stanza of this hymn was printed anonymously in the *Gospel Magazine* (November (1779)). Six months later the *Gospel Magazine* (April 1780) printed it again, this time with seven more stanzas by Edward Perronet and the title "On the Resurrection, the Lord is King." The hymn appeared once more in *A Selection of Hymns* (London, 1787) by John Rippen (1751-1836), There some stanzas were altered or completely changed. The title was "The spiritual Coronation," with a reference to Song of Solomon 3:11. Seven stanzas follow with titles: Angels, Martyrs, Converted Jews, Believing Gentiles, Sinners of Every Age, Sinners of Every Nation, Ourselves." With only minor modifications Evangelical Lutheran Worship uses as its first four stanzas the first four of Perronet from the *Gospel Magazine* and as its last two the last two from Rippon ("Sinners of Every Nation" and "Ourselves").

As with "How sweet the name of Jesus sounds" (ELW 620), the name of Jesus is associated with the imagery of the church as the bride of Christ from the Song of Solomon, but here the crowning on the wedding day is emphasized.

Edward Perronet came from a family of Huguenots who had fled from France to Switzerland and then moved to England, where Edward's father was an Anglican priest who sympathized with the Wesleys. In 1746 Edward and his brother became itinerant Methodist preachers. However, against the Wesleys' wishes, as one of these preachers he administered communion. In 1757 he published *The Mitre*, an intemperate satire on the Church of England, which further angered the Wesleys. He left them in 1771 to become one of the ministers of Selina, the Countess of Huntingdon. His attacks were not welcome there either and he became a Congregational minister of a church near Canterbury. He wrote three volumes of religious poems.

John Rippon was born in England, joined the Baptist church at the age of sixteen, and the next year began to study for the Baptist ministry at the Baptist Academy in Bristol. In 1772, when he was twenty-two, he became the interim pastor at the Carter Lane Baptist Church in London. A year later he was made permanent and stayed for the next sixty-three years, until he died.

***Heinrich Schütz, Johann Sebastian Bach and Georg Frideric Handel, German born musicians and composers who did much to enrich our musical lives, are commemorated as musicians in the Calendar of Saints of the Lutheran Church on 28 July. In recognition of this, today's Opening and Closing Voluntaries and Offertory feature music by each of these great musicians.***

OFFERTORY: *Ich heb me in augen* Heinrich Schutz (1585-1672)

Schütz was a Lutheran composer and church musician, one of the finest composers of the seventeenth century and of the church generally. He linked the evangelical and the catholic, the Renaissance and the Baroque, and the Italian and the German.

Writing large and small pieces of tonal splendor as well as ones with a more archaic and delicate flavor, his music was sometimes a result of being forced to work with reduced forces because of the Thirty Years' War. He set German and Latin texts very well; his skill at setting German ones is unsurpassed. Like Bach, his vocation was a choral, not a congregational one, though in the *Becker Psalter* he tilted in a congregational direction.

Heinrich Schütz wrote this music as the setting for Psalm 121 in his *Becker Psalter*. Using the rhymed psalm paraphrases of the Leipzig theologian Cornelius Becker that were published in

1602, he began the Becker Psalter in the early 1620s as the psalms at the morning and evening prayers of his choirboys at Dresden, for whom he also wrote table graces. After the death of his wife he completed these psalms and published them in 1628. They had been sung to hymn tunes. Schütz took over thirteen of those tunes and added ninety new ones. As usual, he conceived them with choral textual declamation. Hymnbooks understandably have not generally included these settings.

OPENING VOLUNTARY: *Sonata #7 in F Major: Siciliana and Gigue* Georg Frideric Handel (1685-1789)

George Frideric Handel was a composer of baroque music who was born in Germany but became an English citizen. His most famous works include his Messiah, Water Music, baroque Italian operas, and English oratorios. A hugely successful composer in his own lifetime, his last years were blighted by blindness. He is buried in Westminster Abbey.

Handel's Sonata #7 in F major for Recorder and Basso continuo, is thought to have been composed around 1725. This sonata is a favorite among flute and recorder players. Of the 15 or so sonatas for solo instrument and basso continuo composed by Handel that have at various times been lumped together under the title Opus 1, a full third were originally composed for the recorder. In fact, only the violin is more fully represented in the collection. They are all splendid examples of Handel's youthful craftsmanship. In many of these sonatas Handel either quotes or anticipates himself, and so it is no surprise that Handel adapted this Sonata in FM into an organ concerto for himself to play which probably indicates his own fondness of the work.

The Gigue is a joyous and infectious reworking of one of Handel's favorite instrumental themes. This kind of piece, also known under the Italian spelling Giga, is to be thought as the music to the lively baroque dance of the same name, which originates from the British jig.

CLOSING VOLUNTARY: "*Chorale Prelude: "Vater unser im Himmelreich (Our Father, who art in Heaven)"*" BWV 737, Johann Sebastian Bach (1685-1750)

Johann Sebastian Bach enriched established German styles through his mastery of counterpoint, harmonic, and motivic organization, and his adaptation of rhythms, forms, and textures that he learned from his experiences abroad, particularly in Italy and France. Throughout the 18th century, Bach was primarily valued as an organist, while his keyboard music, such as The Well-Tempered Clavier, was appreciated for its didactic qualities. The 19th century saw the publication of some significant Bach biographies, and by the end of that century, all of his known music had been printed. Dissemination of scholarship on the composer continued through periodicals (and later also websites) exclusively devoted to him and other publications such as the Bach-Werke-Verzeichnis (BWV, a numbered catalogue of his works) and new critical editions of his compositions.

The organ works of Bach can be broadly divided into two groups. First, there is a large assortment of pieces of all kinds which includes the famous Toccatas, Preludes and Fugues, the six Trio Sonatas, and numerous other pieces in various styles and forms. Second, there is the large corpus of Chorale Preludes. Many of these are miscellaneous compositions while others belong to collections which follow a plan with regard to their content and some of which were published in the composer's lifetime. The latter is very significant because in the early 18th century a great deal of music still circulated only in manuscript form, either autograph manuscripts (in the composer's own hand) or copies (frequently made by pupils). This setting of "Vater unser" employs a somewhat antique style in which imitative treatment of each phrase of the melody acts as a precursor to its presentation in the highest voice.

**July 28, 2024**

**10:00 AM**

**Rev. Harry Therwanger**  
**Lizzy Schoen**  
**Tom Van Poole**  
**Tom Van Poole and Helen Chaale**  
**Bob Verdile**  
**Juan Cuesta**

**Presiding Minister**  
**Assisting Minister**  
**Reader**  
**Communion Assistants**  
**Cantor**  
**Lock-Up, starting July 28**

*The flowers in the chancel are given by Anita and Edd Nolen  
in memory of our son Kevin Daniel Nolen.*

**Attendance July 21, 10:00 AM, 66**  
**Live Stream Views, 15 | Views after Streaming, 9**

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

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**Angie Brooke, Christian Education Coordinator**  
**Leslie Nolen, Council President**  
**Christina Cuesta, Council Secretary**