

**RESURRECTION EVANGELICAL
LUTHERAN CHURCH**



**Fifteenth Sunday After Pentecost
September 1, 2024
10:00 a.m.**

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

Monday, September 2, 2024

Nikolai Frederik Severin Grundtvig, bishop, renewer of the church, died 1872

Grundtvig was, with Søren Kierkegaard, one of the two great Danish theologians of the nineteenth century. As a pastor, he battled the prevalent idea that Christianity was more a philosophy than divine revelation. He wrote over a thousand hymns.

INTRODUCTION TO THE DAY

Introduction to the day

Jesus protests against human customs being given the weight of divine law, while the essence of God's law is ignored. True uncleanness comes not from external things, but from the intentions of the human heart. Last week Jesus told us "the words that I have spoken to you are spirit and life" (John 6:63). Now James says God has given us birth by the word of truth. We who were washed in the word when we were born in the font return to it every Sunday to ask God to create in us clean hearts.

ORDER OF SERVICE

OPENING VOLUNTARY

Trio #3 “Allegretto” from Ten Trios for the Organ

Josef Rheinberger

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,
the God of manna,
the God of miracles,
the God of mercy.

Amen.

Drawn to Christ and seeking God’s abundance,
let us confess our sin.

Silence is kept for reflection.

God, our provider,

help us. It is hard to believe there is enough to share. We question your ways when they differ from the ways of the world in which we live. We turn to our own understanding rather than trusting in you. We take offense at your teachings and your ways.

Turn us again to you.

Where else can we turn?

Share with us the words of eternal life and feed us for life in the world.

Amen.

Beloved people of God:

in Jesus, the manna from heaven, you are fed and nourished.

By Jesus, the worker of miracles, there is always more than enough.

Through Jesus, ✝ the bread of life, you are shown God’s mercy:

you are forgiven and loved into abundant life.

Amen.

GATHERING HYMN: Restore in Us, O God (ELW 328)



1 Re - store in us, O God, the splen - dor of your love; re -
2 O Spir - it, wake in us the won - der of your pow'r; from
3 Bring us, O Christ, to share the full - ness of your joy; bap -
4 Three-per - soned God, ful - fill the prom - ise of your grace, that



new your im - age in our hearts, and all our sins re - move.
fruit - less fear un - furl our lives like spring - time bud and flow'r.
tize us in the ris - en life that death can - not de - stroy.
we, when all our search - ing ends, may see you face to face.

Text: Carl P. Daw Jr., b. 1944

Music: BAYLOR, Hal H. Hopson, b. 1933

Text © 1989 Hope Publishing Company.

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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: Glory to You (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 our strength, without you we are weak and wayward creatures. Protect us from all dangers that attack us from the outside, and cleanse us from all evil that arises from within ourselves, that we may be preserved through your Son, Jesus Christ, our Savior and Lord.

Amen.

The assembly is seated.

FIRST READING: Deuteronomy 4:1-2, 6-9

The Israelites believed the law was a divine gift that provided guidelines for living out the covenant. Moses commands the people to obey the law and to neither add to nor subtract from it. The Israelites are also to teach the law to their children and their children's children.

A reading from Deuteronomy.

¹“So now, Israel, give heed to the statutes and ordinances that I am teaching you to observe, so that you may live to enter and occupy the land that the Lord, the God of your ancestors, is giving you. ²You must neither add anything to what I command you nor take away anything from it, but keep the commandments of the Lord your God with which I am charging you.

⁶“You must observe them and perform them, for this will show your wisdom and discernment to the peoples, who, when they hear all these statutes, will say, ‘Surely this great nation is a wise and discerning people!’ ⁷For what other great nation has a deity so near to it as the Lord our God is whenever we cry out? ⁸And what other great nation has statutes and ordinances as just as this entire law that I am setting before you today?

⁹“But take care and watch yourselves closely, so as neither to forget the things that your eyes have seen nor to let them slip from your mind all the days of your life; make them known to your children and your children's children.”

Word of God, word of life.

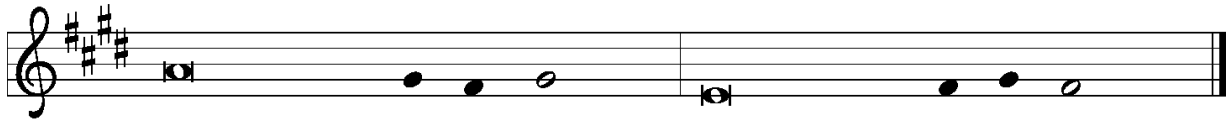
Thanks be to God.

PSALM: Psalm 15

The psalm is sung responsively by the whole verse.



LORD, who may dwell in your tab - er - na - cle?



¹Lord, who may dwell in your | tabernacle?

Who may abide upon your | holy hill?

²**Those who lead a blameless life and do | what is right,
who speak the truth | from their heart;**

³they do not slander with the tongue, they do no evil | to their friends;
they do not cast discredit up- | on a neighbor.

⁴**In their sight the wicked are rejected, but they honor those who | fear the Lord.
They have sworn upon their health and do not take | back their word.**

⁵They do not give their money in hope of gain, nor do they take bribes a- | gainst the
innocent.

Those who do these things shall never be | overthrown. **R**

SECOND READING: James 1:17-27

The letter of James was intended to provide first-century Christians with instruction in godly behavior. Here Christians are encouraged to listen carefully and to act on what they hear, especially by caring for those least able to care for themselves.

A reading from James.

¹⁷Every generous act of giving, with every perfect gift, is from above, coming down from the Father of lights, with whom there is no variation or shadow due to change. ¹⁸In fulfillment of the divine purpose God gave us birth by the word of truth, so that we would become a kind of first fruits of God’s creatures.

¹⁹You must understand this, my beloved ones: let everyone be quick to listen, slow to speak, slow to anger, ²⁰for human anger does not produce God’s righteousness. ²¹Therefore rid yourselves of all sordidness and rank growth of wickedness, and welcome with meekness the implanted word that has the power to save your souls.

²²But be doers of the word, and not merely hearers who deceive themselves. ²³For if any are hearers of the word and not doers, they are like those who look at themselves in a mirror; ²⁴for they look at themselves and, on going away, immediately forget what they were like. ²⁵But those who look into the perfect law, the law of liberty, and persevere, being not hearers who forget but doers who act—they will be blessed in their doing.

²⁶If any think they are religious and do not bridle their tongues but deceive their hearts, their religion is worthless. ²⁷Religion that is pure and undefiled before God, the Father, is this: to care for orphans and widows in their distress and to keep oneself unstained by the world.

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

God gave us birth by the | word of truth* so that we would become a kind of first fruits | of creation.

GOSPEL: Mark 7:1-8, 14-15, 21-23

Mark's gospel depicts Jesus as challenging traditional ways in which religious people determine what is pure or impure. For Jesus, the observance of religious practices cannot become a substitute for godly words or deeds that spring from a faithful heart.

The holy gospel according to Mark.

Glory to you, O Lord.

¹Now when the Pharisees and some of the scribes who had come from Jerusalem gathered around [Jesus,] ²they noticed that some of his disciples were eating with defiled hands, that is, without washing them. ³(For the Pharisees, and all the Jewish people, do not eat unless they wash their hands, thus observing the tradition of the elders, ⁴and they do not eat anything from the market unless they wash, and there are also many other traditions that they observe: the washing of cups and pots and bronze kettles and beds.) ⁵So the Pharisees and the scribes asked Jesus, "Why do your disciples not walk according to the tradition of the elders but eat with defiled hands?" ⁶He said to them, "Isaiah prophesied rightly about you hypocrites, as it is written,

'This people honors me with their lips,
but their hearts are far from me;
⁷in vain do they worship me,
teaching human precepts as doctrines.'

⁸"You abandon the commandment of God and hold to human tradition."

¹⁴Then Jesus called the crowd again and said to them, "Listen to me, all of you, and understand: ¹⁵there is nothing outside a person that by going in can defile, but the things that come out are what defile."

²¹For it is from within, from the human heart, that evil intentions come: sexual immorality, theft, murder, ²²adultery, avarice, wickedness, deceit, debauchery, envy, slander, pride, folly. ²³All these evil things come from within, and they defile a person."

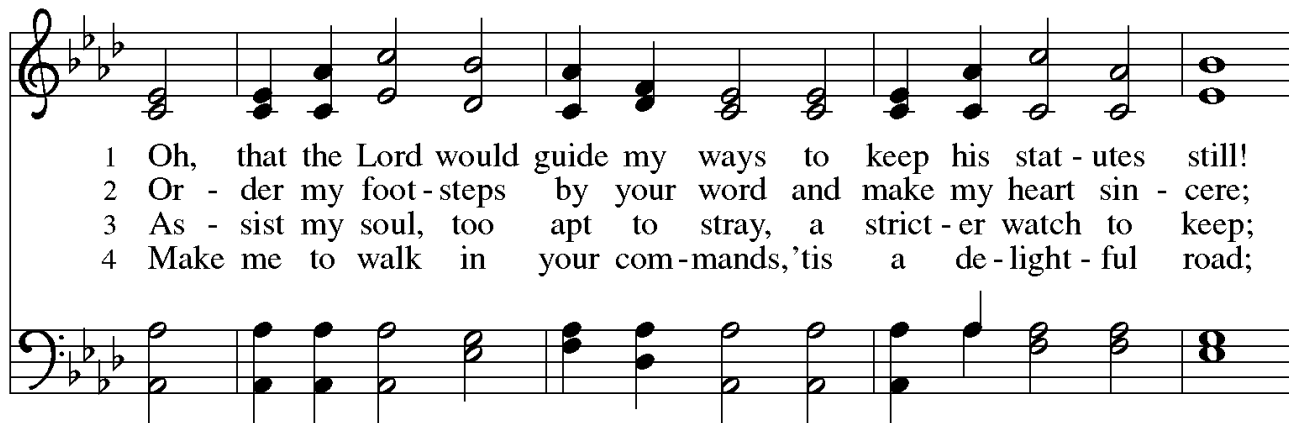
The gospel of the Lord.

Praise to you, O Christ.

SERMON

Rev. Harry Therwanger

HYMN OF THE DAY: Oh, That the Lord Would Guide My Ways (ELW 772)



1 Oh, that the Lord would guide my ways to keep his stat - utes still!
2 Or - der my foot - steps by your word and make my heart sin - cere;
3 As - sist my soul, too apt to stray, a strict - er watch to keep;
4 Make me to walk in your com - mands, 'tis a de - light - ful road;



Oh, that my God would grant me grace to know and do his will!
let sin have no do - min - ion, Lord, but keep my con - science clear.
and should I e'er for - get your way, re - store your wan - d'ring sheep.
nor let my head or heart or hands of - fend a - gainst my God.

Text: Isaac Watts, 1674–1748, alt.
Music: EVAN, William H. Havergal, 1793–1870

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 "make us a wise and discerning people."

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

Andante

Maurice Greene

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 image shows a four-line musical score for the hymn 'GREAT THANKSGIVING'. Each line consists of a treble clef, a key signature of one flat (B-flat), and a series of notes with lyrics underneath. The lyrics are: 'The Lord be with you. And al - so with you.', 'Lift up your hearts. We lift them to the Lord.', 'Let us give thanks to the Lord our God.', and 'It is right to give our thanks and praise.'

The 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 image shows a six-line musical score for the hymn 'HOLY, HOLY, HOLY'. Each line consists of a treble clef, a key signature of three flats (E-flat major), and a series of notes with lyrics underneath. The lyrics are: '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.', and '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. To receive the wine, hold a small cup firmly, the assisting minister will pour wine from the common cup. Please do not dip the bread into the wine. Gluten free hosts are also available. Return to your seats by the side aisles. You may elect to commune by receiving the bread only or you may elect to receive a blessing, simply cross your arms over 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

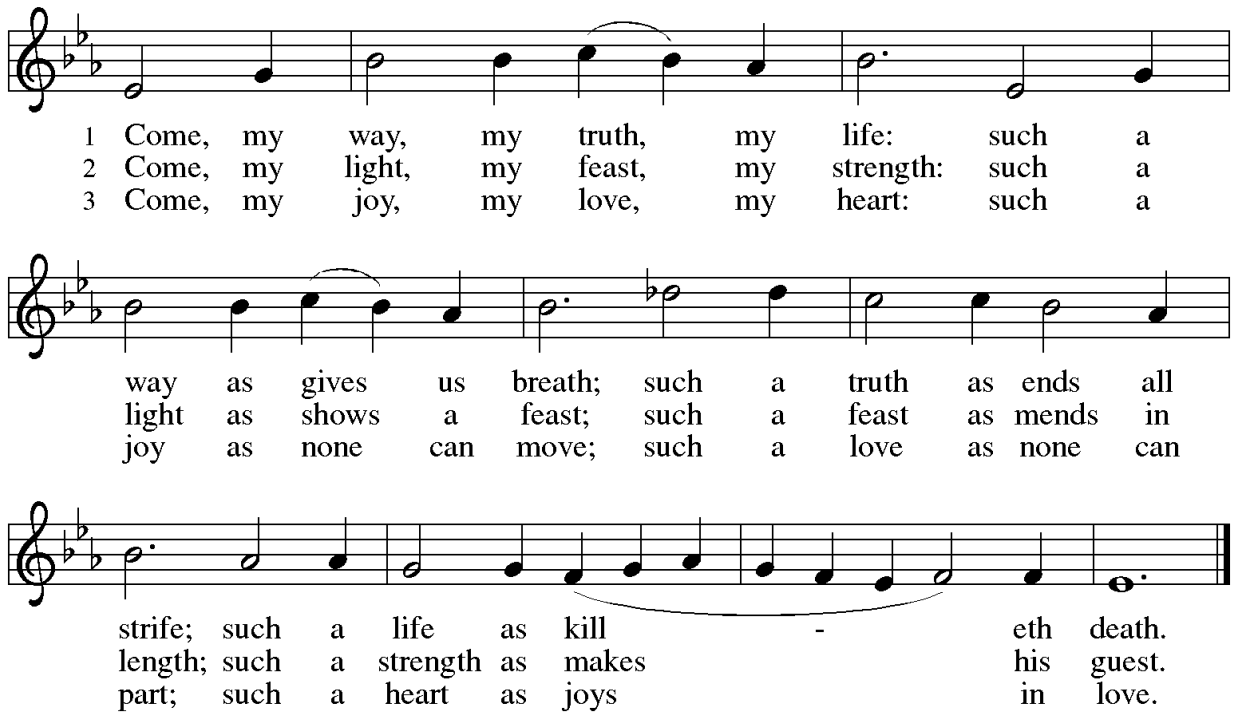
Amen.

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: Come, My Way, My Truth, My Life (ELW 816)



1 Come, my way, my truth, my life: such a
 2 Come, my light, my feast, my strength: such a
 3 Come, my joy, my love, my heart: such a
 way as gives us breath; such a truth as ends all
 light as shows a feast; such a feast as mends in
 joy as none can move; such a love as none can
 strife; such a life as kill - eth death.
 length; such a strength as makes his guest.
 part; such a heart as joys in love.

Text: George Herbert, 1593–1632
 Music: THE CALL, Ralph Vaughan Williams, 1872–1958
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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: Awake, My Soul, and with the Sun (ELW 557)



1 A - wake, my soul, and with the sun thy
2 All praise to thee, who safe hast kept and
3 Lord, I my vows to thee re - new. Dis -
4 Di - rect, con - trol, sug - gest, this day, all
5 Praise God, from whom all bless - ings flow; praise



dai - ly stage of du - ty run; shake off dull sloth, and
hast re - freshed me while I slept. Grant, Lord, when I from
perse my sins as morn - ing dew; guard my first springs of
I de - sign or do or say, that all my pow'rs, with
God, all crea - tures here be - low; praise God a - bove, ye



joy - ful rise to pay thy morn - ing sac - ri - fice.
death shall wake, I may of end - less light par - take.
thought and will; and with thy - self my spir - it fill.
all their might, in thy sole glo - ry may u - nite.
heav'n - ly host; praise Fa - ther, Son, and Ho - ly Ghost.

Text: Thomas Ken, 1637–1711, alt.
Music: MORNING HYMN, François H. Barthélémon, 1741–1808

DISMISSAL (ACS p. 41)

Go in peace. Christ is with you.

Thanks be to God.

CLOSING VOLUNTARY

Voluntary in B flat

Jonathan Battishill

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

Readings for September 8

Mark 7:24-37

Most Christian worshipers are, like the Syrophenician woman, not Jewish, yet with her we can enter the house of the church, have our demons overcome by Christ, and eat the crumbs from the table. With the mother, we pray for everyone in need of healing. That Jesus speaks the word of God becomes the basis for the story of the deaf man now able to hear. Also our ears and hearts are opened by the presence of Christ in our midst during worship. Although it is often suggested that Jesus is merely testing the woman's faith, some contemporary exegetes interpret the gospel exchange between the woman and Jesus to mean that her need called even Jesus into a fuller understanding of God's grace.

Psalm 146

I will praise the Lord as long as I live. (Ps. 146:2)

Isaiah 35:4-7a

The Isaiah passage is chosen to ground the stories of Jesus' healing of the deaf man in the ancient Hebrew promise that God will come and unstop the ears of the deaf. Thus the poet's metaphor of God unstopping the deaf has become a narrative about the ministry of Jesus. We too are blind, deaf, lame, and mute before God.

James 2:1-10 [11-13] 14-17

James, tell it like it is! We seem little better than James's community at treating rich and poor equally. For James, genuine faith will alter stereotypical societal values. The passage calls contemporary believers to enact their salvation by their care for the poor.

Evangelical Lutheran Worship Hymnal:

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#772: Oh, That the Lord Would Guide My Ways, Text: Isaac Watts, alt. Music: EVAN, William H. Havergal. Text and Music: Public Domain.

#816: Come, My Way, My Truth, My Life, Text: George Herbert. Music: THE CALL, Ralph Vaughan Williams. Text: Public Domain. Music: © Stainer & Bell Ltd. All rights reserved. Used with permission under ONE LICENSE #A-713051.

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Notes on the music for today

HYMN OF THE DAY: Oh, that the Lord would guide my ways ELW 772

Text: Isaac Watts, 1674-1748, alt.

Tune: EVAN, William H. Havergal, 1793-1870

“Oh, that the Lord would guide my ways” (ELW 772) is a prayer that God will give us the will and the ability to live according to God’s ways, which are called “a delightful road.” “Statutes” is one of the synonyms for commandments that occurs in our translation of the psalms. Isaac Watts wrote this hymn as a versification of part of Psalm 119, the psalm for this day. Watts is called the father of English hymnody. Although many in his church asserted that the only songs Christians could sing in worship were the psalms straight from the Bible, Watts wrote over six hundred hymns and psalm paraphrases that have become classic staples in Christian worship around the world.

-Gail Ramshaw

William H. Havergal was educated at St. Edmund's Hall, Oxford (B.A. 1815, M.A. 1819). On taking Holy Orders he became rector in various churches until, 1845, when he became Hon. Canon in Worcester Cathedral from 1845. His hymns, about 100 in all, were in many instances written for special services in his own church, and printed as leaflets. Several were included in W. Carus Wilson's *Book of General Psalmody*, 1840 (2nd ed., 1842); and in *Metrical Psalms & Hymns for Singing in Churches*, Worcester, Deighton, 1849, commonly known as the *Worcester Diocesan Hymn Book*, and of which he was the Editor. In *Life Echoes*, 1883, his hymns are given with those of Miss Havergal. Of those in common use the greater part are in Mercer, and Snapp's *Songs of Grace & Glory*. Although his hymns are all good, and two or three are excellent, it is not as a hymnwriter but as a musician that Canon Havergal is best known.

OPENING VOLUNTARY: Trio #3 “Allegretto” from Ten Trios for the Organ, Op. 49 Josef Rheinberger, 1839-1901

Josef Gabriel Rheinberger was an organist and composer, born in Liechtenstein and resident in Germany for most of his life. Young Josef showed exceptional musical talent at an early age. When only seven years old, he was already serving as organist of the Vaduz parish church, and his first composition was performed the following year. In 1849, he studied with composer Philipp M. Schmutzer (1821–1898) in Feldkirch, Vorarlberg. In 1851, his father, who had initially opposed his son's desire to embark on the life of a professional musician, relented and allowed him to enter the Munich Conservatorium. Not long after graduating, he became professor of piano and of composition at the same institution. When this first version of the Munich Conservatorium was dissolved, he was appointed répétiteur at the Court Theatre, from which he resigned in 1867.

Rheinberger married his former pupil, the poet and socialite Franziska "Fanny" von Hoffnaass (eight years his senior) in 1867. The couple remained childless, but the marriage was happy. Franziska wrote the texts for much of her husband's vocal work. Stylistic influences ranged from contemporaries such as Brahms to composers from earlier times, such as Mendelssohn, Schumann, Schubert and, above all, Bach. He was an enthusiast for painting and literature (especially English and German).

In 1877 he was appointed court conductor, responsible for the music in the royal chapel. He was subsequently awarded an honorary doctorate by Ludwig Maximilian University of Munich. A distinguished teacher, he numbered many Americans among his pupils, including Horatio Parker, William Berwald, George Whitefield Chadwick, Bruno Klein, Sidney Homer and Henry Holden Huss. Other students of his included German composers Engelbert Humperdinck and Richard Strauss and the conductor (and composer) Wilhelm Furtwängler. When the second (and present) Munich Conservatorium was founded, Rheinberger was appointed Royal Professor of organ and composition, a post he held for the rest of his life.

Rheinberger was a prolific composer. His religious works include twelve Masses, a Requiem and a Stabat Mater. His other works include several operas, symphonies, chamber music, and choral works. Today Rheinberger is remembered above all for his elaborate and challenging organ compositions, including two concertos, 20 sonatas in 20 different keys (of a projected set of 24 sonatas in all the keys), 22 trios, and 36 solo pieces. His organ sonatas were once declared to be undoubtedly the most valuable addition to organ music since the time of Mendelssohn. They are characterized by a happy blending of the modern Romantic spirit with masterly counterpoint and dignified organ style.

OFFERTORY: Andante *Maurice Greene* (1696-1755)

Born in London, the son of a clergyman, Greene became a choirboy at St Paul's Cathedral under Jeremiah Clarke and Charles King. He studied the organ under Richard Brind, and after Brind died, Greene became organist at St Paul's.

With the death of William Croft in 1727, Greene became organist at the Chapel Royal, and in 1730 he became Professor of Music at Cambridge University. In 1735 he was appointed Master of the King's Musick. At his death, Greene was working on the compilation *Cathedral Music*, which his student and successor as Master of the King's Musick, William Boyce, was to complete. Many items from that collection are still used in Anglican services today.

He wrote very competent music in the style prevalent in Georgian England, particularly longer Verse Anthems. His acknowledged masterpiece, "Lord, Let Me Know Mine End," is an example. Greene sets a text full of pathos using polyphonic texture over a continuous instrumental walking bass, with a particularly effective treble duet in the middle of the work. Both this section and the end of the anthem contain superb examples of the Neapolitan sixth chord. His organ voluntaries - published some years after his death - are more contrapuntal than melodic. They display a more reflective and profound character, and do not specify manuals or stops unlike later contemporaries such as Bennett, Boyce and Stanley.

He died in 1755 aged 59 and was initially buried at St Olave Old Jewry. On the church's demolition in 1887, he was reburied in St Paul's Cathedral.

CLOSING VOLUNTARY: Voluntary in B flat *Jonathan Battishill* (1738-1801)

Jonathan Battishill was a near contemporary of Haydn (1732-1809) but belonged to a quite different musical tradition, namely that of English cathedral music and the London stage. Handel had been living in London for over 20 years at the time of Battishill's birth and his powerful influence on eighteenth century English music can be felt in his compositions. And yet the melodic shapes and certain musical gestures found within the piece are distinctly Battishill's.

He seems to have been a man of remarkable mental powers, but a failed marriage led him to drink; and this, in turn, robbed him of achieving his ambition to become Organist of St Paul's Cathedral. Nevertheless, he was buried in the crypt of St Paul's near that of the composer William Boyce and a later composer of music for church and (more famously) the stage: Arthur Sullivan.

September 1, 2024

10:00 a.m.

**Rev. Harry Therwanger
Chris Schoen
Karen Mauldin
Karen Mauldin and Ted Mortensen
Robert Verdile
Ron Bergman**

**Presiding Minister
Assisting Minister
Reader
Communion Assistant
Cantor
Lock-Up, starting September 1**

The flowers in the chancel are given by Lara Larsen in memory of my sweet mother.

Attendance August 25, 10:00 a.m., 71

Live Stream Views, 10 | Views after Streaming, 22

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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Leslie Nolen, Council President
Christina Cuesta, Council Secretary**