

**RESURRECTION EVANGELICAL
LUTHERAN CHURCH**



**Sixteenth Sunday After Pentecost
September 8, 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 9, 2024, Peter Claver, priest, missionary to Colombia, died 1654

Born into Spanish nobility, Claver became a Jesuit missionary, and served in present-day Colombia. His ministry was focused on the enslaved people who arrived there. He gave them food and medicine, learned their dialects, and taught them Christianity.

Friday, September 13, 2024, John Chrysostom, Bishop of Constantinople, died 407

John was a priest in Antioch and an outstanding preacher. His eloquence earned him the nickname "Chrysostom" ("golden mouth"). Appointed bishop of Constantinople, seat of the empire, he criticized corruption in the court. As a result, he was exiled by the empress.

Holy Cross Day

Saturday, September 14, 2024

Helena, mother of Constantine, made a pilgrimage to the Holy Land and found what may be the actual site of Jesus' crucifixion. Her son built two churches there, and the dedication of one of them gave rise to this celebration of our Lord's victory on the cross.

INTRODUCTION TO THE DAY

Introduction to the day

James tells us to stop showing favoritism in the assembly, treating the rich visitor with more honor than the poor one. Jesus himself seems to show partiality in his first response to the Syrophenician woman in today's gospel. Was he testing her faith in saying Gentiles don't deserve the goods meant for God's children? Or was he speaking out of his human worldview, but transcended those limits when she took him by surprise with her reply? Either way, the story tells us that God shows no partiality. Everyone who brings a need to Jesus is received with equal honor as a child and heir.

ORDER OF SERVICE

OPENING VOLUNTARY

“Prelude” from *Suite Breve*

Craig Phillips

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

WELCOME

CONFESSION AND FORGIVENESS (ELW p. 94)

The assembly stands. All may make the sign of the cross, the sign that is marked at baptism, as the presiding minister begins.

Blessed be the holy Trinity, ✠ one God,
who forgives all our sin,
whose mercy endures forever.

Amen.

Almighty God, to whom all hearts are open, all desires known, and from whom no secrets are hid: cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you and worthily magnify your holy name, through Jesus Christ our Lord.

Amen.

Let us confess our sin in the presence of God and of one another. Most merciful God, **we confess that we are captive to sin and cannot free ourselves. We have sinned against you in thought, word, and deed, by what we have done and by what we have left undone. We have not loved you with our whole heart; we have not loved our neighbors as ourselves. For the sake of your Son, Jesus Christ, have mercy on us. Forgive us, renew us, and lead us, so that we may delight in your will and walk in your ways, to the glory of your holy name.**

Amen.

In the mercy of almighty God, Jesus Christ was given to die for us, and for his sake God forgives us all our sins. As a called and ordained minister of the church of Christ, and by his authority, I therefore declare to you the entire forgiveness of all your sins, in the name of the Father, and of the ✠ Son, and of the Holy Spirit.

Amen.

GATHERING HYMN: Lord Jesus Christ, Be Present Now (ELW 527)



1 Lord Je - sus Christ, be pres - ent now; our
2 Un - seal our lips to sing your praise in
3 Then shall we join the hosts that cry, "O
4 All glo - ry to the Fa - ther, Son, and



hearts in true de - vo - tion bow. Your
end - less hymns through all our days; in -
ho - ly, ho - ly Lord Most High!" And
Ho - ly Spir - it, Three in One! To



Spir - it send with light di - vine, and
crease our faith and light our minds; and
in the light of that blest place we
you, O bless - ed Trin - i - ty, be



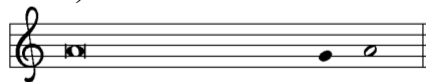
let your truth with - in us shine.
set us free from doubt that blinds.
then shall see you face to face.
praise through - out e - ter - ni - ty!

GREETING (ELW p. 147)

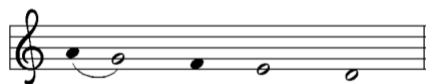
The grace of our Lord Jesus Christ, the love of God,
and the communion of the Holy Spirit be with you all.

And also with you.

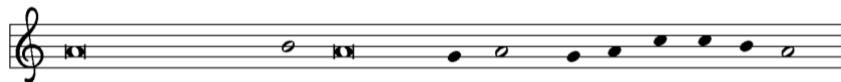
KYRIE (ELW p.147)



In peace, let us pray to the Lord.



Lord, have mer - cy.



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



Lord, have mer - cy.



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



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



Lord, have mer - cy.



For this holy house, and for all who offer here their wor-ship and praise,



let us pray to the Lord. Lord have mer - cy.



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

PRAYER OF THE DAY (ELW p.150)

Let us pray.

A brief silence is kept before the prayer.

Gracious God, throughout the ages you transform sickness into health and death into life. Open us to the power of your presence, and make us a people ready to proclaim your promises to the whole world, through Jesus Christ, our healer and Lord. **Amen.**

The assembly is seated.

FIRST READING: Isaiah 35:4-7a

These verses are a word of hope to the exiles in Babylon. Isaiah 34 portrays God's vengeance on Edom, Israel's age-old enemy, which makes the path from Babylon to Zion safe for the exiles' return. The desert itself will flow with water to give drink to the returning exiles.

A reading from Isaiah.

⁴Say to those who are of a fearful heart,

“Be strong, do not fear!

Here is your God.

Your God will come with vengeance,
with terrible recompense.

God will come and save you.”

⁵Then the eyes of the blind shall be opened,

and the ears of the deaf opened;

⁶then the lame shall leap like a deer,

and the tongue of the speechless sing for joy.

For waters shall break forth in the wilderness,

and streams in the desert;

^{7a}the burning sand shall become a pool

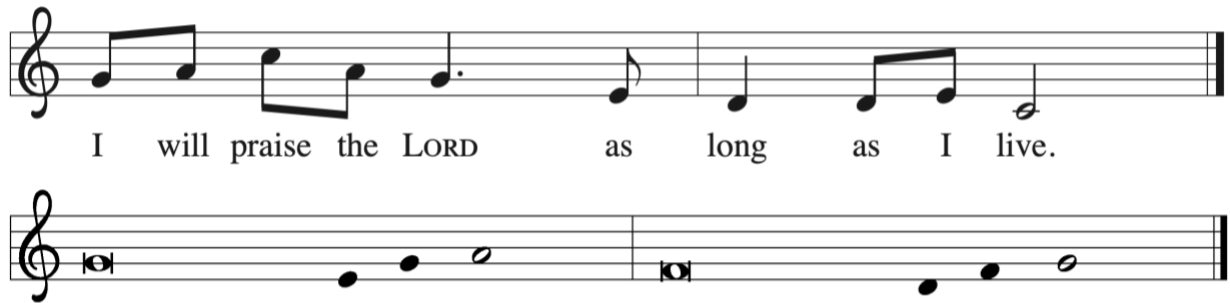
and the thirsty ground springs of water.

Word of God, word of life.

Thanks be to God.

PSALM: Psalm 146

The psalm is sung responsively by the whole verse.



¹Hal- | lelujah!

Praise the Lord, | O my soul!

²**I will praise the Lord as long | as I live;**

I will sing praises to my God while I | have my being.

³Put not your | trust in rulers,
in mortals in whom there | is no help.

⁴**When they breathe their last, they re- | turn to earth,
and in that day | their thoughts perish. R**

⁵Happy are they who have the God of Jacob | for their help,
whose hope is in the | Lord their God;

⁶**who made heaven and earth, the seas, and all that | is in them;
who keeps promis- | es forever;**

⁷who gives justice to those who are oppressed, and food to | those who hunger.
The Lord sets the | captive free.

⁸**The Lord opens the eyes of the blind; the Lord lifts up those who | are bowed
down;**

the Lord | loves the righteous. R

⁹The Lord cares | for the stranger;
the Lord sustains the orphan and widow, but frustrates the way | of the wicked.

¹⁰**The Lord shall | reign forever,
your God, O Zion, throughout all generations. | Hallelujah! R**

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

Faithful Christians do not show partiality to the rich and powerful of the world, especially at the expense of the poor and weak. Likewise, faith does not pay mere lip service to God's will. Instead, a living Christian faith expresses itself in acts of compassion and mercy for those in need.

A reading from James.

¹My dear family, do not claim the faith of our Lord Jesus Christ of glory while showing partiality. ²For if a person with gold rings and in fine clothes comes into your assembly, and if a poor person in dirty clothes also comes in, ³and if you take notice of the one wearing the fine clothes and say, "Have a seat here in a good place, please," while to the one who is poor you say, "Stand there," or, "Sit by my footstool," ⁴have you not made distinctions among yourselves and become judges with evil thoughts? ⁵Listen, my beloved ones. Has not God chosen the poor in the world to be rich in faith and to be heirs of the dominion promised to those who love God? ⁶But you have dishonored the poor person. Is it not the rich who oppress you? Is it not they who drag you into court? ⁷Is it not they who blaspheme the excellent name that was invoked over you?

⁸If you really fulfill the royal law according to the scripture, "You shall love your neighbor as yourself," you do well. ⁹But if you show partiality, you commit sin and are convicted by the law as transgressors. ¹⁰For whoever keeps the whole law but fails in one point has become accountable for all of it. [¹¹For the one who said, "You shall not commit adultery," also said, "You shall not murder." Now if you do not commit adultery but you murder, you have become a transgressor of the law. ¹²So speak and so act as those who are to be judged by the law of liberty. ¹³For judgment will be without mercy to anyone who has shown no mercy; mercy triumphs over judgment.]

¹⁴What good is it, my dear family, if someone claims to have faith but does not have works? Surely that faith cannot save, can it? ¹⁵If one of your siblings is naked and lacks daily food ¹⁶and one of you says to them, "Go in peace; keep warm and eat your fill," and yet you do not supply their bodily needs, what is the good of that? ¹⁷So faith by itself, if it has no works, is dead.

Word of God, word of life.

Thanks be to God.

GOSPEL ACCLAMATION (ELW p. 102)

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, al - le - lu - ia. *Repeat alleluia*

Rejoice in the Lord always;* again I will say, Rejoice.

GOSPEL: Mark 7:24-37

In Mark's gospel, encounters with women usually signify turning points in Jesus' ministry. Here, a conversation with a Syrophenician woman marks the beginning of his mission to the Gentiles.

The holy gospel according to Mark.

Glory to you, O Lord.

²⁴[Jesus] set out and went away to the region of Tyre. He entered a house and did not want anyone to know he was there. Yet he could not escape notice, ²⁵but a woman whose little daughter had an unclean spirit immediately heard about him, and she came and bowed down at his feet. ²⁶Now the woman was a gentile, of Syrophenician origin. She begged him to cast the demon out of her daughter. ²⁷Jesus said to her, "Let the children be fed first, for it is not fair to take the children's food and throw it to the dogs." ²⁸But she answered him, "Sir, even the dogs under the table eat the children's crumbs." ²⁹Then Jesus said to her, "For saying that, you may go—the demon has left your daughter." ³⁰And when she went home, she found the child lying on the bed, and the demon gone.

³¹Then Jesus returned from the region of Tyre and went by way of Sidon toward the Sea of Galilee, in the region of the Decapolis. ³²They brought to him a deaf man who had an impediment in his speech, and they begged him to lay his hand on him. ³³Jesus took him aside in private, away from the crowd, and put his fingers into his ears, and he spat and touched his tongue. ³⁴Then looking up to heaven, Jesus sighed and said to him, "Ephphatha," that is, "Be opened." ³⁵And his ears were opened, his tongue was released, and he spoke plainly. ³⁶Then Jesus ordered them to tell no one, but the more he ordered them, the more zealously they proclaimed it. ³⁷They were astounded beyond measure, saying, "He has done everything well; he even makes the deaf to hear and the mute to speak."

The gospel of the Lord.

Praise to you, O Christ.

HYMN OF THE DAY: Healer of Every Ill (ELW 612)

Refrain

Heal - er of our ev - 'ry ill, light of each to - mor - row,

give us peace be - yond our fear, and hope be - yond our sor - row.

1 You who know our fears and sad - ness, grace us with your
 2 In the pain and joy be - hold - ing how your grace is
 3 Give us strength to love each oth - er, ev - 'ry sis - ter,
 4 You who know each thought and feel - ing, teach us all your

peace and glad - ness; Spir - it of all com - fort, fill our hearts.
 still un - fold - ing, give us all your vi - sion, God of love.
 ev - 'ry broth - er; Spir - it of all kind - ness, be our guide.
 way of heal - ing; Spir - it of com - pas - sion, fill each heart.

Text: Marty Haugen, b. 1950
 Music: HEALER OF OUR EVERY ILL, Marty Haugen
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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 put our trust 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

"Sing a New Song"

Mark Schweizer, arr.

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 musical score for the hymn 'Great Thanksgiving'. It consists of four staves of music in a single system, all written in treble clef with a key signature of one flat (B-flat). The lyrics are printed below the notes. The first staff contains the first two lines of lyrics, the second staff the next two lines, the third staff the third line, and the fourth staff the final line. The music is simple and melodic, with a steady rhythm.

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

HOLY, HOLY, HOLY (ELW p. 153)

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

The image shows a musical score for the hymn 'Holy, Holy, Holy'. It consists of four staves of music in a single system, all written in treble clef with a key signature of two sharps (D major). The lyrics are printed below the notes. The first staff contains the first two lines of lyrics, the second staff the next two lines, the third staff the third line, and the fourth staff the final line. The music is simple and melodic, with a steady rhythm.

THANKSGIVING AT THE TABLE (ELW p. 153)

Holy, mighty, and merciful Lord,
heaven and earth are full of your glory.
In great love you sent to us Jesus, your Son,
who reached out to heal the sick and suffering,
who preached good news to the poor,
and who, on the cross, opened his arms to all.

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.

Remembering, therefore, his death, resurrection, and ascension,
we await his coming in glory.

Pour out upon us the Spirit of your love, O Lord,
and unite the wills of all who share this heavenly food,
the body and blood of Jesus Christ, our Lord;
to whom, with you and the Holy Spirit,
be all honor and glory, now and forever.
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

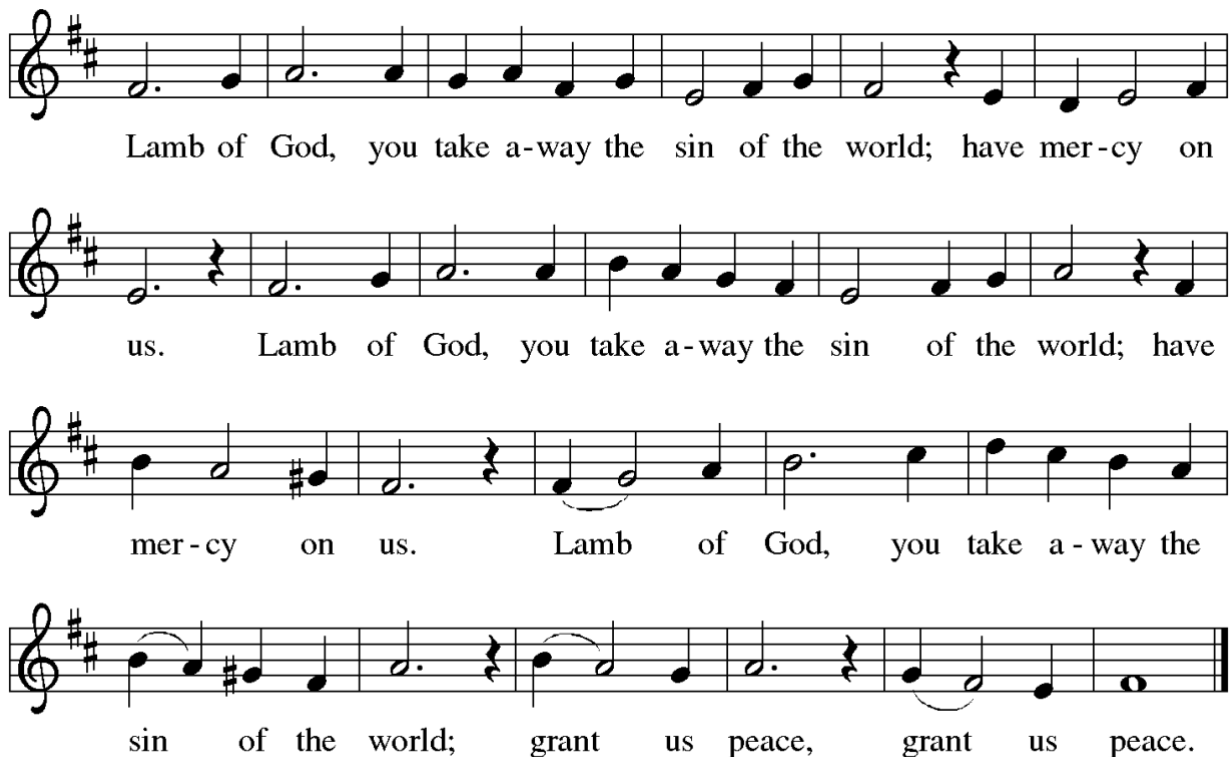
When giving the bread and cup, the communion ministers say

“The body of Christ, given for you,” and “the blood of Christ, shed for you.”

Each person may respond

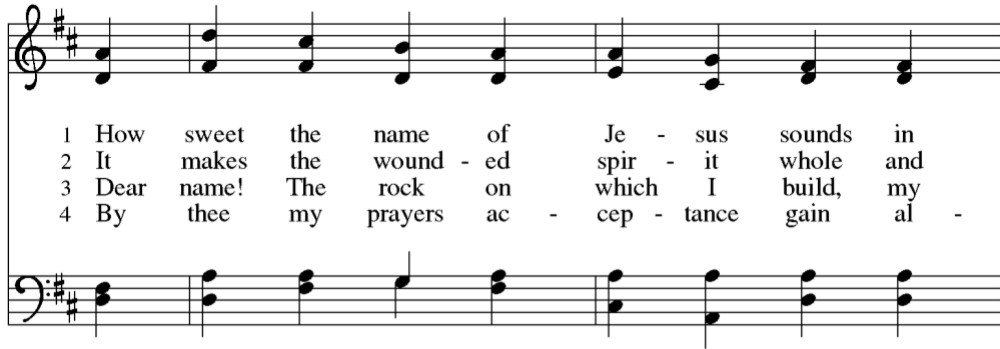
Amen.

LAMB OF GOD (ELW p. 154)



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: How Sweet the Name of Jesus Sounds (ELW 620)



1 How sweet the name of Je - sus sounds in
 2 It makes the wound - ed spir - it whole and
 3 Dear name! The rock on which I build, my
 4 By thee my prayers ac - cep - tance gain al -



a be - liev - er's ear! It soothes our sor - rows,
 calms the heart's un - rest; 'tis man - na to the
 shield and hid - ing place; my nev - er - fail - ing
 though with sin de - filed. The dev - il charg - es



heals our wounds, and drives a - way all fear.
 hun - gry soul and to the wea - ry, rest.
 trea - sury, filled with bound - less stores of grace.
 me in vain, and I am owned a child.

- 5 O Jesus, shepherd, guardian, friend,
 my prophet, priest, and king,
 my Lord, my life, my way, my end,
 accept the praise I bring.
- 6 How weak the effort of my heart,
 how cold my warmest thought;
 but when I see thee as thou art,
 I'll praise thee as I ought.

7 Till then I would thy love proclaim
 with every fleeting breath;
 and may the music of thy name
 refresh my soul in death!

PRAYER AFTER COMMUNION (ELW p. 155)

Let us pray.

We give you thanks, almighty God, that you have refreshed us through the healing power of this gift of life. In your mercy, strengthen us through this gift, in faith toward you and in fervent love toward one another; for the sake of Jesus Christ our Lord. **Amen.**

ANNOUNCEMENTS

WELCOMING VICAR JESSICA

BLESSING by Vicar

The grace of our Lord Jesus Christ,
The love of God,
And the communion of the Holy Spirit,
Be with us all. **Amen.**

SENDING HYMN: God's Work, Our Hands ()



1 God's work, our hands: work - ing to - geth - er,
2 God's work, our feet: trav - 'ling to - geth - er,
3 God's work, our voice: sing - ing to - geth - er,
4 God is at work in and a - round us:



build - ing a fu - ture, re - pair - ing the world,
fol - low - ing Je - sus to plac - es un - known,
prais - ing, pro - claim - ing to all who will hear,
seed - lings are sprout - ing and bread's on the rise!



rais - ing up homes, plant - ing new gar - dens,
walk - ing as friends, march - ing for free - dom,
pray - ing for peace, shout - ing for jus - tice,
Washed and set free, hum - bled and hon - ored,



feed - ing the hun - gry and shelt - 'ring the cold.
run - ning the race with God's fu - ture the goal.
claim - ing God's love for the lost and the least.
gift - ed by grace, we re - spond in God's love.



Bless, God, our hands as we work in your name,
Bless, God, our feet as we fol - low your way,
Bless, God, our voice as we speak in your name,
Bless, God, our lives as we an - swer your call,



shar - ing the good news of your Gos - pel.

Text: Wayne L. Wold
Music: GOD'S WORK, OUR HANDS, Wayne L. Wold
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DISMISSAL (ELW p. 155)
Go in peace. Christ is with you.
Thanks be to God.

CLOSING VOLUNTARY “Herr Jesu Christ! dich zu uns wend” Sigfrid Karg-Elert

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



Readings for September 15

Isaiah 50:4-9a

The image of the servant of the Lord is one of the notable motifs in the book of Isaiah. Today's reading describes the mission of the servant, whom early Christians associated with Jesus. Like Jesus, the servant does not strike back at his detractors but trusts in God's steadfast love.

Psalm 116:1-9

I will walk in the presence of the Lord. (Ps. 116:9)

James 3:1-12

This text uses various images to illustrate how damaging and hurtful the way we speak to and about others can be. Not only are we to control our speech, but what we say and how we say it are to reflect our faith.

Mark 8:27-38

This story provides the turning point in Mark's gospel. Peter is the first human being in the narrative to acknowledge Jesus as the Messiah, but he cannot accept that as the Messiah Jesus will have to suffer. Moreover, Jesus issues a strong challenge to all by connecting discipleship and the cross.

Notes on the music for today

HYMN OF THE DAY: Healer of our ev'ry ill ELW 612

Text: Marty Haugen, 1950

Tune: HEALER OF OUR EV'RY ILL, Marty Haugen

Marty Haugen wrote this meditative song during the winter of 1985-86. During this time, his family was staying at Holden Village, a retreat center in the Cascade Mountains of Washington State. On January 28, 1986, the space shuttle Challenger crashed shortly after takeoff. According to Haugen:

In addition to the loss of seven astronauts, this crash was a symbolic loss for Americans. At Holden we had very infrequent communication with the outside world, so we did not know of the disaster for a couple of days. When we got some information, we held a service in the evening together, and "Healer of our Every Ill" was written as an expression for our community to grieve together.

(Daw, 2016, 795, quoting Westermeyer, 2010, 451)

Haugen uses the text of this hymn as a prayer for healing, not only of the body but also of the mind and spirit. The refrain, "Give us peace beyond our fear, and hope beyond our sorrow," is a powerful prayer and helps us express thoughts we find difficult to put into words. This hymn is also about joy, as evidenced in stanza two with the words, "your grace is still unfolding." Stanza three's text, "Give us strength to love each other," uses language that urges us, even in times of sorrow and fear, to show love and kindness to our sisters and brothers in Christ. The last verse of the hymn asks us to teach Christ's way of healing and to fill each heart with compassion.

Marty Haugen was born in Wanamingo, Minnesota. Haugen studied piano, violin, trombone, and organ through high school, and he played organ in the Lutheran church where his family attended. He holds degrees from Luther College and United Theological Seminary of the Twin Cities, and participated in graduate work in Pastoral Studies at what is now Luther Seminary and the St. Paul School of Divinity of the University of St. Thomas (Canterbury Dictionary). His hymns have become very popular and can be found in many hymnals today, including the Chalice Hymnal and Evangelical Lutheran Worship. The majority of his compositions are published by GIA publications, including two settings of the liturgy for Lutheran use, "Holden Evening Prayer" and "Now the Feast and Celebration." He has also composed settings of the Catholic Mass, including the "Mass of Creation." Haugen has composed numerous choral arrangements, sacred songs, and hymns, including "Gather Us In," "Eye Hath Not Seen," "Canticle of the Sun," "We Are Many Parts," "We Remember," "Shepherd Me, O God," and "Awake!" Currently, he writes contemporary hymns and liturgies for the Lutheran church and holds a position as composer in residence at Mayflower Community Church in Minneapolis.

OPENING VOLUNTARY: "Prelude" from *Suite Breve* Craig Phillips (1961)

Craig Phillips is a distinguished and popular American composer and organist and Director of Music at All Saints 'Church, Beverly Hills. His choral and organ music is heard Sunday by Sunday in churches and cathedrals across the United States, and many of his works have been performed in concert throughout North America, Europe and Asia. He was named the American Guild of Organists Distinguished Composer for 2012 — the seventeenth recipient of this special award. Dr. Phillips joins an illustrious list that includes past honorees Virgil Thomson, Ned Rorem, Daniel Pinkham, Stephen Paulus and David Hurd.

OFFERTORY: Sing a New Song, Michael Praetorius (1571-1621), Mark Schweitzer, arr.

This is the famous canon offered today in 3 parts with a dance-like arrangement by Mark Schweitzer and a text based on Psalm 96. Michael Praetorius was a German composer, organist, and music theorist. He was one of the most versatile composers of his age, being particularly significant in the development of musical forms based on Protestant hymns. His family name in German appears in various forms including Schultze, Schulte, Schultheiss, Schulz and Schulteis. Praetorius was the conventional Latinized form of this family name, Schultze meaning "village judge or magistrate" in German. The Latin Praetorius means "magistrate-related or one with the rank of a magistrate."

*Sing a new song, sing to God with a voice of triumph,
Make his praises known to all the nations,
Sing the honor of his name.*

CLOSING VOLUNTARY: "Herr Jesu Christ! dich zu uns wend" Sigfrid Karg-Elert (1877–1933)

The text *Herr Jesu Christ! dich zu uns wend*, was first published in 1648. Whoever the composer was, the hymn soon became justly popular, and in 1678 it was formally directed to be sung in all the churches in Saxony on all Sundays and festivals. It is a simple and forcible hymn, which survived the Rationalistic period, and text and tune are currently found together in 136 hymnals.

The chorale improvisation based on this hymn, is one of my favorites by Sigfrid Karg-Elert, who composed primarily for small ensembles or solo instruments like organ, piano and harmonium. The *66 Chorale Improvisations on Evangelical Church Hymns*, Op. 65 are his first organ works composed directly for this instrument. And I find it interesting he wrote *30 Caprices for Flute* specifically for a friend, a flautist bound for service in the war. These short exercises were designed to challenge linear one-staff thinking and in short, keep the friend from becoming bored. They are now a standard set of technical, dynamic, and phrasing exercises for young flute students all over the world.

Evangelical Lutheran Worship Hymnal:

#527: Lord Jesus Christ, Be Present Now, Text: attr. Wilhelm II; tr. Catherine Winkworth, alt. Music: HER JESU CHRIST, DICH ZU UNS WEND, *Cantionale Germanicum*, Glochsheim. Text and Music: Public Domain. #612: Healer of Our Every Ill, Text: Marty Haugen. Music: HEALER OF OUR EVERY ILL, Marty Haugen. Text and Music: ©1987 GIA Publications, Inc. All rights reserved. Used with permission under ONE LICENSE #A-713051. #620: How Sweet the Name of Jesus Sounds, Text: John Newton, alt. Music: ST PETER, Alexander R. Reinagle. Text and Music: Public Domain.

ELCA Website:

God's Work, Our Hands, Text: Wayne L. Wold. Music: GOD'S WORK, OUR HANDS, Wayne L. Wold. Text and Music: ©2019 Evangelical Lutheran Church in America, admin. Augsburg Fortress. All rights reserved. Used with permission under ONE LICENSE #A-713051.

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September 8, 2024

10:00 a.m.

**Rev. Harry Therwanger
Glen Mason
Debbie Howell
Debbie Howell and Helen Chaale
Darwin Banks
Dave Oaks**

**Presiding Minister
Assisting Minister
Reader
Communion Assistant
Cantor
Lock-Up, starting September 8**

*The flowers in the chancel are given
in memory of Charles McDowell and Tom Van Poole by Mimi and Tom Van Poole.*

Attendance September 1, 10:00 a.m., 52

Live Stream Views, 8 | Views after Streaming, 21

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**