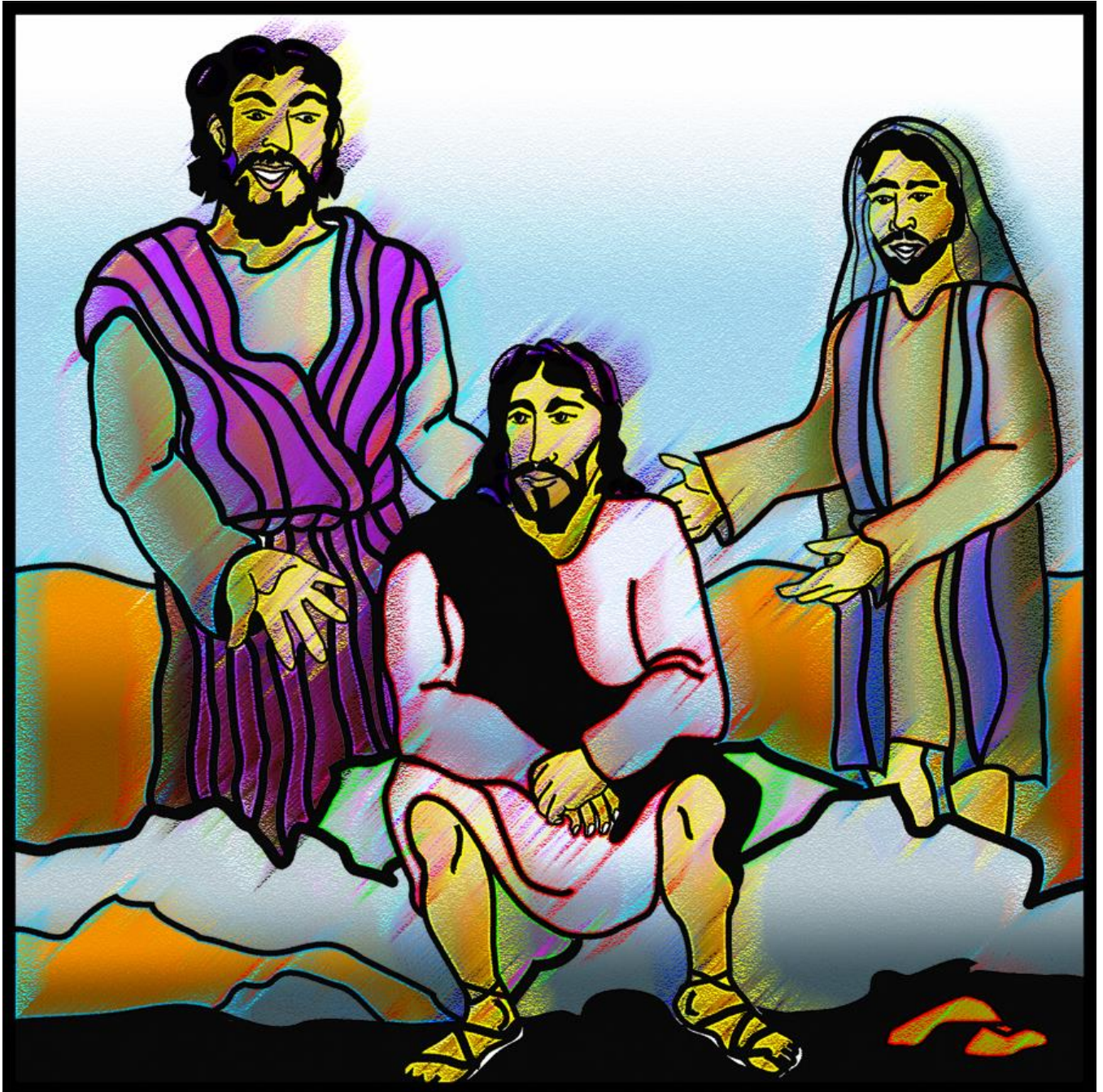


**RESURRECTION EVANGELICAL
LUTHERAN CHURCH**



**Twenty-Second Sunday after Pentecost
October 20, 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

Wednesday, October 23, 2024, James of Jerusalem, martyr, died around 62

One of three early-church leaders named James, this man is identified in the New Testament and by a historian of the time as a brother of Jesus. Scholars are uncertain whether this means a blood brother. He was a leader of the church in Jerusalem.

Saturday, October 26, 2024, Philipp Nicolai, died 1608; Johann Heermann, died 1647; Paul Gerhardt, died 1676; hymnwriters

These great hymnwriters all worked in seventeenth-century Germany in times of war and plague. Nicolai, a pastor, lost 1,300 parishioners to plague, 170 in one week. He wrote "O Morning Star, how fair and bright" and "Wake, awake, for night is flying." Heermann's hymns, including "Ah, holy Jesus," often express the emotions of faith. Gerhardt, perhaps the greatest Lutheran hymnwriter, was a pastor in Berlin.

INTRODUCTION TO THE DAY

Introduction to the day

Today's gospel starts with disciples obsessing over who will be closest to Jesus, leading to Jesus teaching his followers about God's take on importance and power. Here Jesus makes it explicit that the reversal of values in God's community is a direct challenge to the values of the dominant culture, where wielding power over others is what makes you great. When we pray "your kingdom come" we are praying for an end to tyranny and oppression. We pray this gathered around the cross, a sign of great shame transformed to be the sign of great honor and service.

ORDER OF SERVICE

OPENING VOLUNTARY

“Marching to Zion”

Robert Buckley Farlee

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.

Silence is kept for reflection.

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: Come, We That Love the Lord (ELW 625)

1 Come, we that love the Lord, and let our joys be known;
 2 Let those re - fuse to sing who nev - er knew our God;
 3 The hill of Zi - on yields a thou - sand sa - cred sweets
 4 Then let our songs a - bound, and ev - 'ry tear be dry;

join in a song with sweet ac - cord, join in a song with
 but chil - dren of the heav'n - ly King, but chil - dren of the
 be - fore we reach the heav'n - ly fields, be - fore we reach the
 we're march - ing through Im - man - uel's ground, we're march - ing through Im -

sweet ac - cord and thus sur - round the throne, and thus sur - round the throne.
 heav'n - ly King may tell their joys a - broad, may tell their joys a - broad.
 heav'n - ly fields, or walk the gold - en streets, or walk the gold - en streets.
 man - uel's ground, to fair - er worlds on high, to fair - er worlds on high.

Refrain

We're march - ing to Zi - on, beau - ti - ful, beau - ti - ful Zi - on:

we're march - ing up - ward to Zi - on, the beau - ti - ful cit - y of God.

Text: Isaac Watts, 1674–1748, stanzas; Robert Lowry, 1826–1899, refrain
 Music: MARCHING TO ZION, Robert Lowry

GREETING (ELW p. 147)

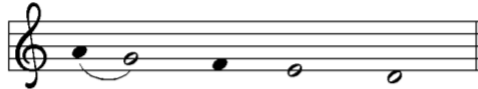
The grace of our Lord Jesus Christ, the love of God,
and the communion of the Holy Spirit be with you all.

And also with you.

KYRIE (ELW p.147)



In peace, let us pray to the Lord.



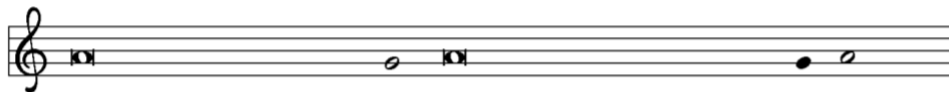
Lord, have mer - cy.



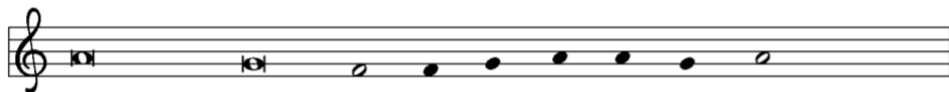
For the peace from a-bove, and for our sal - vation, let us pray to the Lord.



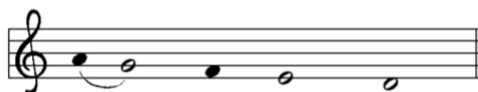
Lord, have mer - cy.



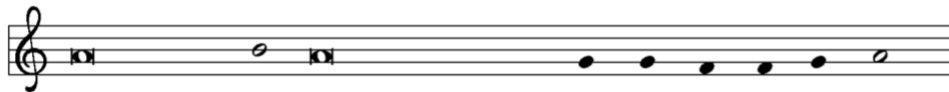
For the peace of the whole world, for the well-being of the church of God,



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.

Sovereign God, you turn your greatness into goodness for all the peoples on earth. Shape us into willing servants of your kingdom, and make us desire always and only your will, through Jesus Christ, our Savior and Lord. **Amen.**

The assembly is seated.

FIRST READING: Isaiah 53:4-12

This reading is from the last of four passages in Isaiah that are often called “servant songs.” Christians are probably most familiar with this servant song. In light of Christian faith, the servant’s healing ministry and redemptive suffering are understood to be fulfilled in the life and death of Christ.

A reading from Isaiah.

⁴Surely he has borne our infirmities and carried our diseases, yet we accounted him stricken, struck down by God, and afflicted. ⁵But he was wounded for our transgressions, crushed for our iniquities; upon him was the punishment that made us whole, and by his bruises we are healed. ⁶All we like sheep have gone astray; we have all turned to our own way, and the Lord has laid on him the iniquity of us all.

⁷He was oppressed, and was afflicted, yet did not open his mouth; like a lamb that is led to the slaughter and like a ewe that is silent before the shearers, so he did not open his mouth. ⁸By a perversion of justice he was taken away. Who could have imagined his future? For he was cut off from the land of the living, stricken for the transgression of my people. ⁹They made his grave with the wicked and his tomb with the rich, although he had done no violence, and there was no deceit in his mouth.

¹⁰Yet it was the will of the Lord to crush him with affliction. When you make his life an offering for sin, he shall see his offspring and shall prolong his days; through him the will of the Lord shall prosper. ¹¹Out of his anguish he shall see; he shall find satisfaction through his knowledge. The righteous one, my servant, shall make many righteous, and shall bear their iniquities. ¹²Therefore I will allot him a portion with the great, and he shall divide the spoil with the strong, because he poured out himself to death, and was numbered with the transgressors, yet he bore the sin of many, and made intercession for the transgressors.

Word of God, word of life.

Thanks be to God.

PSALM: Psalm 91:9-16

The psalm is sung responsively by the whole verse.

So teach us to num - ber our
days that we may ap - ply our hearts to wis - dom.

⁹Because you have made the ¹ Lord your refuge,
and the Most High your ¹ habitation,

¹⁰**no evil ¹ will befall you,**
nor shall affliction come ¹ near your dwelling.

¹¹For God will give the angels charge ¹ over you,
to guard you in ¹ all your ways.

¹²**Upon their hands they will ¹ bear you up,**
lest you strike your foot a- ¹ gainst a stone. R

¹³You will tread upon the lion ¹ cub and viper;
you will trample down the lion ¹ and the serpent.

¹⁴**I will deliver those who ¹ cling to me;**
I will uphold them, because they ¹ know my name.

¹⁵They will call me, and I will ¹ answer them;
I will be with them in trouble; I will rescue and ¹ honor them.

¹⁶**With long life will I ¹ satisfy them,**
and show them ¹ my salvation. R

SECOND READING: Hebrews 5:1-10

Using imagery from scripture and from Jewish worship practices, Jesus is presented as the great high priest who was obedient to God's saving plan. Through his suffering and death he has become the source of eternal salvation.

A reading from Hebrews.

¹Every high priest chosen from among mortals is put in charge of things pertaining to God on their behalf, to offer gifts and sacrifices for sins. ²The high priest is able to deal gently with the ignorant and wayward, since he himself is subject to weakness, ³and because of this he must offer sacrifice for his own sins as well as for those of the people. ⁴And one does not presume to take this honor but takes it only when called by God, just as Aaron was.

⁵So also Christ did not glorify himself in becoming a high priest but was appointed by the one who said to him,

“You are my Son; today I have begotten you”; ⁶as God says also in another place,

“You are a priest forever, according to the order of Melchizedek.”

⁷In the days of his flesh, Jesus offered up prayers and supplications, with loud cries and tears, to the one who was able to save him from death, and he was heard because of his reverent submission. ⁸Although he was a Son, he learned obedience through what he suffered, ⁹and having been made perfect, he became the source of eternal salvation for all who obey him, ¹⁰having been designated by God a high priest according to the order of Melchizedek.

Word of God, word of life.

Thanks be to God.

GOSPEL ACCLAMATION (ELW p. 102)

The assembly stands to welcome the gospel. A

ll sing 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

The Son of Man came not to be served¹ but to serve,* and to give his life as a ran-¹ som for many.

GOSPEL: Mark 10:35-45

On the way to Jerusalem the disciples ask Jesus to grant them seats of honor. Jesus responds by announcing that he and his followers will “rule” through self-giving service.

The holy gospel according to Mark.

Glory to you, O Lord.

³⁵James and John, the sons of Zebedee, came forward to Jesus and said to him, “Teacher, we want you to do for us whatever we ask of you.” ³⁶And Jesus said to them, “What is it you want me to do for you?” ³⁷And they said to him, “Appoint us to sit, one at your right hand and one at your left, in your glory.” ³⁸But Jesus said to them, “You do not know what you are asking. Are you able to drink the cup that I drink or be baptized with the baptism that I am baptized with?” ³⁹They replied, “We are able.” Then Jesus said to them, “The cup that I drink you will drink, and with the baptism with which I am baptized you will be baptized, ⁴⁰but to sit at my right hand or at my left is not mine to appoint, but it is for those for whom it has been prepared.”

⁴¹When the ten heard this, they began to be angry with James and John. ⁴²So Jesus called them and said to them, “You know that among the gentiles those whom they recognize as their rulers are domineering, and their great ones are tyrants over them. ⁴³But it is not so among you; instead, whoever wishes to become great among you must be your servant, ⁴⁴and whoever wishes to be first among you must be slave of all. ⁴⁵For the Son-of-Man came not to be served but to serve, and to give his life a ransom for many.”

The gospel of the Lord.

Praise to you, O Christ.

YOUTH MESSAGE

Angie Brooke

SERMON

Vicar Jessica Zurcher

HYMN OF THE DAY: O Christ, What Can It Mean for Us (ELW 431)

1 O Christ, what can it mean for us to claim you as our
 2 You came, the im - age of our God, to heal and to for -
 3 Though some would make their great - ness felt and lord it o - ver
 4 You chose a hum - ble hu - man form and shunned the world's re -

king? What roy - al face have you re - vealed whose
 give, to shed your blood for sin - ners' sake that
 all, you said the first must be the last and
 nown; you died for us up - on a cross with

praise the church would sing? As - pir - ing not to
 we might rise and live. To break the law of
 ser - vice be our call. O Christ, in work - place,
 thorns your on - ly crown. But still, be - yond the

glo - ry's height, to pow - er, wealth, and fame, you
 death you came, the law of love to bring: a
 church, and home, let none to pow - er cling; for
 span of years, our glad ho - san - nas ring, for

walked a dif - f'rent, low - ly way, an - oth - er's will your aim.
 dif - f'rent rule of righ - teous - ness, a dif - f'rent kind of king.
 still, through us, you come to serve, a dif - f'rent kind of king.
 now at God's right hand you reign, a dif - f'rent kind of king!

Text: Delores Dufner, OSB, b. 1939
 Music: ALL SAINTS NEW, Henry S. Cutler, 1824-1902
 Text © 2001, 2003 GIA Publications, Inc., 7404 S. Mason Ave., Chicago, IL 60638. www.giamusic.com. 800.442.3358.
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PRAYERS OF INTERCESSION

Assembly, please stand.

The response for today's intercessions is "answer us when we call."

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 ANTHEM

"O For A Closer Walk"

Charles Stanford

OFFERING AND SETTING THE TABLE

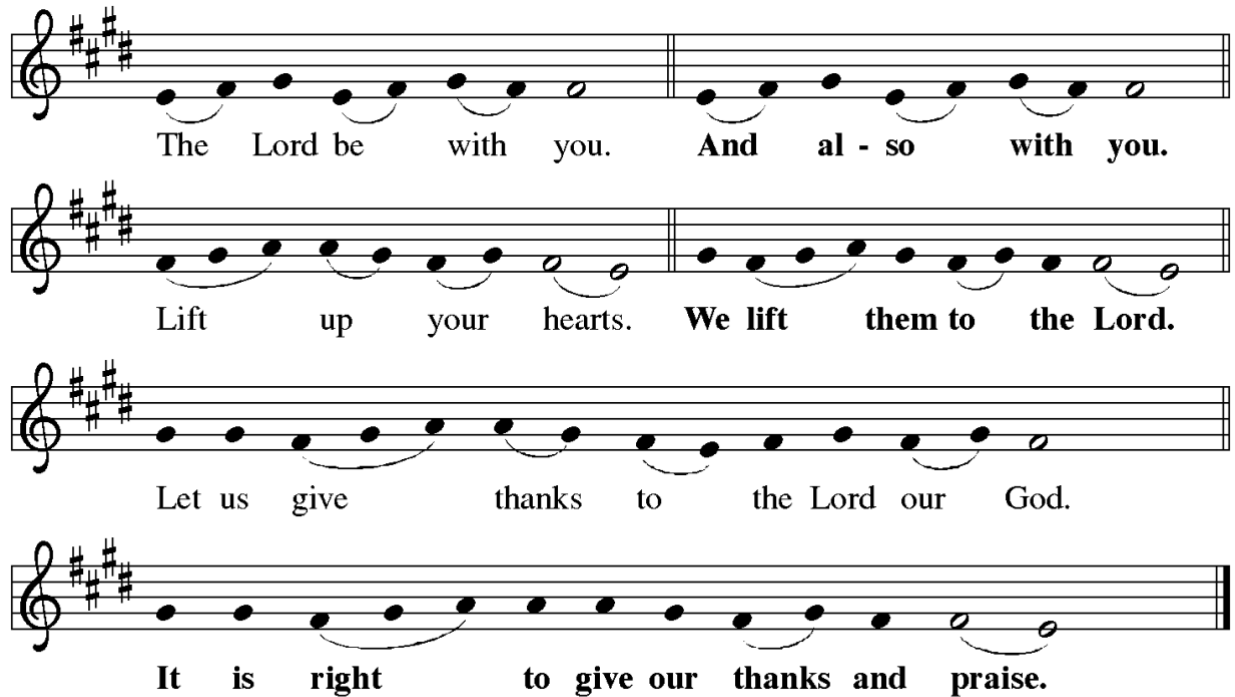
Members of the assembly may bring their offering forward when ushers invite them. Baskets are available to receive your gift at the front of the sanctuary. Communion ministers will sanitize and cleanse their hands prior to handling the gifts of bread and wine.

OFFERING PRAYER (ELW 152)

Let us pray.

God of mercy and grace, the eyes of all wait upon you, and you open your hand in blessing. Fill us with good things at your table, that we may come to the help of all in need, through Jesus Christ, our redeemer and Lord. **Amen.**

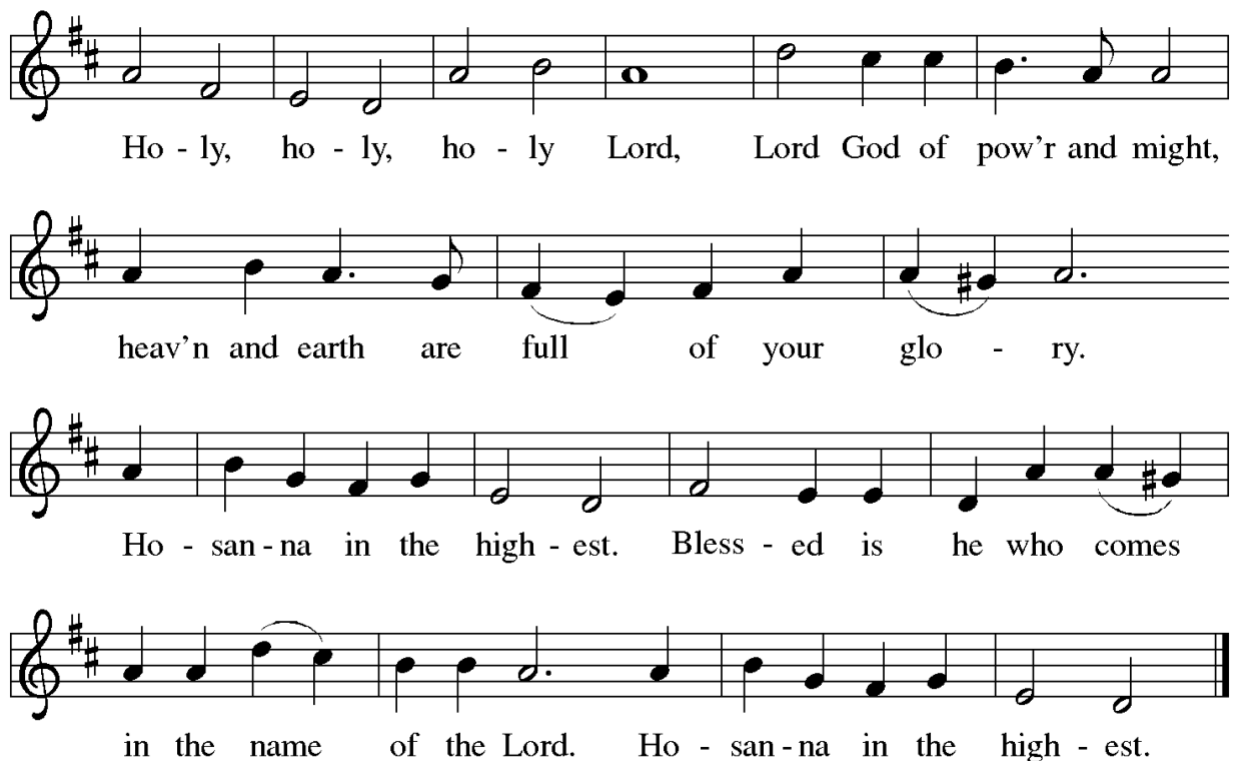
GREAT THANKSGIVING: (ELW 152)



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 (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.

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: Take My Life, That I May Be (ELW 685)

The musical score is written for a four-part setting (Soprano, Alto, Tenor, Bass) in G major (one sharp) and 4/4 time. It consists of two systems of music. The first system contains the first four lines of lyrics, and the second system contains the next four lines. The melody is primarily in the soprano part, with the other parts providing harmonic support. The piece concludes with a final cadence in the bass part.

1 Take my life, that I may be con - se - crat - ed, Lord, to thee;
2 Take my hands and let them move at the im - pulse of thy love;
3 Take my voice and let me sing al - ways, on - ly, for my King;
4 Take my sil - ver and my gold, not a mite would I with - hold;

take my mo - ments and my days; let them flow in cease - less praise.
take my feet and let them be swift and beau - ti - ful for thee.
take my lips and let them be filled with mes - sag - es from thee.
take my in - tel - lect, and use ev - 'ry pow'r as thou shalt choose.

5 Take my will and make it thine;
it shall be no longer mine.
Take my heart, it is thine own;
it shall be thy royal throne.

6 Take my love; my Lord, I pour
at thy feet its treasure store;
take myself, and I will be
ever, only, all for thee.

Text: Frances R. Havergal, 1836–1879, alt.
Music: PATMOS, William H. Havergal, 1793–1870

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

BLESSING

The God of steadfastness and encouragement grant you to live in harmony with one another, in accordance with Christ Jesus. **Amen.**

The God of hope fill you with all joy and peace in believing, so that you may abound in hope by the power of the Holy Spirit. **Amen.**

The God of all grace ☩ bless you now and forever. **Amen.**

SENDING HYMN: The Spirit Sends Us Forth to Serve (ACS 988)



1 The Spir - it sends us forth to serve; we go in Je - sus' name
2 We go to com - fort those who mourn and set the bur - dened free;
3 We go to be the hands of Christ, to scat - ter joy like seed
4 Then let us go to serve in peace, the gos - pel to pro - claim.



to bring glad tid - ings to the poor, God's fa - vor to pro - claim.
where hope is dim, to share a dream and help the blind to see.
and, all our days, to cher - ish life, to do the lov - ing deed.
God's Spir - it has em - pow - ered us; we go in Je - sus' name.

Text: Delores Dufner, OSB, b. 1939

Music: SANTA MONICA, Robert A. Hobby, b. 1962

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DISMISSAL (ELW p. 155)

Go in peace. Christ is with you.

Thanks be to God.

CLOSING VOLUNTARY

Carillon

Phillip M Young

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

Readings for October 27

Jeremiah 31:7-9

This passage speaks not only of the southern kingdom, Judah, and its homecoming from exile in Babylon, but also of the northern kingdom (“Israel” or “Ephraim”) and its restoration. The northern tribes of Israel had been lost in exile to Assyria more than a century before Jeremiah prophesied.

Psalm 126

Those who sowed with tears will reap with songs of joy. (Ps. 126:5)

Hebrews 7:23-28

Human priests of old offered sacrifice for their own sins and served only until their death. In contrast, Jesus is God’s Son, the holy, sinless, resurrected high priest. Death did not terminate his priestly service, but through his death he has interceded for our sins.

Mark 10:46-52

Bartimaeus comes to Jesus with faith, asking that he might see again. Recognizing Jesus’ identity, Bartimaeus is the first person to call him “Son of David” in the Gospel of Mark.

Evangelical Lutheran Worship Hymnal:

#431: O Christ, What Can It Mean for Us, Text: Delores Dufner, OSB. Music: ALL SAINTS NEW, Henry S. Cutler. Text: ©2001, 2003 GIA Publications, Inc. Music: Public Domain. All rights reserved. Used with permission under ONE LICENSE #A-713051.

#625: Come, We That Love the Lord, Text: Isaac Watts, stanzas; Robert Lowery, refrain. Music: MARCHING TO ZION, Robert Lowery. Text and Music: Public Domain.

#685: Take My Life, That I May Be, Text: Francis R. Havergal. Music: PATMAS, William H. Havergal. Text and Music: Public Domain.

All Creation Sings Hymnal:

#988: The Spirit Sends Us Forth to Serve, Text: Delores Dufner, OSB. Music: SANTA MONICA, Robert A. Hobby. Text: ©1993 GIA Publications, Inc. Music: ©2014 Birnamwood Publications, a div. of MorningStar Music Publishers, Inc. 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: O Christ, What Can It Mean for Us (ELW 431)

Text: Delores Dufner, OSB, (1939)

Tune: ALL SAINTS NEW, Henry S. Cutler, (1824–1902)

This hymn tune was first published in Delores Dufner's collection *The Glimmer of Glory in Song* (2003). Dufner, the author of the hymn text, says this about it:

The question is, "What can it mean for us to claim Christ as our king?" My answer: It means that we may not wield power over others as the world does, letting might take precedence over right. The way of love is opposite the way of power and, as followers of Jesus, we are called to take the way of love. Love shows itself in other-centered service rather than self-centeredness. The fact that we are wealthy and powerful as individuals, and as a nation, places on us a special responsibility to care for those who are poor and weak.

In this hymn she "tried to reflect that humbler image of Christ, a 'different kind of king' whom we are invited to imitate."

Henry Stephen Cutler composed ALL SAINTS NEW in 1872 for Reginald Heber's text "The Son of God Goes Forth to War," and the two were published together in *Hymnal with Tunes, Old and New* (1872). That text refers to "the glorious band" of God's people, helping to explain the chosen tune title. The NEW is to distinguish this tune from others that are also called ALL SAINTS. ALL SAINTS NEW has a processional or martial character, inherited no doubt from Cutler's love for the British cathedral tradition of choir processions.

Cutler studied music in Frankfurt, Germany, in 1844. He moved to England, where he listened with interest to the cathedral choirs and came under the influence of the Oxford Movement. Returning to Boston in 1846, Cutler became organist of the Episcopal Church of the Advent and formed a choir of men and boys, to whom he introduced the wearing of liturgical robes. When he took a position at Trinity Church in New York City, he removed women from the choir and used the occasion of a visit by the Prince of Wales to the church to introduce his newly vested men and boys' choir. He also moved the choir from the gallery to the chancel and initiated the chanting of the psalms and the singing of part of the worship service. Cutler compiled *The Psalter, with Chants* (1858) and published *The Trinity Psalter* (1864) and *Trinity Anthems* (1865).

OFFERTORY ANTHEM "O For A Closer Walk With God" Charles Stanford (1852-1924)

Text: William Cowper (1731-1800)

Tune: CAITHNESS (anonymous tune, Scottish Psalter, 1635)

Today's anthem is a beloved setting by Sir Charles Villiers Stanford of the Anglican hymn, "O For A Closer Walk With God," its text written by William Cowper and set to an anonymous tune from the *Scottish Psalter, 1635*.

William Cowper (pronounced "Cooper") is regarded as one of the best early Romantic poets. To biographers he is also known as "mad Cowper." His literary talents produced some of the finest English hymn texts, but his chronic depression accounts for the somber tone of many of those texts. Educated to become an attorney, Cowper was called to the bar in 1754 but never practiced law.

William Cowper wrote this text on December 9, 1769, during the illness of his long-time friend and housekeeper, Mrs. Unwin. In a letter written the next day Cowper voiced his anxieties about her condition and about what might happen to him if she died. Saying that he composed the text "to surrender up to the Lord" all his "dearest comforts," Cowper added,

Her illness has been a sharp trial to me. Oh, that it may have a sanctifying effect!

. . . I began to compose the verses yesterday morning before daybreak, but fell asleep at the end of the first two lines; when I awoke again, the third and fourth were whispered to my heart in a way which I have often experienced.

Although Cowper frequently battled depression, doubt, and melancholy, this text speaks of a very intimate walk with the Lord. This song reminds us of the reality that we, though being children of God, do still wander from him, lose the sense of his presence, and need to return.

For the last two decades of his life Cowper lived in Olney, where John Newton became his pastor. There he assisted Newton in his pastoral duties, and the two collaborated on the important hymn collection *Olney Hymns* (1779), to which Cowper contributed sixty-eight hymn texts.

O for a closer walk with God, a calm and heavenly frame,^{[[[}a light to shine upon the road that leads me to the Lamb!

Return, O holy Dove, return, sweet messenger of rest!

I hate the sins that made Thee morn and drove Thee from my breast.

So shall my walk be close with God, calm and serene my frame,^{[[[}so purer light shall mark the road that leads me to the Lamb.

OPENING VOLUNTARY “Marching to Zion” Robert Buckley Farlee

To set the tone for the Gathering Hymn, I’ve chosen a setting of the hymn tune “Marching to Zion” by Robert Lowry (1826 – 1899), an American preacher who became a popular writer of gospel music in the mid-to late 19th century. Some of his music includes “Shall We Gather at the River” and “How Can I Keep From Singing”.

CLOSING VOLUNTARY “Carillon” Phillip M Young (1937)

Philip M. Young is a native of Greenville, South Carolina. He received his education at North Greenville University, Furman University, and the Graduate School of Music of Florida State University. In 1987 he was awarded the honorary Doctor of Letters from Campbell University. He served as Minister of Music of The First Baptist Church of Henderson, NC from 1959 to his retirement in 2004, when he was named the church's Composer in Residence.

As a composer he has received numerous awards and commissions. He is a member of the American Society of Composers, Authors, and Publishers, having won numerous ASCAP standard compositions annual awards.

October 20, 2024

10:00 a.m.

Rev. Harry Therwanger
Vicar Jessica Zurcher
Glen Mason
Gail Ramshaw
Helen Chaale and Maggie Mount
Darwyn Banks
John Wood

Presiding Minister
Preaching Minister
Assisting Minister
Reader
Communion Assistants
Cantor
Lock-Up, starting October 20

The flowers in the chancel are given by Lee Hanson in honor of Andrew Hanson's birthday.

Attendance October 13, 10:00 a.m., 52

Live Stream Views, 11 | 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
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Christina Cuesta, Council Secretary