

**RESURRECTION EVANGELICAL
LUTHERAN CHURCH**



**Sixteenth Sunday after Pentecost
September 25, 2022
10:00AM**

The assembly gathers in seating in the nave, maintaining appropriate physical distance and wearing face masks.

OPENING VOLUNTARY: “Adagio” Sonata #2 in C Minor, Felix Mendelssohn

CONFESSION AND FORGIVENESS

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

Blessed be the holy Trinity, ✝ one God,
whose steadfast love 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: “Christ Be Our Light” (ELW 715)

Christ, Be Our Light



1 Long - ing for light, we wait in dark - ness. Long - ing for
 2 Long - ing for peace, our world is trou - bled. Long - ing for
 3 Long - ing for food, man - y are hun - gry. Long - ing for
 4 Long - ing for shel - ter, man - y are home - less. Long - ing for
 5 Man - y the gifts, man - y the peo - ple, man - y the



truth, we turn to you. Make us your own,
 hope, man - y de - spair. Your word a - lone
 wa - ter, man - y still thirst. Make us your bread,
 warmth, man - y are cold. Make us your build - ing,
 hearts that yearn to be - long. Let us be ser - vants



your ho - ly peo - ple, light for the world to see.
 has pow'r to save us. Make us your liv - ing voice.
 bro - ken for oth - ers, shared un - til all are fed.
 shel - ter - ing oth - ers, walls made of liv - ing stone.
 to one an - oth - er, signs of your king - dom come.



Christ, be our light! Shine in our hearts. Shine through the



dark - ness. Christ, be our light! Shine in your



church gath - ered to - day.

Text: Bernadette Farrell, b. 1957

Music: CHRIST, BE OUR LIGHT, Bernadette Farrell

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Greeting

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 Litany (ELW Setting One, pages 98-99)



In peace, let us pray to the Lord.



Lord, have mer - cy.



For the peace from above, and for our salvation, let us pray to the Lord.



Lord, have mer - cy.



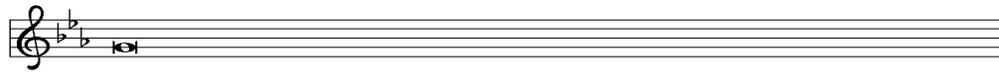
For the peace of the whole world, for the well-being of the church of God,



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 worship and praise,



let us pray to the Lord.



Lord, have mer - cy.



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



A - men, a - men.

Prayer of the Day

Let us pray.

A brief silence is kept before the prayer.

O God, rich in mercy, you look with compassion on this troubled world. Feed us with your grace, and grant us the treasure that comes only from you, through Jesus Christ, our Savior and Lord.

Amen.

First Reading: Amos 6:1a, 4-7

A reading from Amos:

¹Alas for those who are at ease in Zion,
and for those who feel secure on Mount Samaria,
⁴Alas for those who lie on beds of ivory,
and lounge on their couches,
and eat lambs from the flock,
and calves from the stall;
⁵who sing idle songs to the sound of the harp,
and like David improvise on instruments of music;
⁶who drink wine from bowls,
and anoint themselves with the finest oils,
but are not grieved over the ruin of Joseph!
⁷Therefore they shall now be the first to go into exile,
and the revelry of the loungers shall pass away.

Word of God, word of life.

Thanks be to God.

Psalm 146

Sung responsively by whole verse.

Refrain



The LORD gives jus-tice, the LORD gives jus-tice to those who are op - pressed.

Psalm 146:7

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Tone



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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.

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: 1 Timothy 6:6-19

A reading from First Timothy:

⁶Of course, there is great gain in godliness combined with contentment;
⁷for we brought nothing into the world,
so that we can take nothing out of it;
⁸but if we have food and clothing, we will be content with these.
⁹But those who want to be rich fall into temptation
and are trapped by many senseless and harmful desires
that plunge people into ruin and destruction.
¹⁰For the love of money is a root of all kinds of evil,
and in their eagerness to be rich
some have wandered away from the faith
and pierced themselves with many pains.

¹¹But as for you, who are of God, shun all this;
pursue righteousness, godliness, faith, love, endurance, gentleness.
¹²Fight the good fight of the faith;
take hold of the eternal life, to which you were called
and for which you made the good confession in the presence of many
witnesses.
¹³In the presence of God, who gives life to all things,
and of Christ Jesus,
who in his testimony before Pontius Pilate made the good confession,
I charge you ¹⁴to keep the commandment without spot or blame
until the manifestation of our Lord Jesus Christ,
¹⁵which God will bring about at the right time—
God who is the blessed and only Sovereign,
the Ruler of rulers and Lord of lords.
¹⁶It is God alone who has immortality and dwells in unapproachable light,
whom no one has ever seen or can see;
to God be honor and eternal dominion. Amen.

¹⁷As for those who in the present age are rich,
command them not to be haughty,
or to set their hopes on the uncertainty of riches,
but rather on God who richly provides us with everything for our enjoyment.
¹⁸They are to do good, to be rich in good works,
generous, and ready to share,
¹⁹thus storing up for themselves the treasure of a good foundation for the
future,
so that they may take hold of the life that really is life.

Word of God, word of life.

Thanks be to God.

Gospel Acclamation

Verse sung by cantor, with assembly singing the alleluias.

Al - le - lu - ia, al - le - lu - ia,

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

You know the generous act of our Lord Jesus Christ, that though he was rich, yet for your sakes he | became poor, * so that by his poverty you might | become rich.

Gospel: Luke 16:19-31

The Holy Gospel according to Luke, the 16th Chapter.

Glory to you, O Lord.

Jesus said:

¹⁹“There was a rich man who was dressed in purple and fine linen and who feasted sumptuously every day.

²⁰And at his gate lay a poor man named Lazarus, covered with sores,
²¹who longed to satisfy his hunger with what fell from the rich man’s table; even the dogs would come and lick his sores.

²²The poor man died and was carried away by the angels to be with Abraham. The rich man also died and was buried.

²³In Hades, where the rich man was being tormented, he looked up and saw Abraham far away with Lazarus by his side.

²⁴He called out, ‘Father Abraham, have mercy on me, and send Lazarus to dip the tip of his finger in water and cool my tongue; for I am in agony in these flames.’

²⁵But Abraham said, ‘Child, remember that during your lifetime you received your good things, and Lazarus in like manner evil things; but now he is comforted here, and you are in agony.

²⁶Besides all this, between you and us a great chasm has been fixed, so that those who might want to pass from here to you cannot do so, and no one can cross from there to us.’

²⁷The rich man said, ‘Then, father, I beg you to send Lazarus to my father’s house—

²⁸for I have five brothers—that he may warn them, so that they will not also come into this place of torment.’

²⁹Abraham replied, ‘They have Moses and the prophets; your brothers should listen to them.’

³⁰He said, ‘No, father Abraham; but if someone goes to them from the dead, they will repent.’

³¹Abraham said to him, ‘If they do not listen to Moses and the prophets, neither will they be convinced even if someone rises from the dead.’ ”

The gospel of the Lord.

Praise to you, O Christ.

Sermon

Hymn of the Day: “Canticle of the Turning” (ELW 723)

Canticle of the Turning



1 My soul cries out with a joy - ful shout that the
 2 Though I am small, my . . . God, my all, you . . .
 3 From the halls of pow'r to the for - tress tow'r, not a
 4 Though the na - tions rage from . . age to age, we re -



God of my heart is great, and my spir - it sings of the
 work great . . things in me, and your mer - cy will last from the
 stone will be left on stone. Let the king be - ware for your
 mem - ber who holds us fast: God's mer - cy must de -



won - drous things that you bring to the ones who wait.
 depths of the past to the end of the age to be.
 jus - tice tears ev - 'ry ty - rant . . . from his throne.
 liv - er us from the con - quer - or's crush - ing grasp.



You fixed your sight on your ser - vant's plight, and my
 Your ver - y name puts the proud to shame, and to
 The hun - gry poor shall . . weep no more, for the
 This sav - ing word that our fore - bears heard is the



weak - ness you did not spurn, so from east to west shall my
 those who would for you yearn, you will show your might, put the
 food they can nev - er earn; there are ta - bles spread, ev - 'ry
 prom - ise which holds us bound, till the spear and rod can be



name be blest. Could the world be a - bout to turn?
 strong to flight, for the world is a - bout to turn.
 mouth be fed, for the world is a - bout to turn.
 crushed by God, who is turn - ing the world a - round.



Refrain
 My heart shall sing of the day you bring. Let the fires of your jus - tice burn.



Wipe a - way all tears, for the dawn draws near, and the world is a - bout to turn.

Text: Rory Cooney, b. 1952, based on the Magnificat
 Music: SFAR OF COUNTY DOWN, Irish traditional
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Prayers of Intercession

We join in prayer for the earth and for all in any need, responding to each petition with an echo of today's psalm, "Our hope is in you, O God."

O God, you give life to all things.

We feel our bonds with Christians around the world. . . And we pray
for churches beset by poverty
for congregations that are without resident pastors
for the continued well-being of Virginia Theological Seminary
Hear our prayer: **our hope is in you, O God.**

We are struck by the effects of climate change. . . And we pray
for Puerto Rico, recovering from storm
for areas dealing with typhoons and excessive monsoon rains
for the loss of bee colonies
Hear our prayer: **our hope is in you, O God.**

We grieve for all who suffer political distress. . . And we pray
for the world's Jews at this their Rosh Hashanah
for the people of Ukraine and everyone who lives in war zones
for the United Nations, and all peace-keeping agencies
for all persons who are deprived of their rights
Hear our prayer: **our hope is in you, O God.**

We know that the poor are sitting at our gates. . . And we pray
for more equitable distribution of food and goods in our land
for all charitable organizations
for ways to redress the wrongs of the past
for all who today are without food, medical care, or housing
Hear our prayer: **our hope is in you, O God.**

We know that Covid is still sickening people around the globe. . And we pray
for all who are suffering from chronic or acute disease
for all persons in our area hospitals
for everyone who today will die
for those whose names we call out to you now
Hear our prayer: **our hope is in you, O God.**

We make bold to pray for the secrets of our hearts.

Hear our prayer: **our hope is in you, O God.**

We remember with gratitude those who have died in the faith. . . and we pray that at the end your holy angels will carry us with them into the life of your presence.

Hear our prayer: **our hope is in you, O God.**

Into your hands, merciful God, we commend all for whom we pray, trusting in the love shown to us in Jesus Christ, our Savior and Lord.

Amen

Peace

The peace of Christ be with you always. **And also with you.**

The assembly greets each other with Christ's Peace by bowing to each other, waving, or offering another appropriate gesture. For continued safety, please refrain from handshakes and hugs.

Offertory: "Be Thou My Vision," Arnold B. Sherman

Offering and Setting the Table

While the table is set for Holy Communion, members of the assembly may prepare to bring their offering forward when ushers invite them to come to the chancel where baskets are available to receive your gift. Communion ministers will sanitize and cleanse their hands prior to handling the gifts of bread and wine.

Offering Prayer

Let us pray.

Holy God, gracious and merciful, you bring forth food from the earth and nourish your whole creation. Turn our hearts toward those who hunger in any way, that all may know your care; and prepare us now to feast on the bread of life, Jesus Christ, our Savior and Lord.

Amen.

Dialogue and Preface

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 a liturgical text. It consists of four staves of music, each with a treble clef and a key signature of two sharps (F# and C#). The lyrics are written below the notes. The first staff has two measures: 'The Lord be with you.' and 'And al - so with you.'. The second staff also has two measures: 'Lift up your hearts.' and 'We lift them to the Lord.'. The third staff has two measures: 'Let us give thanks to the Lord our God.'. The fourth staff has two measures: 'It is right to give our thanks and praise.'. The music is written in a simple, melodic style with quarter and eighth notes, often beamed together. There are double bar lines at the end of each staff.

It is indeed right, our du - ty and our joy,
that we should at all times and in all places give thanks and praise to you,
al - mighty and merciful God, through our Sav - ior Je - sus Christ;
who on this day overcame death and the grave,
and by his glorious resur - rec - tion
opened to us the way of ev - er - last - ing life.
And so, with all the choirs of an - gels,
with the church on earth and the hosts of heav - en,
we praise your name and join their un - end - ing hymn:

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Holy, Holy, Holy (All Creation Sings page 36)

The musical score is written on a single treble clef staff in a key signature of two flats (B-flat and E-flat). The melody consists of six lines of music. 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. Ho - san - na, ho - san - na in the high - est." The lyrics are placed below the notes, with hyphens indicating syllables that span across multiple notes. The music ends with a double bar line.

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

Thanksgiving at the Table

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

Gathered into one by the Holy Spirit, let us 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.**

Breaking of Bread and Invitation to Communion

In Christ's presence there is fullness of joy.
Come to the banquet.

*At the direction of ushers, baptized and communing members of the assembly wishing to commune will proceed to the front of the nave in a continuous line, maintaining appropriate physical distance. Others may also come forward for a blessing. To receive the bread, place your hands palms up and level so that the presiding minister is able to drop the bread onto your uplifted hands without touching you. Using a receptacle, such as a small juice glass which you have brought from home, hold it firmly that the assisting minister is able to pour wine from the common cup into your individual glass. For health safety reasons, you may **not** dip the bread into the wine in the chalice. You may also elect to commune by receiving the bread only. You may, of course, remove your mask to commune. Gluten free hosts are available to those who need that option. Once you have received the bread and wine, return to your places by the side aisles, while maintaining appropriate physical distance from your neighbors.*

Lamb of God: (All Creation Sings page 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.

Song after Communion (ELW Setting One)

Now, Lord, you let your ser-vant go in peace: your word has been ful -
filled. My own eyes have seen the sal - va - tion which you have pre-pared in the
sight of ev - 'ry peo - ple: a light to re-veal you to the na - tions
and the glo - ry of your peo - ple Is - ra - el.
Now, Lord, you let your ser - vant go in peace.

Prayer after Communion

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.

Blessing

God, who gives life to all things
and frees us from despair,
bless you with truth and peace.

And may the holy Trinity, ✠ one God,
guide you always in faith, hope, and love.

Amen.

SENDING HYMN: “Lord, Thee I Love with All My Heart” (ELW 750)

Lord, Thee I Love with All My Heart

1 Lord, thee I love with all my heart; I pray thee, ne'er from me de-part;
 2 Yea, Lord, thine own rich boun-ty gave my bod - y, soul, and all I have
 3 Lord, let at last thine an-gels come, to A-br'ham's bos-om bear me home,

with ten-der mer-cy cheer me. Earth has no plea-sure I would share,
 in this poor life of la - bor. Lord, grant that I in ev - 'ry place
 that I may die un-fear - ing; and in its nar - row cham-ber keep

yea, heav'n it - self were void and bare if thou, Lord, were not near me.
 may glo - ri - fy thy lav - ish grace and serve and help my neigh - bor.
 my bod - y safe in peace-ful sleep un - til thy re - ap - pear - ing.

And should my heart for sor-row break, my trust in thee can noth-ing shake.
 Let no false teach-ing me be-guile, let Sa - tan not my soul de - file.
 And then from death a-wak-en me, that these mine eyes with joy may see,

Thou art the por - tion I have sought; thy pre - cious
 Give strength and pa - tience un - to me to bear my
 O Son of God, thy glo - rious face, my Sav - ior

blood my soul has bought. Lord Je - sus Christ, my God and Lord,
 cross and fol - low thee. Lord Je - sus Christ, my God and Lord,
 and my fount of grace. Lord Je - sus Christ, my prayer at - tend,

my God and Lord, for - sake me not! I trust thy word.
 my God and Lord, in death thy com - fort still af - ford.
 my prayer at - tend, and I will praise thee with - out end!

Announcements:

Dismissal

Go in peace, with Christ beside you.
Thanks be to God.

CLOSING VOLUNTARY:

“Wareham” (The Church of Christ, in Every Age) Emma Lou Diemer

Notes on the Music for Today

HYMN OF THE DAY

The Canticle of the Turning, ELW 723

Text: Rory Cooney (1952)

Tune: Irish traditional, Rory Cooney, arr.

This paraphrase of the Magnificat by Rory Cooney has a wild flair about it that cries out the radical nature of this canticle. "Let the king beware," for justice will ultimately bring down every tyrant. Cooney saps he "simply wanted to write a setting of the canticle that attempted to capture the revolutionary spirit of the gospel, of a God who pulls down the mighty from their thrones and raises up the lowly."

Rory Cooney was born in Delaware, Ohio, and studied at St. Mary's Seminary in Santa Barbara, California, St. Mary's Seminary in Perryville, Missouri (BA liberal studies, 1973), and the Corpus Christi Center for Advanced Liturgical Studies in Phoenix, Arizona (Certificate, 1987). Since 1994 he has been the director of liturgy and music at St. Anne Catholic Community in Barrington, Illinois. Composer of fifteen recorded collections of liturgical music, he has composed over 250 songs, gives workshops on music in the liturgy, has contributed in various institutes to initiation rites and issues of reconciliation, and writes on practical and pastoral aspects of church music.

STAR OF COUNTY DOWN gives the text the wild flair it needs. The stanzas even get out of hand with syllables flying out of control by differing from stanza to stanza. They suggest a soloist and the whole assembly on the refrain, even though the power of the stanzas beckons everyone to join there too. Here is what Cooney says about his choice of this tune.

“As a Catholic musician, I wanted to have the music be accessible to assembly singing and ensemble playing. Irish folk music, with its narrative milieu of longing for freedom and a sort of "bloom where you're planted" *joie de vivre* in the midst of penury and oppression, seemed to me to be a natural fit. STAR OF COUNTY DOWN, as far as I know, is a quasi-nationalistic song whose lyrics are about a plot to win over a beautiful girl. The tune is rhythmic and well-known, though, and sung by crowds at rugby matches and the like, so fit the bill for my needs.

CHOIR OFFERTORY

Be Thou My Vision” Arnold B. Sherman (1948)

There's only one tune associated with this text, and that's SLANE, aptly named for the location at which St. Patrick is said to have defied the orders of King Logaire. This tune comes from an Irish folk song of the same name, and was combined with the hymn text by Welsh composer David Evans in the 1927 edition of the *Church Hymnary* of the Church of Scotland.

According to mythology, when St. Patrick was a missionary in Ireland in the 5th century, King Logaire of Tara decreed that no one was allowed to light any fires until a pagan festival was begun by the lighting of a fire on Slane Hill. In a move of defiance against this pagan ritual, St. Patrick did light a fire, and, rather than execute him, the king was so impressed by his devotion that he let Patrick continue his missionary work. Three centuries later, a monk named Dallan Forgaill wrote the Irish poem, “Rop tú mo Baile” (“Be Thou my Vision),

to remember and honor the faith of St. Patrick. Forgaill was martyred by pirates, but his poetry lived on as a part of the Irish monastic tradition for centuries until, in the early 20th century, Mary Elizabeth Byrne translated the poem into English, and in 1912, Eleanor Hull versified the text into what is now a well-loved hymn and prayer that at every moment of our lives, God would be our vision above all else.

Currently living in Tyler, Texas, Arnold Sherman is a free-lance composer and co-founder of Red River Music. His undergraduate work in music education was done at Montgomery College, Rockville, Maryland, and Baylor University, Waco, Texas. Arnold is the founder and Director of the East Texas Handbell Ensemble.

*Be thou my vision, O Lord of my heart;
naught be all else to me, save that thou art
Thou my best thought, by day or by night,
waking or sleeping, thy presence my light.*

*Riches I heed not, nor vain empty praise;
thou mine inheritance, now and always.
Thou and thou only, first in my heart,
Ruler of heaven, my treasure thou art.*

*True Light of heaven, when vict'ry is won
may I reach heaven's joys, O bright heav'n's Sun!
Heart of my heart, whatever befall,
still be my vision, O Ruler of all.*

Opening Voluntary
Adagio" from Sonata #2 in C Minor, Felix Mendelssohn

Another offering from Mendelssohn's 2nd Organ Sonata, the contrasting middle movement, with its gently floating melody that is both sweet and melancholic.

Closing Voluntary
"Wareham" (The Church of Christ, in Every Age), Emma Lou Diemer (1927)

William Knapp (1698-1768) composed WAREHAM, so named for his birthplace. A glover by trade, Knapp served as the parish clerk at St. James's Church in Poole and was organist in both Wareham and Poole. WAREHAM's slightly simplified form appears in nearly all modern hymnals. The tune is easy to sing because of its almost continuous stepwise motion and smooth melodic contour.

Emma Lou Diemer is a native of Kansas City, MO. She received her composition degrees from Yale and Eastman. Her music has been published since 1957 and ranges from hymns and songs to large chamber and orchestral works.

Readings for the Coming Week:

Monday Psalm 62. **Tuesday** James 5:1-6. **Wednesday** Hosea 12:2-14. **Thursday** (Michael and All Angels) Revelation 12:7-12. **Friday** (commemoration of Jerome, translator, teacher, 420) 2 Kings 19:8-20, 35-37. **Saturday** Matthew 20:29-34. **17th Sunday after Pentecost** Habakkuk 1:1-4; 2:1-4; Psalm 37:1-9; 2 Timothy 1:1-14; Luke 17:5-10.

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**September 25, 2022
10:00AM**

James Farwell	Presiding Minister
Gail Ramshaw	Assisting Minister
Maggie Mount	Reader
Gary Roebuck	Cantor
Maggie and Gay Mount	Communion Assistants
Juan Cuesta	Lock-Up, starting September 25

Attendance: September 18th, 10:00AM – 72

The flowers in the chancel are given to the glory of God by Glen Mason.

Our worship service is regularly video recorded and posted online. If you have a concern, please contact the pastor.

**RESURRECTION EVANGELICAL LUTHERAN CHURCH
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