

**RESURRECTION EVANGELICAL
LUTHERAN CHURCH**



**Fourth Sunday in Lent
March 10, 2024
10:00AM**

*Welcome to Resurrection 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. **ELW** stands for **E**vangelical **L**utheran **W**orship, the red hymnal in our pews, and **ACS** is **A**ll **C**reation **S**ings, the blue songbook.*

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

As we gather

Notes on our worship today:

The fourth of the Old Testament promises providing a baptismal lens this Lent is the promise God makes to Moses: those who look on the bronze serpent will live. In today's gospel Jesus says he will be lifted up on the cross like the serpent, so that those who look to him in faith will live. When we receive the sign of the cross in baptism, that cross becomes the sign we can look to in faith for healing, for restored relationship to God, for hope when we are dying.

Opening Voluntary: "Stockton," Noel Rawsthorne

At ringing of a bell, the assembly stands and faces the font. All may make the sign of the cross, the sign that is marked at baptism, as the presiding minister begins.

Gathering Hymn: "Give to Our God Immortal Praise!" (ELW 848)

Give to Our God Immortal Praise!



1 Give to our God im - mor - tal praise! Mer - cy and
 2 He sent his Son with pow'r to save from guilt and
 3 Give to the Lord of lords re - nown; the King of

truth are all his ways. Won - ders of grace to
 dark - ness and the grave. Won - ders of grace to
 kings with glo - ry crown. His mer - cies ev - er

God be - long; re - peat his mer - cies in your song.
 God be - long; re - peat his mer - cies in your song.
 shall en - dure when lords and kings are known no more!

Text: Isaac Watts, 1674–1748
 Music: DUKE STREET, attr. John Hatton, d. 1793

Confession and Forgiveness

The congregation may kneel.

Blessed be the holy Trinity, ✙ one God,
 who writes the law on our hearts,
 who draws all people together through Jesus.
Amen.

Held in God's mercy, let us confess our sin
 in the presence of God and of one another.

Silence is kept for reflection.

Holy God,
we confess that we are caught in snares of sin
and cannot break free.
We hoard resources while our neighbors
are hungry and cold.
We speak in ways that silence others.
We are silent when we should speak up.
We keep score in our hearts.
We let hurts grow into hatred.
For all these things and for sins only you know,
forgive us, Lord.
Amen.

Here is a flood of grace:
Out of love for the whole world,
God draws near to us,
breaks every snare of sin,
washes away our wrongs,
and restores the promise of life through ✝ Jesus Christ.
Amen.

Stand

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: (ELW p.156)



In peace, let us pray to the Lord.



Lord, have mer - cy.



For the peace from a - bove, and for our sal - va - tion, 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 ho - ly house, and for all who of - fer 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

Let us pray.

A brief silence is kept before the prayer.

O God, rich in mercy, by the humiliation of your Son you lifted up this fallen world and rescued us from the hopelessness of death. Lead us into your light, that all our deeds may reflect your love, through Jesus Christ, our Savior and Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever.

Amen.

First Reading: Numbers 21:4-9

Though God provides food and water for the Israelites in the wilderness, they whine and grumble. They forget about the salvation they experienced in the exodus. God punishes them for their sin, but when they repent God also provides a means of healing: a bronze serpent lifted up on a pole.

A reading from Numbers.

⁴From Mount Hor [†]the Israelites[†] set out by the way to the Red Sea, to go around the land of Edom, but the people became discouraged on the way.

⁵The people spoke against God and against Moses, “Why have you brought us up out of Egypt to die in the wilderness? For there is no food and no water, and we detest this miserable food.”

⁶Then the LORD sent poisonous serpents among the people, and they bit the people, so that many Israelites died.

⁷The people came to Moses and said, “We have sinned by speaking against the LORD and against you; pray to the LORD to take away the serpents from us.”

So Moses prayed for the people.

⁸And the LORD said to Moses, “Make a poisonous serpent, and set it on a pole, and everyone who is bitten shall look at it and live.”

⁹So Moses made a serpent of bronze and put it upon a pole, and whenever a serpent bit someone, that person would look at the serpent of bronze and live.

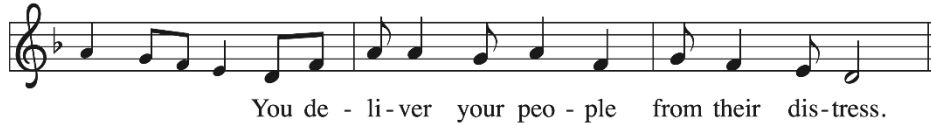
Word of God, word of life.

Thanks be to God.

PSALM 107:1-3, 17-22

Sung Responsively by whole verse.

Refrain

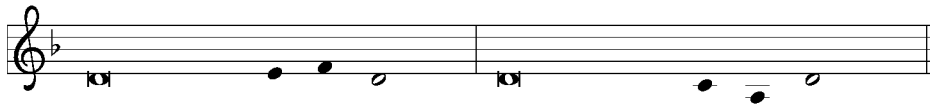


Psalm 107:19

Psalm refrain reproduced from *Psalter for Worship Year B* © 2008 Augsburg Fortress.

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Tone



Psalm tone reproduced from *Psalter for Worship Year C* © 2006 Augsburg Fortress.

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- ¹Give thanks to the LORD, for the LORD is good,
for God's mercy en- dures forever.
- ²**Let the redeemed of the LORD proclaim
that God redeemed them from the hand of the foe,**
- ³gathering them in from the lands;
from the east and from the west, from the north and from the south.
- ¹⁷**Some were fools and took rebellious paths;
through their sins they were afflicted.**
- ¹⁸They loathed all manner of food
and drew near to death's door.
- ¹⁹**Then in their trouble they cried to the LORD
and you delivered them from their distress. R**
- ²⁰You sent forth your word and healed them
and rescued them from the grave.
- ²¹**Let them give thanks to you, LORD, for your steadfast love
and your wonderful works for all people.**
- ²²Let them offer sacrifices of thanksgiving
and tell of your deeds with shouts of joy. **R**

Second Reading: Ephesians 2:1-10

While we were dead in our sinfulness, God acted to make us alive as a gift of grace in Christ Jesus. We are saved not by what we do but by grace through faith. Thus our good works are really a reflection of God's grace at work in our lives.

A reading from Ephesians.

¹You were dead through the trespasses and sins ²in which you once walked, following the course of this world, following the ruler of the power of the air, the spirit that is now at work among those who are disobedient.

³All of us once lived among them in the passions of our flesh, doing the will of flesh and senses, and we were by nature children of wrath, like everyone else,

⁴but God, who is rich in mercy, out of the great love with which God loved us

⁵even when we were dead through our trespasses, made us alive together with Christ— by grace you have been saved.

⁶With Christ God raised us up and seated us in the heavenly places in Christ Jesus,

⁷so that in the ages to come might be shown the immeasurable riches of God's grace in kindness toward us in Christ Jesus.

⁸For by grace you have been saved through faith, and this is not you own doing; it is the gift of God—

⁹not the result of works, so that no one may boast.

¹⁰For we are what God has made us, created in Christ Jesus for good works, which God prepared beforehand so that we may walk in them.

Word of God, word of life.

Thanks be to God.

Gospel Acclamation



God so loved the world that he gave his | only Son,* so that everyone who believes
in him should not perish, but have e- | ternal life.

Holy Gospel: John 3:14-21

To explain the salvation of God to the religious leader, Nicodemus, Jesus refers to the scripture passage quoted in today's first reading. Just as those who looked upon the bronze serpent were healed, so people will be saved when they behold Christ lifted up on the cross.

The holy gospel according to John.
Glory to you, O Lord.

Jesus said:

¹⁴“Just as Moses lifted up the serpent in the wilderness,
so must the Son-of-Man be lifted up,

¹⁵that whoever believes in him may have eternal life.

¹⁶“For God so loved the world that God gave the Son,
the only begotten one,
so that everyone who believes in him may not perish
but may have eternal life.

¹⁷“Indeed, God did not send the Son into the world to condemn the world
but in order that the world might be saved through him.

¹⁸Those who believe in him are not condemned,
but those who do not believe are condemned already
because they have not believed in the name of the only Son of God.

¹⁹And this is the judgment, that the light has come into the world,
and people loved darkness rather than light because their deeds were evil.

²⁰For all who do evil hate the light and do not come to the light,
so that their deeds may not be exposed.

²¹But those who do what is true come to the light,
so that it may be clearly seen that their deeds have been done in God.”

The gospel of the Lord.

Praise to you, O Christ.

Youth Message

Sermon

Hymn of the Day: “When I Survey the Wondrous Cross” (ELW 803)

When I Survey the Wondrous Cross

1 When I sur - vey the won - drous cross on which the
 2 For - bid it, Lord, that I should boast save in the
 3 See, from his head, his hands, his feet, sor - row and
 4 Were the whole realm of na - ture mine, that were a

prince of glo - ry died, my rich - est gain I
 death of Christ, my God; all the vain things that
 love flow min - gled down. Did e'er such love and
 pres - ent far too small; love so a - maz - ing,

count but loss and pour con - tempt on all my pride.
 charm me most, I sac - ri - fice them to his blood.
 sor - row meet, or thorns com - pose so rich a crown?
 so di - vine, de - mands my soul, my life, my all.

Text: Isaac Watts, 1674–1748

Music: HAMBURG, Lowell Mason, 1792–1872

Prayers of Intercession

For the intercessions this Sunday, please turn to the ELW #238 and join in praying the assembly parts of the Great Litany, written in 1529 by Martin Luther.

The congregation may kneel.

Leader	Assembly																
<p>Lord, have mer - cy.</p>	<p>Lord, have mer - cy.</p>																
<p>Christ, have mer - cy.</p>	<p>Christ, have mer - cy.</p>																
<p>Lord, have mer - cy.</p>	<p>Lord, have mer - cy.</p>																
<p>O Christ, hear us.</p>	<p>In mer - cy hear us.</p>																
<table border="0"> <tr> <td>God, the Father in</td> <td>heaven,</td> <td>have mer - cy</td> <td>on us.</td> </tr> <tr> <td>God, the Son, redeemer of the</td> <td>world,</td> <td>have mer - cy</td> <td>on us.</td> </tr> <tr> <td>God, the Holy</td> <td>Spirit,</td> <td>have mer - cy</td> <td>on us.</td> </tr> <tr> <td>Holy Trinity, one</td> <td>God,</td> <td>have mer - cy</td> <td>on us.</td> </tr> </table>		God, the Father in	heaven,	have mer - cy	on us.	God, the Son, redeemer of the	world,	have mer - cy	on us.	God, the Holy	Spirit,	have mer - cy	on us.	Holy Trinity, one	God,	have mer - cy	on us.
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Holy Trinity, one	God,	have mer - cy	on us.														
<p>Be grac - ious to us.</p>	<p>Spare us, good Lord.</p>																
<p>Be grac - ious to us.</p>	<p>Spare us, good Lord.</p>																

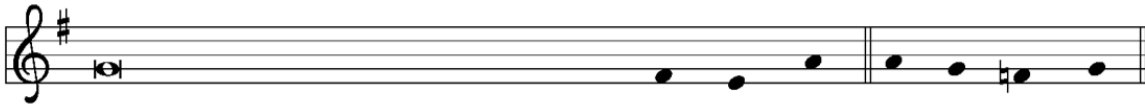


From all sin, from all error,
from all evil;
from the cunning assaults
of the devil;
from an unprepared and e - vil death: **Good Lord, de - liv - er us.**



From war, bloodshed, and violence;
from corrupt and unjust government;
from sedi - tion and treason: **Good Lord, de - liv - er us.**

From epidemic, drought, and famine;
from fire and flood, earthquake,
lightning, and storm,
and from ever - last - ing death: **Good Lord, de - liv - er us.**



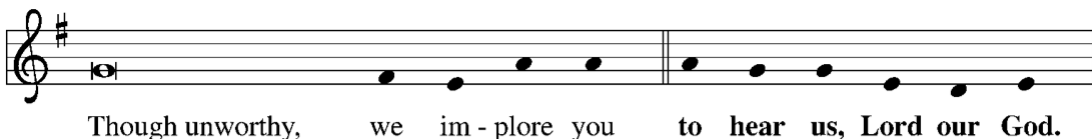
By the mystery of your incarnation; by your ho - ly birth: **Help us, good Lord.**

By your baptism, fasting, and temptation;
by your agony and bloody sweat;
by your cross and suffering; by your death and burial: **Help us, good Lord.**

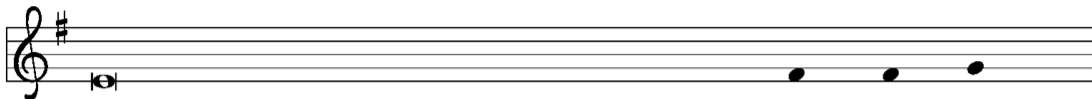
By your resurrection and ascension;
by the gift of the Ho - ly Spirit: **Help us, good Lord.**



In all time of our tribulation;
in all time of our prosperity;
in the hour of death; and in the day of judg - ment: **Save us, good Lord.**



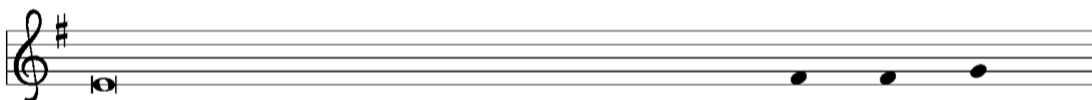
Though unworthy, we im - plore you to hear us, Lord our God.



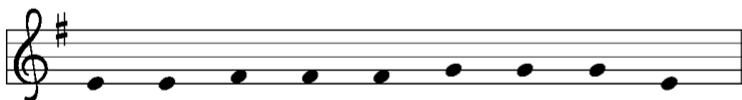
To rule and govern your holy catholic church;
to guide all servants of your church
in the love of your word and in holiness of life;
to put an end to all schisms
and causes of offense to those who would believe;
and to bring into the way of truth all who have gone a - stray:



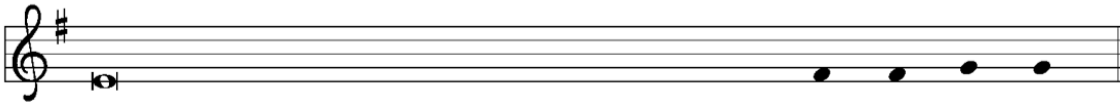
We im - plore you to hear us, good Lord.



To beat down Satan under our feet;
to send faithful workers into your harvest;
to accompany your word with your Spirit and power;
to raise up those who fall
and to strengthen those who stand;
and to comfort and help the fainthearted and the dis - tressed:



We im - plore you to hear us, good Lord.

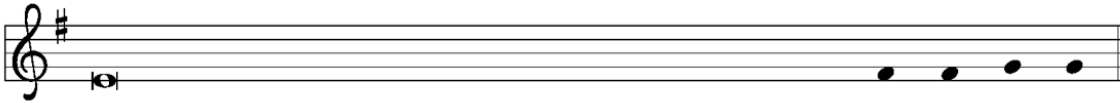


To give to all nations justice and peace;
to preserve our country from discord and strife;
to direct and guard those who have civil authority;
and to bless and guide

all our peo - ple:



We im - plore you to hear us, good Lord.

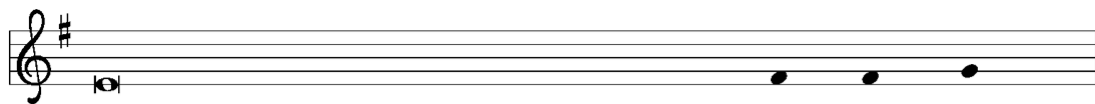


To behold and help all who are in danger, need, or tribulation;
to protect and guide all who travel;
to preserve and provide for all women in childbirth;
to watch over children and to guide the young;
to heal the sick and to strengthen their families and friends;
to bring reconciliation to families in discord;
to provide for the unemployed and for all in need;
to be merciful to all who are imprisoned;
to support, comfort, and guide
all orphans, widowers, and widows;
and to have mercy on

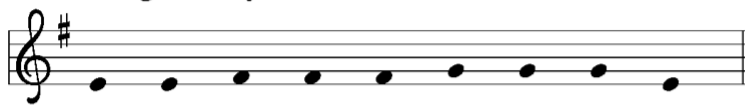
all your peo - ple:



We im - plore you to hear us, good Lord.



To forgive our enemies, persecutors, and slanderers,
and to reconcile us to them;
to help us use wisely the fruits and treasures
of the earth, the sea, and the air;
and graciously to hear our prayers:



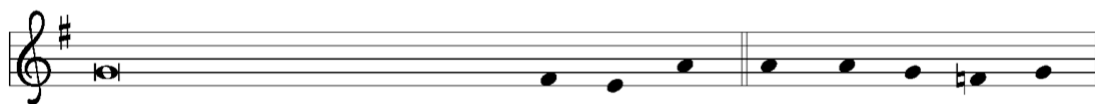
We im - plore you to hear us, good Lord.



Lord Jesus Christ, Son of God, we im - plore you to hear us.



Lamb of God, you take away the sin of the world; have mer - cy on us.



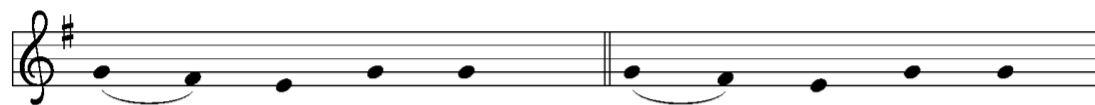
Lamb of God, you take away the sin of the world; have mer - cy on us.



Lamb of God, you take away the sin of the world; give us peace. A - men.



O Christ, hear us. In mer - cy hear us.



Lord, have mer - cy. Lord, have mer - cy.



Christ, have mer - cy. Christ, have mer - cy.



Lord, have mer - cy. Lord, have mer - cy.

Stand

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: "The Serpent" Thomas Pavlechko

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

Jesus, you are the bread of life
and the host of this meal.

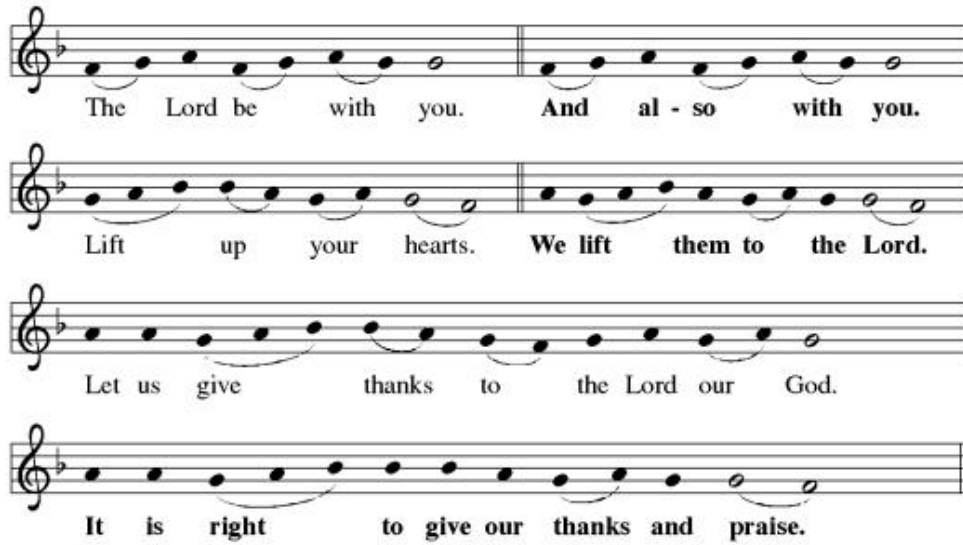
Bless these gifts that we have gathered
that all people may know your goodness.

Feed us not only with this holy food
but with hunger for justice and peace.

We pray this in your name.

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 four staves of musical notation in G major (one sharp) and 4/4 time. Each staff contains a melody line with lyrics underneath. 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 one measure: 'Let us give thanks to the Lord our God.'. The fourth staff has one measure: 'It is right to give our thanks and praise.'. The melody is simple, using quarter and half notes with slurs.

Preface (ELW p. 161)

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.

You call your people to cleanse their hearts and prepare with joy for the

pas - chal feast, that re - newed in the gift of bap - tism,

we may come to the full - ness of your grace.

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 (ELW 190)

Holy, Holy, Holy

Great Thanksgiving

Ho - ly, ho - ly, ho - ly Lord, God of pow'r and might,

ho - ly, ho - ly, ho - ly Lord, God of pow'r and might,

heav-en and earth are full, full of your glo - ry.

Ho - san - na in the high - est, 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, ho - san - na in the high - est.

Music: *Deutsche Messe*, Franz Schubert, 1797–1828; adapt. Richard Proulx, b. 1937
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Thanksgiving at Table (ELW p. 111)

Blessed are you, O God of the universe.
Your mercy is everlasting
and your faithfulness endures from age to age.

Praise to you for creating the heavens and the earth.
Praise to you for saving the earth from the waters of the flood.
Praise to you for bringing the Israelites safely through the sea.
Praise to you for leading your people through the wilderness
to the land of milk and honey.

Praise to you for the words and deeds of Jesus, your anointed one.
Praise to you for the death and resurrection of Christ.
Praise to you for your Spirit poured out on all nations.

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.

With this bread and cup
we remember our Lord's passover from death to life
as we proclaim the mystery of faith:

Christ has died.

Christ is risen.

Christ will come again.

O God of resurrection and new life:
Pour out your Holy Spirit on us
and on these gifts of bread and wine.
Bless this feast.

Grace our table with your presence.

Come, Holy Spirit.

Reveal yourself to us in the breaking of the bread.
Raise us up as the body of Christ for the world.
Breathe new life into us.
Send us forth,
burning with justice, peace, and love.
Come, Holy Spirit.

With your holy ones of all times and places,
with the earth and all its creatures,
with sun and moon and stars,
we praise you, O God,
blessed and holy Trinity, now and forever. **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

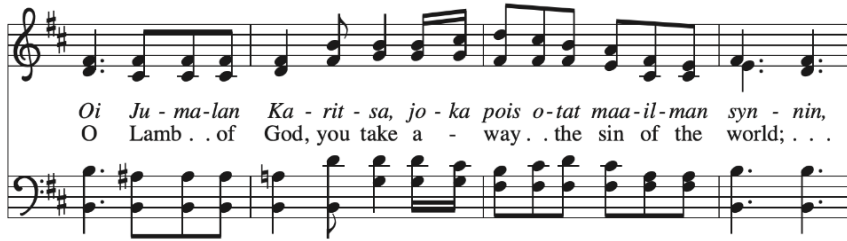
Bread for the journey.
A feast for hungry hearts. Come!

*At the direction of ushers, baptized and communing participants in 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 so 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. If you are wearing a mask, you may of course remove it 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.*

O Lamb of God: (ACS 960)

O Lamb of God

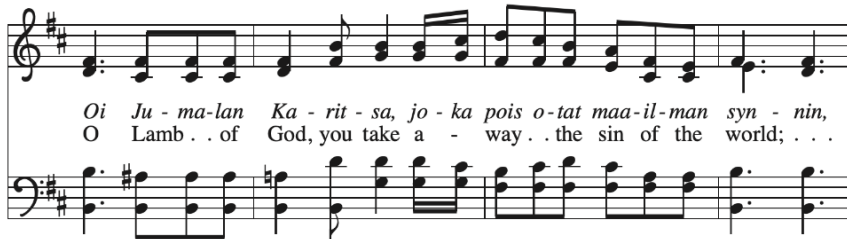
Oi Jumalan Karitsa



Oi Ju - ma-lan Ka - rit - sa, jo - ka pois o-tat maa-il-man syn - nin,
O Lamb . . of God, you take a - way . . the sin of the world; . . .



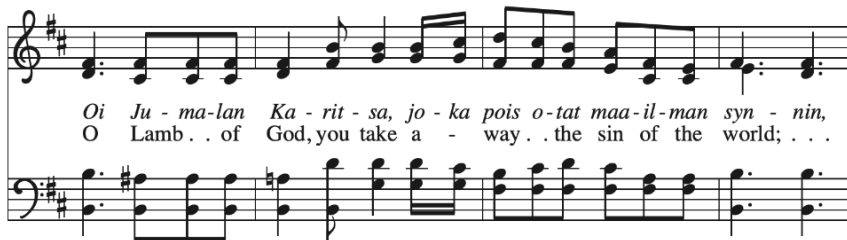
ar - mah-da mei-tä, ar - mah-da mei-tä, ar - mah-da mei-tä.
have mer-cy on us, have mer-cy on us, have mer-cy on us.



Oi Ju - ma-lan Ka - rit - sa, jo - ka pois o-tat maa-il-man syn - nin,
O Lamb . . of God, you take a - way . . the sin of the world; . . .



ar - mah-da mei-tä, ar - mah-da mei-tä, ar - mah-da mei-tä.
have mer-cy on us, have mer-cy on us, have mer-cy on us.



Oi Ju - ma-lan Ka - rit - sa, jo - ka pois o-tat maa-il-man syn - nin,
O Lamb . . of God, you take a - way . . the sin of the world; . . .



an - na meil-le rau - ha, an - na meil-le rau-ha ja siu - na - uk - se - si.
grant . . us your peace, . . grant . . us your peace, your peace, O Lamb of God.

Text: Traditional
Music: JUMALAN KARITSA (LAAKSONEN), Petri Laaksonen
Music © Petri Laaksonen, admin. Augsburg Fortress

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Hymn during Communion: “Just As I Am, without One Plea” (ELW 592)

Just As I Am, without One Plea

1 Just as I am, with - out one plea, but that thy blood was
2 Just as I am, though tossed a - bout with man - y a con - flict,
3 Just as I am, thou wilt re - ceive, wilt wel - come, par - don,
4 Just as I am; thy love un-known has bro - ken ev - 'ry

shed for me, and that thou bidd'st me come to thee,
man - y a doubt, fight - ings and fears with - in, with - out,
cleanse, re - lieve; be - cause thy prom - ise I be - lieve,
bar - rier down; now to be thine, yea, thine a - lone,

O Lamb of God, I come, I come.

Text: Charlotte Elliott, 1789–1871
Music: WOODWORTH, William B. Bradbury, 1816–1868

Prayer after Communion

Generous God,
at this table we have tasted your immeasurable grace.
As grains of wheat are gathered into one bread,
now make us one loaf to feed the world;
in the name of Jesus, the Bread of life.
Amen.

Announcements

Blessing

Beloved,
we are God's own people,
holy, washed, renewed.

God bless you and keep you,
shower you with mercy,
fill you with courage,
and ✝ give you peace.

Amen.

Sending Hymn: "Lift High the Cross" (ELW 660)

Lift High the Cross

Refrain

Lift high the cross, the love of Christ pro - claim till

all the world a - dore his sa - cred name.

1 Come, Chris - tians, fol - low where our cap - tain trod,
 2 All new - born ser - vants of the Cru - ci - fied
 3 O Lord, once lift - ed on the glo - rious tree,
 4 So shall our song of tri - umph ev - er be:

Refrain

our king vic - to - rious, Christ, the Son of God.
 bear on their brows the seal of him who died.
 as thou hast prom - ised, draw us all to thee.
 praise to the Cru - ci - fied for vic - to - ry!

Text: George W. Kitchin, 1827–1912; rev. Michael R. Newbolt, 1874–1956
 Music: CRUCIFER, Sydney H. Nicholson, 1875–1947
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Dismissal

Go in peace. Share your bread.
Thanks be to God.

Closing Voluntary: “Crucifer” Ronald Arnatt

Notes on the Music for Today

Hymn of the Day: “When I Survey the Wondrous Cross” (ELW 803)

Text: Isaac Watts (1674-1748)

Tune: HAMBURG, Lowell Mason, (1792-1872)

One Sunday afternoon the young Isaac Watts (1674-1748) was complaining about the deplorable hymns that were sung at church. At that time, metered renditions of the Psalms were intoned by a cantor and then repeated (none too fervently, Watts would add) by the congregation. His father, the pastor of the church, rebuked him with “I’d like to see you write something better!” As legend has it, Isaac retired to his room and appeared several hours later with his first hymn, and it was enthusiastically received at the Sunday evening service the same night. Although the tale probably is more legend than fact, it does illustrate the point that the songs of the church need constant infusion of new life, of new generation’s praises. Though “When I Survey the Wondrous Cross” was intended originally as a communion hymn, it gives us plenty to contemplate during Lent as our focus is on the cross of Christ.

Lowell Mason was an American music director and banker who was a leading figure in 19th-century American church music. Lowell composed over 1,600 hymn tunes, many of which are often sung today. His best-known work includes an arrangement of “Joy to the World” and the tune Bethany, which sets the hymn text *Nearer, My God, to Thee*. Mason also set music to *Mary Had a Little Lamb*. He is largely credited with introducing music into American public schools, and is considered the first important U.S. music educator. He has also been criticized for helping to largely eliminate the robust tradition of participatory sacred music that flourished in North America before his time. Lowell Mason composed HAMBURG (named after the German city) in 1824. The tune was published in the 1825 edition of Mason’s *Handel and Haydn Society Collection of Church Music*. Mason indicated that the tune was based on a chant in the first Gregorian tone.

HAMBURG is a very simple tune with only five tones; its simplicity allows us to focus entirely on the text.

Offertory: “The Serpent” Thomas Pavlechko (1962)

Born into a Slovak-Ukrainian family of organists, pianists, vocalists, accordionists and folk dancers, Thomas Pavlechko was dancing to the music of family polka bands at the age of 4, on the piano bench by age 6, playing tuba in the school band by 11, sneaking onto the church organ bench by 12, and earning five dollars a Sunday as a self-taught church organist by 15, a post once held by three of the eight relatives who are organists, including his mother. The family’s combined service as organists has topped a century and a half. He also began arranging music for small instrumental ensembles with the hopes of someday becoming a band director.

Pavlechko’s first hymn tune was sketched at a picnic table after a summer worship meeting in 1982. Two of his hymn tunes were published in 1994. Now 73 of his 107 hymn tunes are in print in denominational hymnals and hymn collections across four continents. In 2002, the Church Wide Offices of the ELC in America appointed him to serve on the Liturgical Music Editorial Team to assist in choosing and editing the liturgical music for ELW, which also includes his own liturgical music settings and hymns.

So today we slither and hiss through Thomas Pavlechko’s setting of text by Richard Leach.

Richard Leach is a leading contemporary writer of words for hymns. Using traditional forms, he creates striking new texts with biblical and theological integrity. His work is included in hymnals and hymnal supplements from a wide spectrum of denominations. Leach describes his writing in this way: “I often write in response to particular Bible passages. I try to tell familiar stories in new ways, or listen to less familiar passages for what they might say to us. I want my hymns to enliven those who sing, to give singers something new which they can make their own.”

*“What do you ssee?” the sserpent ssaid.
The woman answered “Death.”
“It is not death,” the sserpent ssaid,
“It surely is not death.”*

*“I see what God told us to see,”
The woman quickly said.
“Ssee what I ssay,” the sserpent ssaid.
“Ssee what I ssay,” it ssaid.*

*“What do you ssee?” the tempter ssaid,
The Savior answered, “Stone.”
“Must it be sstone?” the tempter ssaid,
“It surely could be bread.”*

*“Let it be stone,” the Savior said,
“For life is more than bread.
See what the scripture says,” he said,
“See what the scripture says.”*

*We see what we are told to see
Whom shall we listen to?
Give us the grace, O God, to see
What we are told by you.*

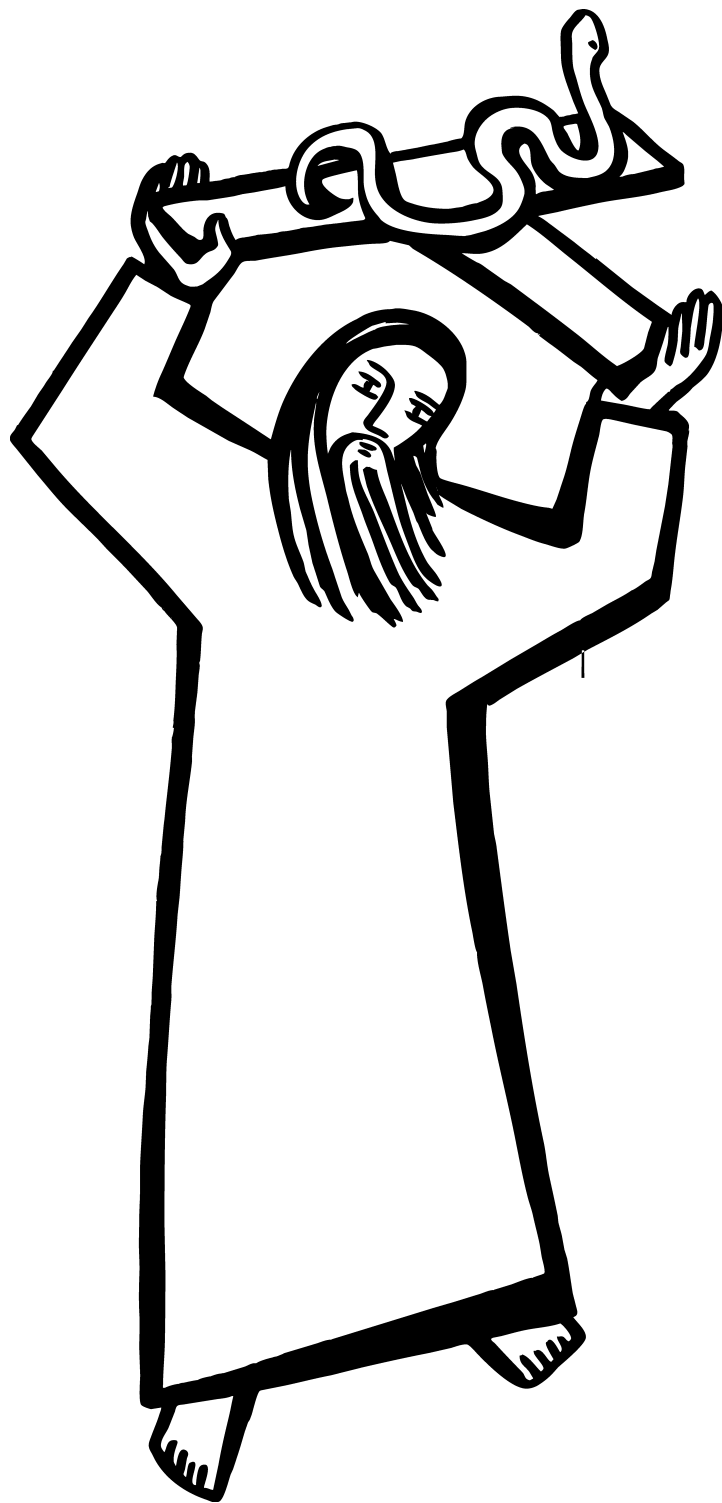
OPENING VOLUNTARY: “Stockton,” Noel Rawsthorne (1929-2019)

The tune “Stockton,” by Thomas Wright, is most often found paired with the text “O For a Heart to Praise My God” and sometimes with “In Christ there is no East or West.”

Christopher Noel Rawsthorne was a British liturgical and concert organist and composer of music for his own instrument, as well as choral music. At the age of eight he became a chorister at Liverpool Parish Church which started his interest in the pipe organ. Two years later, he became a chorister at Liverpool Cathedral and started organ lessons under Caleb Jarvis. He also studied in Italy with Fernando Germani and later in Paris with Marcel Dupré. He became Organist of Liverpool Cathedral in 1955, succeeding Harry Goss-Custard, and served in this capacity until 1980. Until 1993, Rawsthorne was Senior Lecturer in Music at St Katharine's College, Liverpool.

Closing Voluntary: “Crucifer” Ronald Arnatt (1930-2018)

Ronald Arnatt was born and educated in England but emigrated to the United States. He was an organist, choir master, composer, teacher, mentor and music editor who served as music director at Christ Church Cathedral in St. Louis, MO for a quarter-century.



Readings for the Coming Week:

[Jeremiah 31:31-34](#)

A new covenant written on the heart

[Psalm 51:1-12](#)

Create in me a clean heart, O God. (*Ps. 51:10*)

[Psalm 119:9-16](#) (alternate)

I treasure your promise in my heart. (*Ps. 119:11*)

[Hebrews 5:5-10](#)

Through suffering Christ becomes the source of salvation

[John 12:20-33](#)

The grain of wheat dying in the earth

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**March 10, 2024
10:00AM**

Harry Therwanger	Presiding Minister
Melody Zeigler	Assisting Minister
Ron Bergman	Reader
Casey Halloran	Cantor
Ron Bergman and Glen Mason	Communion Assistants
Kyle Gilster	Lock-Up, starting March 10

Attendance: March 3rd, 10:00AM – 84

Live Stream Views – 11 | Views after Streaming – 9

Printed copies of the weekly announcements are available from the ushers.

*Join us for refreshments and fellowship in the Fellowship Hall,
downstairs under the sanctuary.*

Our worship service is regularly video recorded and posted online.

**RESURRECTION EVANGELICAL LUTHERAN CHURCH
6201 N. Washington Blvd. Arlington, VA 22205
www.relcarlington.org
703.532.5991**

**Harry Therwanger, Pastor
pastorharry@relcarlington.org
312.515.7269**

**Barbara Bulger Verdile, Music Director
Leslie Nolen, Council President
Christina Cuesta, Council Secretary**