

**RESURRECTION EVANGELICAL  
LUTHERAN CHURCH**



**Fifth Sunday in Lent  
March 17, 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:***

*God promises Jeremiah that a “new covenant” will be made in the future: a covenant that will allow all the people to know God by heart. The church sees this promise fulfilled in Christ, who draws all people to himself when he is lifted up on the cross. Our baptismal covenant draws us to God’s heart through Christ and draws God’s love and truth into our hearts. We join together in worship, sharing in word, song, and meal, and leave strengthened to share God’s love with all the world.*

***Opening Voluntary:*** Chorale Prelude on KUORTANE, Robert Below

*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:*** “Eternal Lord of Love, Behold Your Church (ELW 321)

## Eternal Lord of Love, Behold Your Church

1 E - ter - nal Lord of love, be - hold your church  
2 So dai - ly dy - ing to the way of self,  
3 If dead in you, so in you we a - rise,

walk - ing once more the pil - grim way of Lent,  
so dai - ly liv - ing in your way of love,  
you the first - born of all the faith - ful dead;

led by your cloud by day, by night your fire,  
we walk the road, Lord Je - sus, that you trod,  
and as through ston - y ground the green shoots break,

moved by your love and toward your pres - ence bent:  
know - ing our - selves bap - tized in - to your death:  
glo - rious in spring - time dress of leaf and flow'r,

far off yet here— the goal of all de - sire.  
so we are dead and live with you in God.  
so in - to life and glo - ry shall we wake.

Text: Thomas H. Cain, 1931–2003  
Music: OLD 124TH, *Trente quatre pseumes de David*, Geneva, 1551  
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## ***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,



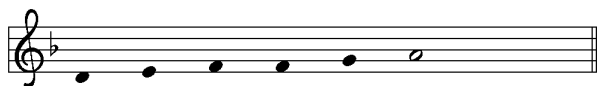
and for the unity of all, let us pray to the Lord.



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, with steadfast love you draw us to yourself, and in mercy you receive our prayers. Strengthen us to bring forth the fruits of the Spirit, that through life and death we may live in your Son, Jesus Christ, our Savior and Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever.

**Amen.**

## ***First Reading: Jeremiah 31:31-34***

*The Judeans in Babylon blamed their exile on their ancestors, who had broken the covenant established at Sinai. Here the prophet looks to a day when God will make a new covenant with the people. There will be no need to teach the law, because God will write it on their hearts.*

A reading from Jeremiah.

<sup>31</sup>The days are surely coming, says the LORD,  
when I will make a new covenant  
with the house of Israel and the house of Judah.

<sup>32</sup>It will not be like the covenant that I made with their ancestors  
when I took them by the hand to bring them out of the land of Egypt—  
a covenant that they broke, though I was married to them, says the LORD.

<sup>33</sup>But this is the covenant that I will make with the house of Israel  
after those days, says the LORD:  
I will put my law within them,  
and I will write it on their hearts,  
and I will be their God, and they shall be my people.

<sup>34</sup>No longer shall they teach one another  
or say to each other, “Know the LORD,”  
for they shall all know me,  
from the least of them to the greatest, says the LORD,  
for I will forgive their iniquity and remember their sin no more.

Word of God, word of life.

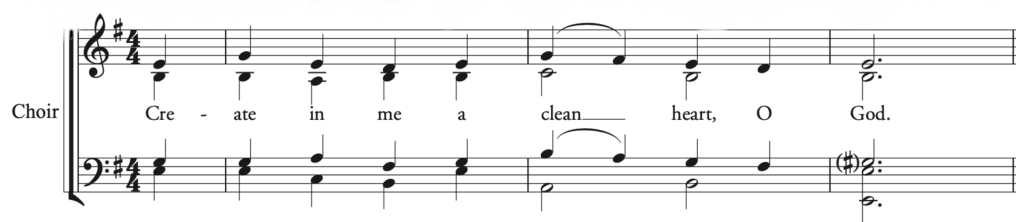
**Thanks be to God.**

## PSALM 51:1-12

*Sung Responsively by whole verse.*

### Refrain

Choir



tone: ERHALT UNS, HERR



- <sup>1</sup>Have mercy on me, O God, according to your | steadfast love;  
in your great compassion blot out | my offenses.
- <sup>2</sup>**Wash me through and through | from my wickedness,  
and cleanse me | from my sin.**
- <sup>3</sup>For I know | my offenses,  
and my sin is ev- | er before me.
- <sup>4</sup>**Against you only have I sinned and done what is evil | in your sight;  
so you are justified when you speak and right | in your judgment. R**
- <sup>5</sup>Indeed, I was born | steeped in wickedness,  
a sinner from my | mother's womb.
- <sup>6</sup>**Indeed, you delight in truth | deep within me,  
and would have me know wisdom | deep within.**
- <sup>7</sup>Remove my sins with hyssop, and I | shall be clean;  
wash me, and I shall be pur- | er than snow.
- <sup>8</sup>**Let me hear | joy and gladness;  
that the body you have broken | may rejoice. R**
- <sup>9</sup>Hide your face | from my sins,  
and blot out | all my wickedness.
- <sup>10</sup>**Create in me a clean | heart, O God,  
and renew a right spir- | it within me.**
- <sup>11</sup>Cast me not away | from your presence,  
and take not your Holy Spir- | it from me.
- <sup>12</sup>**Restore to me the joy of | your salvation  
and sustain me with your boun- | tiful Spirit. R**

## ***Second Reading: Hebrews 5:5-10***

*Using priestly imagery and references to the Old Testament, the author explains how Christ lived in trusting obedience to God, and so God has made Christ the source of our eternal salvation.*

A reading from Hebrews.

<sup>5</sup>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”;

<sup>6</sup>as God says also in another place,

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

<sup>7</sup>In 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.

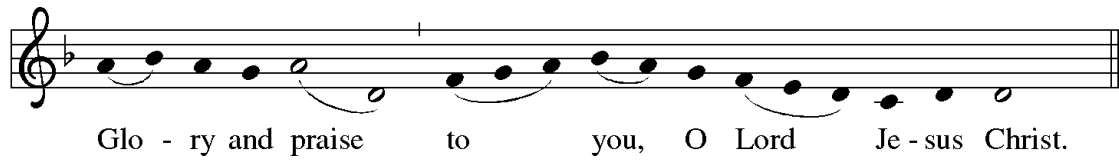
<sup>8</sup>Although he was a Son,  
he learned obedience through what he suffered,  
<sup>9</sup>and having been made perfect,  
he became the source of eternal salvation for all who obey him,  
<sup>10</sup>having been designated by God a high priest  
according to the order of Melchizedek.

Word of God, word of life.

**Thanks be to God.**



## ***Gospel Acclamation***



Unless a grain of wheat falls into the earth and dies, it remains a<sup>1</sup> single grain;\* but if it dies, it<sup>1</sup> bears much fruit.

## ***Holy Gospel: John 12:20-33***

*Jesus entered Jerusalem for the last time to celebrate the Passover festival. Here Jesus' words about seeds planted in the ground turn the disaster of his death into the promise of a harvest in which everyone will be gathered.*

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

<sup>20</sup>Now among those who went up to worship at the festival were some Greeks.

<sup>21</sup>They came to Philip, who was from Bethsaida in Galilee,  
and said to him, "Sir, we wish to see Jesus."

<sup>22</sup>Philip went and told Andrew,  
then Andrew and Philip went and told Jesus.

<sup>23</sup>Jesus answered them,  
"The hour has come for the Son-of-Man to be glorified.

<sup>24</sup>Very truly, I tell you,  
unless a grain of wheat falls into the earth and dies,  
it remains just a single grain,  
but if it dies it bears much fruit.

<sup>25</sup>Those who love their life lose it,  
and those who hate their life in this world will keep it for eternal life.

<sup>26</sup>Whoever serves me must follow me,  
and where I am, there will my servant be also.  
Whoever serves me, the Father will honor.

<sup>27</sup>"Now my soul is troubled.  
And what should I say: 'Father, save me from this hour'?  
No, it is for this reason that I have come to this hour.

<sup>28</sup>Father, glorify your name."  
Then a voice came from heaven,  
"I have glorified it, and I will glorify it again."

<sup>29</sup>The crowd standing there heard it and said that it was thunder.  
Others said, "An angel has spoken to him."

<sup>30</sup>Jesus answered, "This voice has come for your sake, not for mine.

<sup>31</sup>Now is the judgment of this world;  
now the ruler of this world will be driven out.

<sup>32</sup>And I, when I am lifted up from the earth,  
will draw all people to myself."

<sup>33</sup>Jesus said this to indicate the kind of death he was to die.

The gospel of the Lord.  
Praise to you, O Christ.

### *Youth Message*

### *Sermon*

*Hymn of the Day:* "Now the Green Blade Rises" (ELW 379)

## Now the Green Blade Rises



1 Now the green blade ris - es from the bur - ied grain,  
 2 In the grave they laid him, love by ha - tred slain,  
 3 Forth he came at Eas - ter like the ris - en grain,  
 4 When our hearts are win - try, griev - ing, or in pain,



wheat that in dark earth man - y days has lain;  
 think - ing that he would nev - er wake a - gain,  
 he that for three days in the grave had lain;  
 your touch can call us back to life a - gain,



love lives a - gain, that with the dead has been;  
 laid in the earth like grain that sleeps un - seen;  
 raised from the dead, my liv - ing Lord is seen;  
 fields of our hearts that dead and bare have been;



love is come a - gain like wheat a - ris - ing green.

Text: John MacLeod Campbell Crum, 1872–1958

Music: NOËL NOUVELET, French carol

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## 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 assembly 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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<p>Be grac - ious to us.</p>	<p>Spare us, good Lord.</p>																
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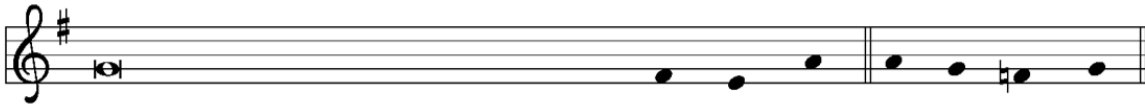


From all sin, from all error,  
from all evil;  
from the cunning assaults  
of the devil;  
from an unprepared and e - vil death: **Good Lord, de - liv - er us.**



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.**



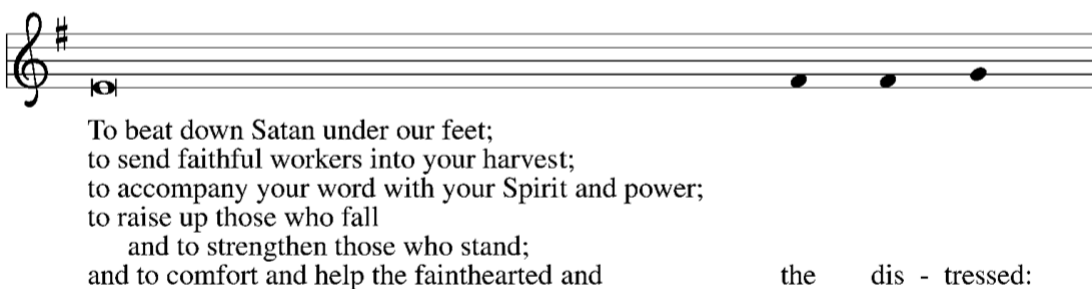
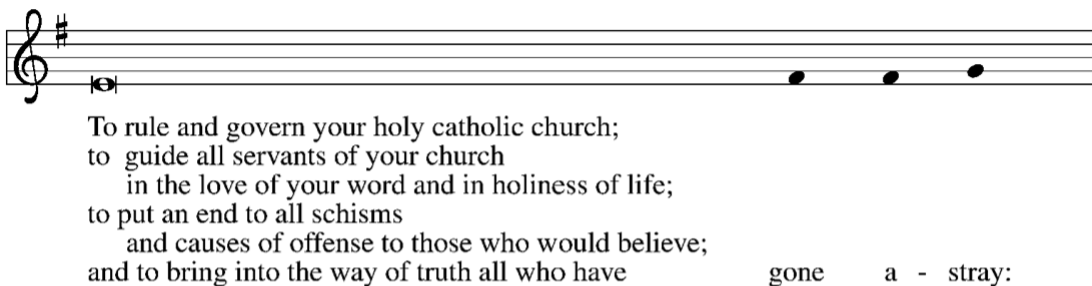
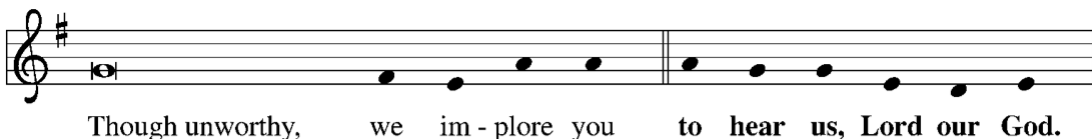
By the mystery of your incarnation; by your ho - ly birth: **Help us, good Lord.**

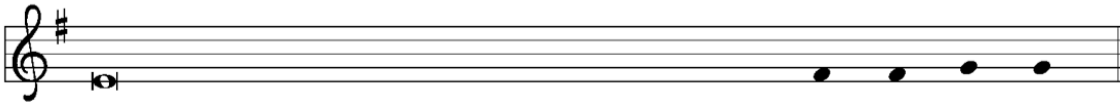
By your baptism, fasting, and temptation;  
by your agony and bloody sweat;  
by your cross and suffering; by your death and burial: **Help us, good Lord.**

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.**



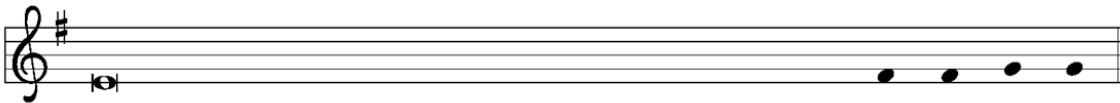


To give to all nations justice and peace;  
to preserve our country from discord and strife;  
to direct and guard those who have civil authority;  
and to bless and guide

all our peo - ple:



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

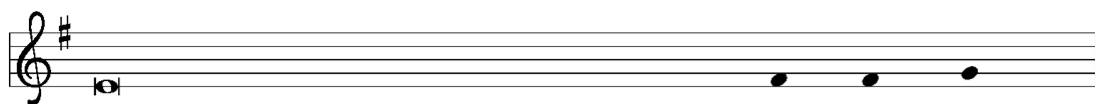


To behold and help all who are in danger, need, or tribulation;  
to protect and guide all who travel;  
to preserve and provide for all women in childbirth;  
to watch over children and to guide the young;  
to heal the sick and to strengthen their families and friends;  
to bring reconciliation to 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

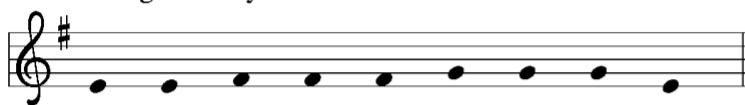
all your peo - ple:



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.



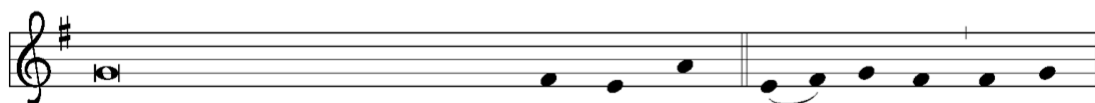
Lord Jesus Christ, Son of God, we im - plore you to hear us.



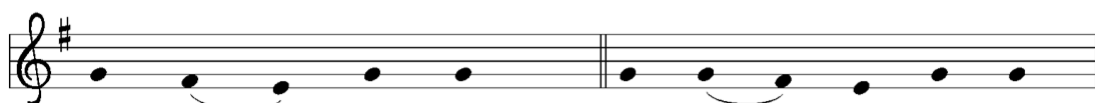
Lamb of God, you take away the sin of the world; have mer - cy on us.



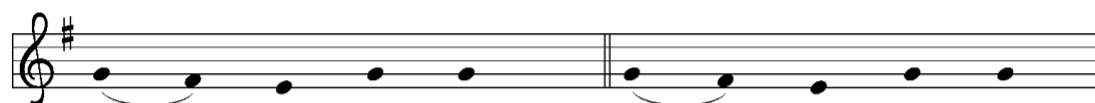
Lamb of God, you take away the sin of the world; have mer - cy on us.



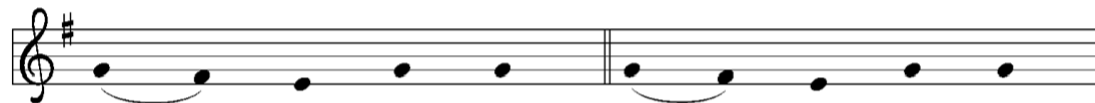
Lamb of God, you take away the sin of the world; give us peace. A - men.



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:** "Now" Braeden Ayers

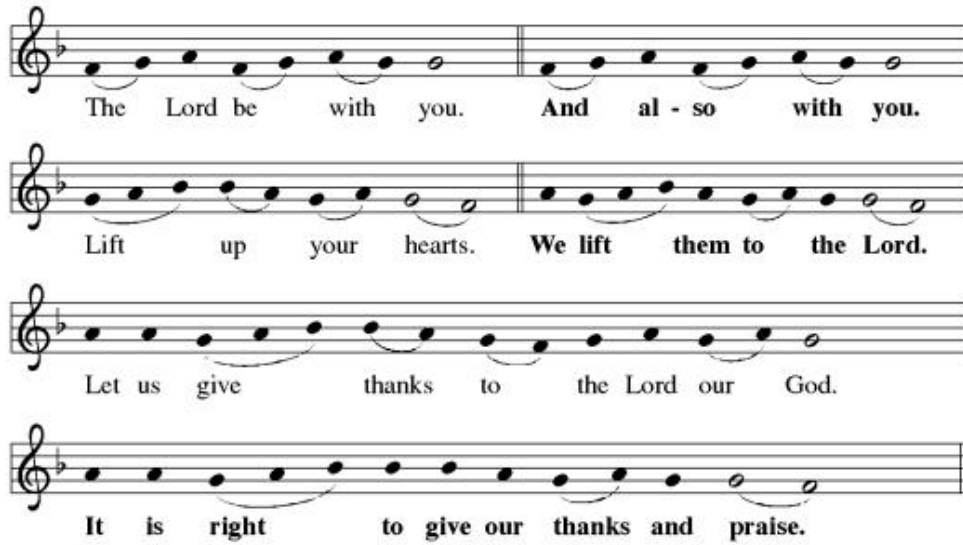
### *Offering and Setting the Table*

*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). 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 long measure: 'Let us give thanks to the Lord our God.'. The fourth staff has one long measure: 'It is right to give our thanks and praise.'. The melody is simple, using quarter and eighth 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***

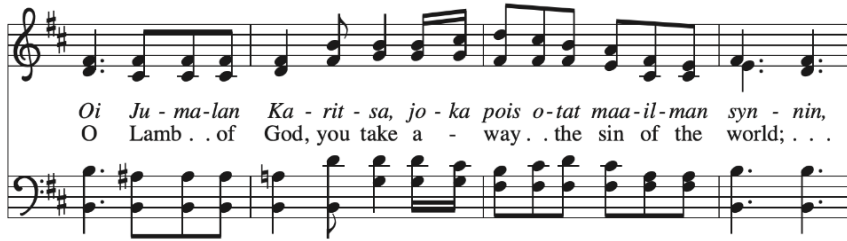
Bread for the journey.  
A feast for hungry hearts. Come!

*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

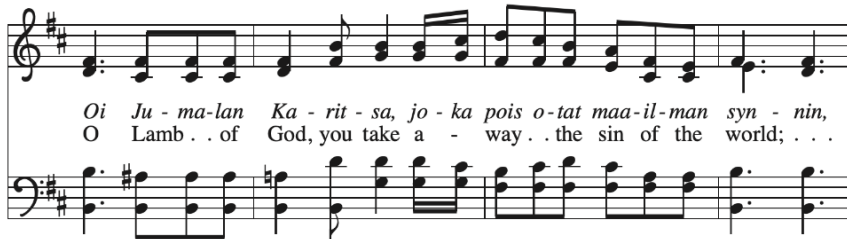
## Oi Jumalan Karitsa



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; . . .



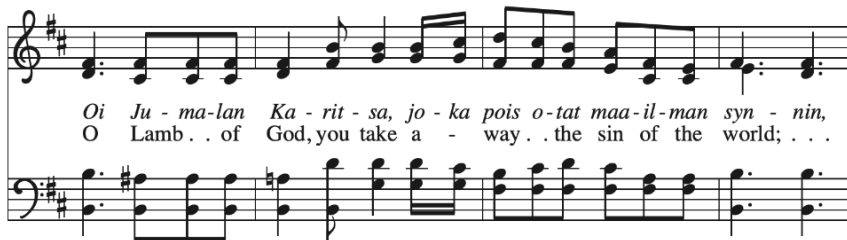
ar - mah-da mei-tä, ar - mah-da mei-tä, ar - mah-da mei-tä.  
have mer-cy on us, have mer-cy on us, have mer-cy on us.



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: “Spirit, Open My Heart (ACS 1043)*

**Spirit, Open My Heart**

*Refrain*



Spir-it, o - pen my heart to the joy and pain of



liv-ing. As you love may I love, in re - ceiv - ing



and in giv - ing. Spir - it, o - pen my heart.



1 God, re - place my ston - y heart with a heart that's  
2 Write your love up - on my heart as my law, my  
3 May I weep with those who weep; share the joy of



kind and ten - der. All my cold - ness and  
goal, my sto - ry. In each thought, word, and  
friend and neigh - bor. As I live from day to

*Refrain*



fear to your grace I now sur - ren - der.  
deed, may my liv - ing bring you glo - ry.  
day, love will be my fin - est la - bor.

Text: Ruth Duck, b. 1947

Music: WILD MOUNTAIN THYME, Irish melody; adapt. Alfred V. Fedak, b. 1953

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Music © 2011 Alfred V. Fedak

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### ***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:*** "As the Winter Days Grow Longer" (ACS 924)

## As the Winter Days Grow Longer

1 As the win - ter days grow long - er, draw - ing short the hours of night;  
 2 As the vines burst in - to blos - som, fra - grant in the morn - ing air,  
 3 As we jour - ney through this sea - son, pil - grims through a thirst - y land,

as our ea - ger ex - pec - ta - tion waits for Eas - ter's dawn - ing light—  
 lift - ing spir - its with their sweet - ness, lur - ing hearts to thank - ful prayer—  
 quench us with your liv - ing pres - ence; guide us with your lov - ing hand.

yearn - ing peo - ple, here we gath - er, turn - ing watch - ful eyes to you:  
 Lent - en peo - ple, here we gath - er, seek - ing lives re - fresh - ed from sin.  
 Wan - d'ring peo - ple, here we gath - er, called to rest a - long our way.

God who bless - es earth with spring - time, shine with - in our world a - new!  
 God who bless - es earth with spring - time, bloom with - in our hearts a - gain!  
 God who bless - es earth with spring - time, grant us sab - bath joy this day!

Text: Mary Louise Bringle, b. 1953

Music: SUO GÂN, Welsh melody; arr. hymnal version

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Arr. © 2020 Augsburg Fortress

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## ***Dismissal***

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

## **Closing Voluntary: “Noël Nouvelet” Richard Hudson**

### **Notes on the Music for Today**

*During March, Women’s History Month, we are celebrating each week the contribution women have made to our worship either in our hymns, anthems, preludes or postludes, through musical compositions and/or texts rooted in this history and culture.*

*For this Sunday our list includes the texts of the Sending and Communion hymns. To catch up with last Sunday, our list included the text of the Gathering Hymn and the Communion hymn tune.*

Hymn of the Day: "Now the Green Blade Rises" ELW 379

Text: John Macleod Campbell Crum (1872- 1958)

Tune: NOËL NOUVELET,

Though clearly an “Easter hymn”, these are words that may encourage fruitful reflection at other times also. John Macleod Campbell Crum, an Anglican cleric who served as rector of Farnham and Canon of Canterbury Cathedral, wrote these words specifically for the tune “NOËL NOUVELET”, derived from a fifteenth-century French tune and sometimes called “FRENCH CAROL.” The carol was first published in the Oxford Book of Carols in 1928. You may recognize it from its use in the Christmas carol, “Sing We Now of Christmas.” While the composer is unknown, the tune is known to have come from France in the mid-15th century.

As we leave today’s service, the Closing Voluntary also recalls NOËL NOUVOLET in a setting by Richard Hudson. Professor emeritus of musicology at the University of California, Los Angeles Richard Hudson has degrees from California Institute of Technology, Oberlin Conservatory of Music, Syracuse University, and UCLA.

## Offertory: “Now” Braeden Ayers

“Now the silence” (1968) is one of Jaroslav J Vajda’s (1919-2008) signature hymn texts. First appearing in the Lutheran publication, *This Day*, in May 1988, this text is unusual in its construction, the entire text containing fourteen lines and with no punctuation. The author notes, “If there was one hymn text that proved a catalyst for my hymn writing, it was ‘Now the silence.’”

The incessant use of the word “Now” (sixteen times!) places the mystery of the Eucharist into the center of the singer’s consciousness. Furthermore, the descriptive language in the hymn is empirical – drawing us into a sensory experience, the essence of the embodiment of the Incarnation. The Lord’s Supper is no longer relegated to the past as a memorial event, but is a reality “Now” as we see “the vessel brimmed for pouring” and participate in “the joyful celebration.” Communion for Vajda is a manifestation of “the Son’s epiphany” through which we receive “the Father’s blessing.”

Braeden Ayres is a composer, conductor, and music educator who believes that music and singing are for all people. As an artist, teacher, and conductor, his mission is to empower people, explore the human experience, and celebrate the human voice as a tool for self-expression. As a composer, his works vary widely in style, with pieces written especially for changing voices, high school choirs, and collegiate, community, and professional ensembles.

*Now the silence Now the peace  
Now the empty hands uplifted  
Now the kneeling Now the plea  
Now the Father's arms in welcome  
Now the hearing Now the power  
Now the vessel brimmed for pouring  
Now the body Now the blood  
Now the joyful celebration  
Now the wedding Now the songs  
Now the heart forgiven leaping  
Now the Spirit's visitation  
Now the Son's epiphany  
Now the Father's blessing  
Now Now Now*

Opening Voluntary: Chorale Prelude on KUORTANE, Robert Below (1934-2020)

NYLAND, named for a province in Finland, is a folk melody from Kuortane, South Ostrobothnia, Finland. In fact, the tune is also known as KUORTANE and was first published with a hymn text in an appendix to the 1909 edition of the *Finnish Suomen Evankelis Luterilaisen Kirken Koraalikirja*. It gained popularity in the English-speaking world after David Evans's use of it in the British Church Hymnary of 1927.

In concerto, recital, chamber music, or accompanying, Robert Below exhibited a depth of interpretive insight, command of the instrument, and the beauty of sound which delighted devoted audiences. He was productive as a composer, adding a personal and prolific expression to the literature for voice, chorus, chamber music, keyboard, strings, and symphony orchestra.

Closing Voluntary: “Noël Nouvelet” Richard Hudson (1924)

See Hymn of the Day

## Readings for the Coming Week:

### Isaiah 50:4-9a

*The servant of the LORD submits to suffering*

### Psalm 31:9-16

Into your hands, O LORD, I commend my spirit. (*Ps. 31:5*)

### Philippians 2:5-11

*Humbled to the point of death on a cross*

### Mark 14:1--15:47

*The passion of the Lord*

### Mark 15:1-39 [40-47] (alternate)

*The passion of the Lord*

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**March 17, 2024  
10:00AM**

**Harry Therwanger**

**Presiding Minister**

**Glen Mason**

**Assisting Minister**

**John Wood**

**Reader**

**Gary Roebuck**

**Cantor**

**John Wood and Helen Chaale**

**Communion Assistants**

**Steve Black**

**Lock-Up, starting March 17**

**Attendance: March 10<sup>th</sup>, 10:00AM – 77**

**Live Stream Views – 6 | Views after Streaming – 4**

*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.*

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**Barbara Bulger Verdile, Music Director**

**Leslie Nolen, Council President**

**Christina Cuesta, Council Secretary**