

**RESURRECTION EVANGELICAL
LUTHERAN CHURCH**



**Second Sunday of Easter
April 7, 2024
10:00 AM**

WELCOME!

Welcome to Resurrection Evangelical Lutheran Church, we are glad you are here!

*If you are a visitor, we invite you to introduce yourself to our pastor and feel at home among us. There are two abbreviations used for hymns and service elements in this bulletin: **ELW** stands for **Evangelical Lutheran Worship**, which is the red hymnal, and **ACS** is **All Creation Sings**, which is the blue songbook.*

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

Following the worship service, please consider joining us for refreshments and fellowship in the Fellowship Hall, downstairs. An usher can direct you to the elevator.

INTRODUCTION

The Easter season is a week of weeks, seven Sundays when we play in the mystery of Christ's presence, mostly through the glorious Gospel of John. Today we gather with the disciples on the first Easter, and Jesus breathes the Spirit on us. With Thomas we ask for a sign, and Jesus offers us his wounded self in the broken bread. From frightened individuals we are transformed into a community of open doors, peace, forgiveness, and material sharing such that no one among us is in need.



ORDER OF SERVICE

OPENING VOLUNTARY

Lux eoi, Andrew Moore

WELCOME

Christ is risen, Alleluia!

Christ is risen indeed, Alleluia!

THANKSGIVING FOR BAPTISM (ELW p. 97)

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

In the name of the Father,
and of the † Son,
and of the Holy Spirit.

Amen.

The presiding minister addresses the assembly.

Joined to Christ in the waters of baptism,
we are clothed with God's mercy and forgiveness.

Let us give thanks for the gift of baptism.

Water may be poured into the font as the presiding minister gives thanks.

We give you thanks, O God,
for in the beginning your Spirit moved over the waters
and by your Word you created the world,
calling forth life in which you took delight.

Through the waters of the flood you delivered Noah and his family.
Through the sea you led your people Israel from slavery into freedom.
At the river your Son was baptized by John and anointed with the Holy Spirit.
By water and your Word you claim us as daughters and sons,
making us heirs of your promise and servants of all.

We praise you for the gift of water that sustains life,
and above all we praise you for the gift of new life in Jesus Christ.
Shower us with your Spirit,
and renew our lives with your forgiveness, grace, and love.

To you be given honor and praise
through Jesus Christ our Lord
in the unity of the Holy Spirit, now and forever.
Amen.

GATHERING HYMN: Christ Is Risen! Alleluia! (ELW 382)

1 Christ is ris - en! Al - le - lu - ia! Ris - en our vic - to - rious head!
 2 Christ is ris - en! All the sad - ness of our Lent - en fast is o'er;
 3 Christ is ris - en! All the sor - row that last eve - ning round him lay
 4 Christ is ris - en! Hence - forth nev - er death or hell shall us en - thrall.

Sing his prais - es! Al - le - lu - ia! Christ is ris - en from the dead!
 through the o - pen gates of glad - ness he re - turns to life once more;
 now has found a glo - rious mor - row in the ris - ing of to - day.
 We are Christ's, in him for - ev - er we have tri - umphed o - ver all.

Grate - ful - ly our hearts a - dore him as his light once more ap - pears;
 death and hell be - fore him bend - ing see him rise, the vic - tor now,
 See the grave its first - fruits giv - ing, spring - ing up from ho - ly ground;
 All the doubt - ing and de - jec - tion of our trem - bling hearts have ceased;

bow - ing down in joy be - fore him, ris - ing up from griefs and tears.
 an - gels on his steps at - tend - ing, glo - ry round his wound - ed brow.
 Christ was dead, but now is liv - ing; he was lost, but he is found.
 hail the day of res - ur - rec - tion! Let us rise and keep the feast.

Refrain

Christ is ris - en! Al - le - lu - ia! Ris - en our vic - to - rious head!

Sing his prais - es! Al - le - lu - ia! Christ is ris - en from the dead!

Text: John S. B. Monsell, 1811-1875, alt.
 Music: MORGENLIED, Frederick C. Maker, 1844-1927

GREETING (ELW p. 98)

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.

CANTICLE OF PRAISE: This is the Feast of Victory (ELW p. 139)

Refrain



This is the feast of vic-to-ry for our God. Al-le - lu - ia,



al - le - lu - ia, al - le - lu - ia. 1 Wor - thy is Christ, the Lamb



who was slain, whose blood set us free to be peo - ple of God.

Refrain



This is the feast of vic-to-ry for our God. Al-le - lu - ia,



al - le - lu - ia, al - le - lu - ia. 2 Pow - er, rich - es, wis - dom, and



strength, and hon - or, bless - ing, and glo - ry are his.

Refrain



This is the feast of vic-to-ry for our God. Al-le - lu - ia,



al - le - lu - ia, al - le - lu - ia. 3 Sing with all the peo - ple of



God, and join in the hymn of all cre - a - tion: Bless - ing, hon - or,



glo - ry, and might be to God and the Lamb for - ev - er. A - men.

Refrain

This is the feast of vic-to-ry for our God. Al-le - lu - ia,
 al - le - lu - ia, al - le - lu - ia. 4 For the Lamb who was
 slain has be - gun his reign. Al - le - lu - ia.
Final refrain
 This is the feast of vic - to-ry for our God.
 Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia.

PRAYER OF THE DAY (ELW p. 102)

Let us pray.

Almighty God, with joy we celebrate the day of our Lord’s resurrection. By the grace of Christ among us, enable us to show the power of the resurrection in all that we say and do, 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: Acts 4:32-35

While the apostles testified to others about the resurrection of Jesus, the early Christian community shared what they owned or sold their possessions to help their fellow believers who were in need.

A reading from Acts.

³²Now the whole group of those who believed were of one heart and soul, and no one claimed private ownership of any possessions, but everything they owned was held in common. ³³With great power the apostles gave their testimony to the resurrection of the Lord Jesus, and great grace was upon them all. ³⁴There was not a needy person among them, for as many owned lands or houses sold them and brought the proceeds of what was sold. ³⁵They laid it at the apostles’ feet, and it was distributed to each as any had need.

Word of God, word of life.

Thanks be to God.

PSALM: Psalm 133

The Psalm is sung responsively by whole verse.

Refrain

How good and how pleas-ant it is to
live to-geth-er in u - ni - ty.

Tone

How good and how pleasant it is,
when kindred live togeth-er in unity!

¹How good and how pleas-¹ ant it is,
when kindred live togeth-¹ er in unity!

²**It is like fine oil upon the head, flowing down up-¹ on the beard,
upon the beard of Aaron, flowing down upon the collar¹ of his robe. R**

³It is like the dew of Hermon flowing down upon the¹ hills of Zion.
For there the LORD has commanded the blessing: life for-¹ evermore. R

SECOND READING: 1 John 1:1-2:2

The opening of this letter serves as a reality check. The reality of God is light, but our confessed reality has been sin. God cleanses us from our sinful reality through Christ's death so that we live in fellowship with Christ and walk in God's light.

A reading from First John.

¹We declare to you what was from the beginning, what we have heard, what we have seen with our eyes, what we have looked at and touched with our hands, concerning the word of life — ²this life was revealed, and we have seen it and testify to it, and declare to you the eternal life that was with the Father and was revealed to us — ³what we have seen and heard we also declare to you so that you also may have communion with us, and truly our communion is with the Father and with Jesus Christ, the Son. ⁴We are writing these things so that our joy may be complete.

⁵This is the message we have heard from Jesus Christ and proclaim to you, that God is light and in God there is no darkness at all. ⁶If we say that we have communion with God while we are walking in darkness, we lie and do not do what is true; ⁷but if we walk in the light as God is in the light, we have communion with one another, and the blood of Jesus, God's Son, cleanses us from all sin. ⁸If we say that we have no sin, we deceive ourselves, and the truth is not in us. ⁹If we confess our sins, God who is faithful and just will forgive us our sins and cleanse us from all unrighteousness. ¹⁰If we say that we have not sinned, we make God a liar, and God's word is not in us.

^{2:1}My little children, I am writing these things to you so that you may not sin. But if anyone does sin, we have an advocate with the Father, Jesus Christ the righteous, ²who is the atoning sacrifice for our sins, and not for ours only but also for the sins of the whole world.

Word of God, word of life.
Thanks be to God.

GOSPEL ACCLAMATION (ELW p. 102)

The assembly sings the Alleluias, the cantor sings the verse, the Alleluia are repeated.

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

al - le - lu - ia, al - le - lu - ia.

Repeat alleluia

Blessed are those who ¹have not seen* and yet have come ¹to believe. (John 20:29)

GOSPEL: John 20:19-31

The story of Easter continues as the risen Jesus appears to his disciples. His words to Thomas offer a blessing to all who entrust themselves in faith to the risen Lord.

The holy gospel according to John.

Glory to you, O Lord.

¹⁹When it was evening on that day, the first day of the week, and the doors were locked where the disciples were, for fear of the Judeans, Jesus came and stood among them and said, "Peace be with you." ²⁰After he said this, he showed them his hands and his side. Then the disciples rejoiced when they saw the Lord. ²¹Jesus said to them again, "Peace be with you. As the Father has sent me, so I send you." ²²When he had said this, he breathed on them and said to them, "Receive the Holy Spirit. ²³If you forgive the sins of any, they are forgiven them; if you retain the sins of any, they are retained."

²⁴But Thomas (who was called the Twin), one of the twelve, was not with them when Jesus came. ²⁵So the other disciples told him, "We have seen the Lord." But he said to them, "Unless I see the mark of the nails in his hands and put my finger in the mark of the nails and my hand in his side, I will not believe."

²⁶A week later his disciples were again in the house, and Thomas was with them. Although the doors were shut, Jesus came and stood among them and said, "Peace be with you." ²⁷Then he said to Thomas, "Put your finger here and see my hands. Reach out your hand and put it in my side. Do not doubt but believe." ²⁸Thomas answered Jesus, "My Lord and my God!" ²⁹Jesus said to him, "Have you believed because you have seen me? Blessed are those who have not seen and yet have come to believe."

³⁰Now Jesus did many other signs in the presence of the disciples that are not written in this book. ³¹but these are written so that you may continue to believe that Jesus is the Messiah, the Son of God, and that through believing you may have life in his name.

The gospel of the Lord.

Praise to you, O Christ.

YOUTH MESSAGE

Angie Brooke

SERMON

Rev. Harry Therwanger

HYMN OF THE DAY: Come, You Faithful, Raise the Strain (ELW 363)



1 Come, you faith - ful, raise the strain of tri - um - phant glad - ness!
2 'Tis the spring of souls to - day: Christ has burst his pris - on,
3 Now the queen of sea - sons, bright with the day of splen - dor,
4 Nei - ther could the gates of death, nor the tomb's dark por - tal,
5 Al - le - lu - ia! now we cry to our Lord im - mor - tal,



God has brought forth Is - ra - el in - to joy from sad - ness,
and from three days' sleep in death as a sun has ris - en.
with the roy - al feast of feasts comes its joy to ren - der;
nor the watch - ers, nor the seal, hold you as a mor - tal:
who tri - um - phant burst the bars of the tomb's dark por - tal;



loosed from Pha-raoh's bit - ter yoke Ja - cob's sons and daugh - ters;
All the win - ter of our sins, long and dark, is fly - ing
comes to glad Jer - u - sa - lem, who with true af - fec - tion
but to - day, a - mong your own, you ap - pear, be - stow - ing
Al - le - lu - ia! with the Son God the Fa - ther prais - ing;



led them with un - moist - ened foot through the Red Sea wa - ters.
from the Light to whom we give laud and praise un - dy - ing.
wel - comes in un - wea - ried strain Je - sus' res - ur - rec - tion!
your deep peace, which ev - er - more pass - es hu - man know - ing.
Al - le - lu - ia! yet a - gain to the Spir - it rais - ing.

Text: John of Damascus, c. 696–c. 754; tr. John Mason Neale, 1818–1866, alt.
Music: GAUDEAMUS PARITER, Johann Horn, 1490–1547

CREED: Nicene Creed (ELW p. 104)

**We believe in one God,
the Father, the Almighty,
maker of heaven and earth,
of all that is, seen and unseen.**

**We believe in one Lord, Jesus Christ,
the only Son of God,
eternally begotten of the Father,
God from God, Light from Light,
true God from true God,
begotten, not made,
of one Being with the Father;
through him all things were made.**

**For us and for our salvation
he came down from heaven,
was incarnate of the Holy Spirit and the virgin Mary
and became truly human.
For our sake he was crucified under Pontius Pilate;
he suffered death and was buried.
On the third day he rose again
in accordance with the scriptures;
he ascended into heaven
and is seated at the right hand of the Father.
He will come again in glory to judge the living and the dead,
and his kingdom will have no end.**

**We believe in the Holy Spirit, the Lord, the giver of life,
who proceeds from the Father and the Son,*
who with the Father and the Son is worshiped and glorified,
who has spoken through the prophets.**

**We believe in one holy catholic and apostolic church.
We acknowledge one baptism for the forgiveness of sins.
We look for the resurrection of the dead,
and the life of the world to come. Amen.**

PRAYERS OF INTERCESSION

On this second Sunday of Easter, let us pray for the church, the earth, and all those in need, responding to each petition with words that echo today's second reading, "Give us communion with you."

Your church cries out to you, O God. As you drew near to the disciples, draw near to the church throughout the globe. Bless bishops and clergy for their difficult tasks of ministry. God of grace,

Give us communion with you.

Your creation cries out to you, O God. Nurture trees, crops, wildflowers, and all growing things. Keep safe all who travel to see the solar eclipse and grant them a sense of your majesty in creating the universe. God of grace,

Give us communion with you.

Your world cries out to you, O God. Bring an end to war and violence. Attend to those who suffer from tornados, earthquakes, and other natural disasters. Visit, we beg you, the people of Gaza, and protect aid workers and first responders in their work of rescue. Shield those who live in war zones and assist our national leaders in their efforts toward international peace. God of grace,

Give us communion with you.

Your children cry out to you, O God. Hear your people crying out for justice and for an end to prejudice and other oppression. Make us advocates for all whose voice is not heard. We pray for those out of work in Baltimore and for all who cry out in suffering or pain, especially those whose names we call out to you here: . . . God of grace,

Give us communion with you.

All humans cry out to you, O God. Comfort all who mourn the death of loved ones, and accompany all who await their own death. Accept our gratitude, O God, for the lives of those who along with Dietrich Bonhoeffer have gone before us in the faith. Receive our faith, accept our doubt, and grant us peace. God of grace,

Give us communion with you.

Into your hands, most merciful God, we commend all for whom we pray, trusting in your abiding love; through Jesus Christ, our resurrected and living Lord.

Amen.

PEACE

The peace of Christ be with you always.

And also with you.

The assembly may greet one another with a sign of Christ's peace, by bowing to each other, waving, or offering another appropriate gesture and may say, "Peace be with you," or similar words.

The assembly is seated.

OFFERTORY

From *Six Duets for Two Flutes: Presto* # 4, Johann Quantz
Barbara Bulger Verdile & Carole Smith, Flautists

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.

GREAT THANKSGIVING

DIALOGUE AND PREFACE (ELW p. 107 & 108)

The Lord be with you. And al - so with you.

Lift up your hearts. We lift them to the Lord.

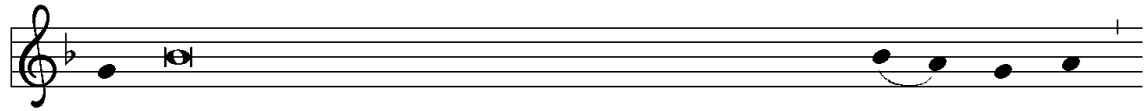
Let us give thanks to the Lord our God.

It is right to give our thanks and praise.

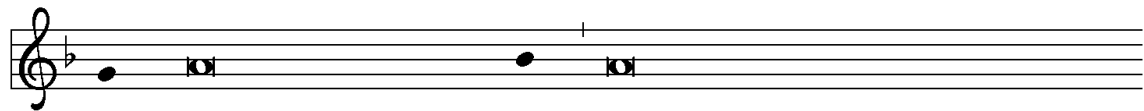
The image shows four staves of musical notation in G major (one sharp) and 4/4 time. Each staff contains a single melodic line with lyrics underneath. The first staff has a double bar line after the first phrase. The second staff also has a double bar line after the first phrase. The third and fourth staves are continuous lines of music.



It is indeed right, our du - ty and our joy,



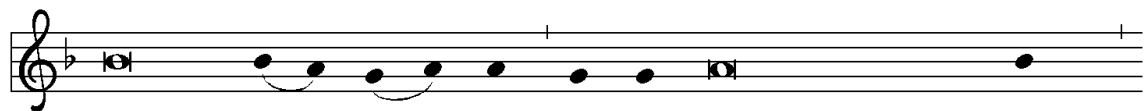
that we should at all times and in all places give thanks and praise to you,



al - mighty and merciful God, for the glorious resurrection



of our Sav - ior Je - sus Christ, the true Paschal Lamb who gave himself



to take a - way our sin, who in dying has destroyed death,



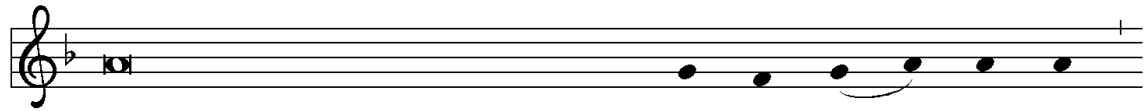
and in ris - ing has brought us to e - ter - nal life.



And so, with Mary Magdalene and Pe - ter and all the witnesses of the



res - ur - rec - tion, with earth and sea and all their crea - tures,



and with angels and archangels, cheru - bim and ser - a - phim,



we praise your name and join their un - end - ing hymn:

HOLY, HOLY, HOLY (ELW p. 144)

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

THANKSGIVING AT THE TABLE

You are indeed holy, almighty and merciful God. You are most holy, and great is the majesty of your glory.

You so loved the world that you gave your only Son, so that everyone who believes in him may not perish but have eternal life.

We give you thanks for his coming into the world to fulfill for us your holy will and to accomplish all things for our salvation.

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.

For as often as we eat of this bread and drink from this cup, we proclaim the Lord's death until he comes.

Christ has died. Christ is risen. Christ will come again.

Remembering, therefore, his salutary command, his life-giving passion and death, his glorious resurrection and ascension, and the promise of his coming again, we give thanks to you, O Lord God Almighty, not as we ought but as we are able; we ask you mercifully to accept our praise and thanksgiving and with your Word and Holy Spirit to bless us, your servants, and these your own gifts of bread and wine, so that we and all who share in the body and blood of Christ may be filled with heavenly blessing and grace, and, receiving the forgiveness of sin, may be formed to live as your holy people and be given our inheritance with all your saints.

To you, O God, Father, Son, and Holy Spirit,
be all honor and glory in your holy church, now and forever.

Amen, amen, 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.**

INVITATION TO COMMUNION

Taste and see that the Lord is good.

The assembly may be seated. At the direction of ushers, baptized and communing members of the assembly wishing to commune will proceed to the front of the nave, maintaining appropriate physical distance. To receive the bread, place your hands palms up and level so that the presiding minister may place the bread in your open palm. 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, please do not dip the bread into the wine. You may elect to commune by receiving the bread only. Gluten free hosts are also available. Once you have received the bread and wine, return to your places by the side aisles, while maintaining appropriate physical distance from your neighbors. You may elect to come forward for a blessing, simply cross your arms, placing your palms on your chest.

COMMUNION

When giving the bread and cup, the communion ministers say

The body of Christ, given for you.

The blood of Christ, shed for you.

and each person may respond

Amen.

LAMB OF GOD (ELW p.146)

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.

HYMN DURING COMMUNION: Christ Has Risen (ACS 938)



1 Christ has ris - en while earth slum - bers, Christ has ris - en
 2 Christ has ris - en for the peo - ple whom he died to
 3 Christ has ris - en to com - pan - ion for - mer friends who
 4 Christ has ris - en and for - ev - er lives to chal - lenge



where hope died, as he said and as he prom - ised,
 love and save; Christ has ris - en for the wom - en
 fear the night, sens - ing loss and lim - i - ta - tion
 and to change all whose lives are messed or man - gled,



as we doubt - ed and de - nied. Let the moon em -
 bring - ing flow'rs to grace his grave. Christ has ris - en
 where their faith had once burned bright. They be - moan what
 all who find re - li - gion strange. Christ is ris - en,



brace the bless - ing; let the sun sus - tain the cheer; let the
 for dis - ci - ples, hud - dled in an up - stairs room. He whose
 is no long - er, they ex - pect no hope - ful sign till Christ
 Christ is pres - ent mak - ing us what he has been: ev - i -



world con - firm the ru - mor: Christ is ris - en, God is here!
 word in - spired cre - a - tion can't be si - lenced by the tomb.
 ends their con - ver - sa - tion, break - ing bread and shar - ing wine.
 dence of trans - for - ma - tion in which God is known and seen.

Text: John L. Bell, b. 1949

Music: ST. HELENA, Calvin Hampton, 1938-1984

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PRAYER AFTER COMMUNION

Let us pray.

Life-giving God, in the mystery of Christ's resurrection you send light to conquer darkness, water to give new life, and the bread of life to nourish your people. Send us forth as witnesses to your Son's resurrection, that we may show your glory to all the world, through Jesus Christ, our risen Lord.

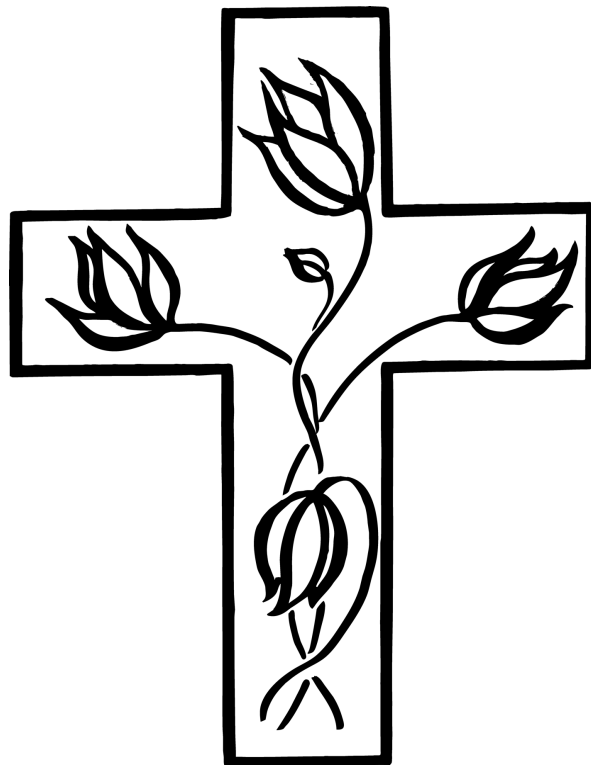
Amen.

ANNOUNCEMENTS

BLESSING

Almighty God, Father, † Son, and Holy Spirit, bless you now and forever.

Amen.



SENDING HYMN: Rise, O Church, like Christ Arisen (ELW 548)



1 Rise, O church, like Christ a - ris - en,
 2 Rise, trans - formed, and choose to fol - low
 3 Rise, re - mem - ber well the fu - ture
 4 Ser - vice be our sure vo - ca - tion;



from this meal of love and grace;
 af - ter Christ, though wound - ed, whole;
 God has called us to re - ceive;
 cour - age be our dai - ly breath;



may we through such love en - vi - sion
 bro - ken, shared, our lives are hal - lowed
 pres - ent by God's lov - ing nur - ture,
 mer - cy be our des - ti - na - tion



whose we are, and whose, our praise.
 to re - lease and to con - sole.
 Spir - it - ed then let us live.
 from this day and un - to death.



Al - le - lu - ia, al - le - lu - ia;
 Al - le - lu - ia, al - le - lu - ia;
 Al - le - lu - ia, al - le - lu - ia;
 Al - le - lu - ia, al - le - lu - ia.



God, the won - der of our days.
 Christ, our pres - ent, past, and goal.
 Spir - it, grace by whom we live.
 Rise, O church, a liv - ing faith.

Text: Susan Palo Cherwien, b. 1953
 Music: SURGE ECCLESIA, Timothy J. Strand, b. 1958
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DISMISSAL

Go in peace. Share the good news.

Thanks be to God.

CLOSING VOLUNTARY: Gaudeamus Paritur, Robert Buckley Farlee



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

Readings for the Third Sunday of Easter, April 14:

Acts 3:12-19

After healing a man unable to walk, Peter preaches to the people, describing how God's promises to Israel have been fulfilled in Jesus. Through the proclamation of Christ's death and resurrection, God is offering them forgiveness and restoration in Jesus' name.

Psalm 4

The LORD does wonders for the faithful. (Ps. 4:3)

1 John 3:1-7

God has loved us in order to make us children of God. Though we do not yet know the full details of our future existence, we trust that God will reveal it just as God revealed Jesus to take away our sins.

Luke 24:36b-48

In this account of an appearance after his resurrection, Jesus opens the minds of the disciples to understand him as Messiah. Jesus convinces them that he has been raised and sends them on a mission to proclaim the message of repentance and forgiveness.

Notes on the music for today

HYMN OF THE DAY: Come, You Faithful, Raise the Strain ELW 363

Text: John of Damascus, c. 696–c. 754; tr. John Mason Neale, 1818–1866

Tune: GAUDEAMUS PARITER, Johann Horn, 1490–1547

Eighth-century Greek poet John of Damascus is especially known for his writing of six canons for the major festivals of the church year. (A canon is a form of Greek hymnody based on biblical canticles consisting of nine odes, each with six to nine stanzas.) His "Golden Canon" is the source of Easter hymns. Written around 750 and inspired by the Song of Moses in Exodus 15, this text is John's first ode from the canon for the Sunday after Easter.

John's father, a Christian, was an important official at the court of the Muslim caliph in Damascus. After his father's death, John assumed that position and lived in wealth and honor. At about the age of forty, however, he became dissatisfied with his life, gave away his possessions, freed his slaves, and entered the monastery of St. Sabas in the desert near Jerusalem. One of the last of the Greek fathers, John became a great theologian in the Eastern church. He defended the church's use of icons, codified the practices of Byzantine chant, and wrote about science, philosophy, and theology. All canons in the Greek church demonstrated how Old Testament prophecies were fulfilled in Christ's resurrection. The first ode of each canon was based on the Passover event and on Exodus 15 as the metaphor for Christ's delivery of his people from the slavery of sin and death. That metaphor lies behind stanza 1. Stanza 2 uses images of spring and sunshine as metaphors for the new life and light of Christ. Stanza 3 concludes the text with an Easter doxology.

John M. Neale translated the text in his article on Greek hymnology in the *Christian Remembrancer* (April, 1859) and reprinted it in his *Hymns of the Eastern Church* in 1862.

OFFERTORY: From *Six Duets for Two Flutes*: Presto #4, Johann Joachim Quantz (1697-1773)

Published in 1759, stylistically the six duets are elegant, light, and tender, and overall excellent examples of Quantz's intermediate position between the Baroque and Classical eras. As a composer Quantz certainly cannot be classed among the great, but he does display a high level of craftsmanship through clarity of phrasing, dynamic variety and briskness, qualities of much mid-18th-century music.

OPENING VOLUNTARY: *Lux Eoi*, Andrew Moore (1936)

This is a setting of *Lux Eoi*, a hymn tune by Arthur Seymour Sullivan (1842-1900), associated with multiple texts and creatively arranged for organ by Andrew Moore, a Benedictine Monk at Downside Abbey, near Bath.

Arthur Seymour Sullivan was born of an Italian mother and an Irish father who was an army bandmaster and a professor of music. Sullivan embarked on his composing career with a series of ambitious works, interspersed with hymns, parlor songs and other light pieces in a more commercial vein. His compositions were not enough to support him financially, and between 1861 and 1872 he worked as a church organist, which he enjoyed; as a music teacher, which he hated and gave up as soon as he could; and as an arranger of vocal scores of popular

operas. He is best known for writing the music for lyrics by William S. Gilbert, which produced popular operettas such as *H.M.S. Pinafore* (1878), *The Pirates of Penzance* (1879), *The Mikado* (1884), and *Yeomen of the Guard* (1888). These operettas satirized the court and everyday life in Victorian times. Although he composed some anthems, in the area of church music Sullivan is best remembered for his hymn tunes, written between 1867 and 1874 and published in *The Hymnary* (1872) and *Church Hymns* (1874), both of which he edited. Sullivan steadfastly refused to grant permission to those who wished to make hymn tunes from the popular melodies in his operettas.

CLOSING VOLUNTARY: Gaudeamus Paritur, Robert Buckley Farlee

Set by Robert Buckley Farlee, this piece is based on the hymn tune GAUDEAMUS PARITUR by Johann Roh (1487-1547) who used many pseudonyms. Johann Roh was a native of Bohemia. Roh was his name in Bohemian, but when he wrote in Latin he called himself *Cornu*, and in German, *Horn*.

Robert Buckley Farlee, who has not altered or changed his name, is Associate Pastor and Director of Music at Christ Lutheran Church in Minneapolis. He was deeply involved in the publication of *Evangelical Lutheran Worship*.

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**April 7, 2024
10:00 AM**

Harry Therwanger

Presiding Minister

Chris Schoen

Assisting Minister

John Handley

Reader

Robert Verdile

Cantor

John Handley and Dave Oaks

Communion Assistants

Glen Mason

Lock-Up, starting April 7

**Attendance: March 31st, 10:00 AM – 122
Live Stream Views – 4 | Views after Streaming – 8**

**Easter Vigil, March 30th, 7:00 PM – 46
Live Stream Views – 5 | Views after Streaming – 8**

**Good Friday, March 29th, 7:00 PM – 60
Live Stream Views – 5 | Views after Streaming – 20**

**Maundy Thursday, March 28th, 7:00 PM – 47
Live Stream Views – 6 | Views after Streaming – 10**

The flowers in the chancel are given by Gail Flatness in loving memory of Eileen Anderson.

Our worship service is regularly video recorded and posted online.

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

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