



Nineteenth Sunday After Pentecost

October 8, 8:45 & 11:15 AM

**Saint Luke Lutheran Church and School**

9100 Colesville Road, Silver Spring, MD

[www.saintluke.us](http://www.saintluke.us) | 301-588-4363

*In today's gospel reading, Jesus tells a vineyard parable, which serves as an image of Israel, the prophets' mission, and Christ's death. For Christians, the vineyard also speaks of God's love poured out in the blood of Christ, given to us for the forgiveness of sin. Grafted onto Christ the vine at baptism, we are nourished with wine and bread so that we may share Christ's sufferings and know the power of his resurrection.*

## GATHERING

### PRELUDE

Tocatta in F Major, BWV 540

J.S. Bach (1685-1750)

### WELCOME

#### Truth and Healing

Since the 1960s Lutherans have supported the American Indian Movement, working towards justice for and with Indigenous People. The ELCA's Truth and Healing Movement commits this church to building and strengthening right relationships with our Indigenous neighbors.

The focus of the Truth and Healing initiative is to increase the church's understanding of the impacts of colonization on Indigenous people in past generations and in the present.

"We must be in better, right, and healthy relationships with the Indigenous people of Turtle Island," says Presiding Bishop Elizabeth Eaton. "As we know, the truth and our knowing and embracing it, is the first step toward healing for all of us." (Turtle Island is a name for earth or North America, used by some Indigenous people.)

In 2016, the ELCA Churchwide Assembly adopted the Repudiation of the Doctrine of Discovery. (The Doctrine was interpreted to say that when European nations "discovered" an unknown territory, they could have the title to that territory.) The Vatican has repudiated this doctrine as well. An ELCA task force was appointed to carry out the work mentioned in the Repudiation. It also developed "A Declaration of the ELCA to American Indian and Alaska Native People," which confessed the church's complicity in the oppression and genocide of Indigenous people and recommitted the ELCA to the work of Repudiation. The ELCA's Truth & Healing Movement enlists and empower members to become involved in the areas of focus started by the task force: encouraging the ritual practice of land acknowledgement; understanding Lutheran participation in Indian Boarding Schools; and so much more.

#### Truth and Healing Video

This morning we now begin, on this weekend of Indigenous People's Day, by lifting up the land on which our Saint Luke, Silver Spring campus rests, the land of the Piscataway.

Let us pray:

God, creator of all,

We affirm the need to share history of the rightful past, present, and future inhabitants of the land. We affirm that all people are sacred and possess inherent and immeasurable worth and dignity. We mourn that for so long Colonialism displaced and dispossessed Indigenous Peoples.

**Help us to learn about each other. Move us toward continual awareness of all your people and history.**

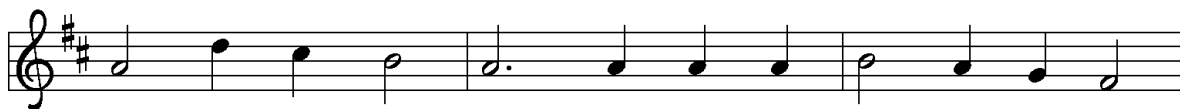
**Fill us with the spirit of compassion and eagerness to break down any barriers and live in justice and peace; through your Son, Jesus Christ our Lord. Amen.**

## GATHERING HYMN • ELW 716

*Lord of All Nations, Grant Me Grace*



1 Lord of all na - tions, grant me grace to love all  
2 Break down the wall that would di - vide thy chil - dren,  
3 For - give me, Lord, where I have erred by love - less  
4 Give me thy cour - age, Lord, to speak when - ev - er  
5 With thine own love may I be filled and by thy



peo - ple, ev - 'ry race; and in each per - son may I  
Lord, on ev - 'ry side. My neigh - bor's good let me pur -  
act and thought - less word. Make me to see the wrong I  
strong op - press the weak. Should I my - self the vic - tim  
Ho - ly Spir - it willed, that all I touch, wher - e'er I



see my kin - dred, loved, re - deemed by thee.  
sue; let Chris - tian love bind warm and true.  
do will cru - ci - fy my Lord a - new.  
be, help me for - give, re - mem - b'ring thee.  
be, may be di - vine - ly touched by thee.

## 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.**

## PRAYER OF THE DAY

Let us pray.

Beloved God, from you come all things that are good. Lead us by the inspiration of your Spirit to know those things that are right, and by your merciful guidance, help us to do them, through Jesus Christ, our Savior and Lord.

**Amen.**

*Please be seated.*

# WORD

## FIRST READING

Isaiah 5:1-7

*The prophet sings a sad, parable-like love song about the relationship between God and Israel. In this song Israel is compared to a promising vineyard. Despite God's loving care, the vineyard that is Israel has brought forth "wild grapes" of injustice and distress, when fine grapes of justice and righteousness were expected.*

Let me sing for my beloved my love-song concerning his vineyard: My beloved had a vineyard on a very fertile hill. He dug it and cleared it of stones, and planted it with choice vines; he built a watchtower in the midst of it, and hewed out a wine vat in it; he expected it to yield grapes, but it yielded wild grapes.

And now, inhabitants of Jerusalem and people of Judah, judge between me and my vineyard. What more was there to do for my vineyard that I have not done in it? When I expected it to yield grapes, why did it yield wild grapes?

And now I will tell you what I will do to my vineyard. I will remove its hedge, and it shall be devoured; I will break down its wall, and it shall be trampled down. I will make it a waste; it shall not be pruned or hoed, and it shall be overgrown with briars and thorns; I will also command the clouds that they rain no rain upon it.

For the vineyard of the Lord of hosts is the house of Israel, and the people of Judah are his pleasant planting; he expected justice, but saw bloodshed; righteousness, but heard a cry!

The word of the Lord.  
**Thanks be to God.**

## PSALM 80:7-15 (11:15)

*Please sing the refrain after the organ introduction. Recite the verses in alternation. Pulpit side reads regular typeface. Lectern side reads the bold typeface. Please sing the refrain where indicated.*



<sup>7</sup>Restore us, O | God of hosts;  
let your face shine upon us, and we | shall be saved.

<sup>8</sup>**You have brought a vine | out of Egypt;**  
**you cast out the nations and | planted it.**

<sup>9</sup>You cleared the | ground for it;  
it took root and | filled the land.

<sup>10</sup>**The mountains were covered | by its shadow**  
**and the towering cedar trees | by its boughs. R**

<sup>11</sup>You stretched out its tendrils | to the sea  
and its branches | to the river.

<sup>12</sup>**Why have you broken | down its wall,**  
**so that all who pass by pluck | off its grapes?**



<sup>13</sup>The wild boar of the forest has | ravaged it,  
and the beasts of the field have | grazed upon it.  
<sup>14</sup>**Turn now, O | God of hosts,**  
**look | down from heaven;**  
<sup>15</sup>behold and | tend this vine;  
preserve what your right | hand has planted. **R**

## SECOND READING

Philippians 3:4b-14

*Paul reviews some of his supposed credentials, which no longer have any bearing in comparison to the right relationship he has been given through the death of Christ. The power of Christ's resurrection motivates him to press on toward the ultimate goal, eternal life with Christ.*

[Paul writes:] If anyone else has reason to be confident in the flesh, I have more: circumcised on the eighth day, a member of the people of Israel, of the tribe of Benjamin, a Hebrew born of Hebrews; as to the law, a Pharisee; as to zeal, a persecutor of the church; as to righteousness under the law, blameless.

Yet whatever gains I had, these I have come to regard as loss because of Christ. More than that, I regard everything as loss because of the surpassing value of knowing Christ Jesus my Lord. For his sake I have suffered the loss of all things, and I regard them as rubbish, in order that I may gain Christ and be found in him, not having a righteousness of my own that comes from the law, but one that comes through faith in Christ, the righteousness from God based on faith. I want to know Christ and the power of his resurrection and the sharing of his sufferings by becoming like him in his death, if somehow I may attain the resurrection from the dead.

Not that I have already obtained this or have already reached the goal; but I press on to make it my own, because Christ Jesus has made me his own. Beloved, I do not consider that I have made it my own; but this one thing I do: forgetting what lies behind and straining forward to what lies ahead, I press on toward the goal for the prize of the heavenly call of God in Christ Jesus.

The word of the Lord.  
**Thanks be to God.**

**GOSPEL ACCLAMATION (8:45)**

*The choir introduces the Alleluia Refrain before the verse. Please sing where indicated. After the verse, sing the Alleluia Refrain directly after the choir as written.*

Choir	All
Al - le - lu - ia!	Al - le - lu - ia!
Al - - - - le - lu - ia!	

- All Alleluia.
- Choir Jesus says, I chose you and appointed you to go and bear fruit that will last. (John 15:16)
- All Alleluia.

**GOSPEL ACCLAMATION (11:15)**

Al - le - lu - ia. Lord, to whom shall we go? You have the	
words of e - ter - nal life. Al - le - lu - ia. Al - le - lu - ia.	

## GOSPEL

Matthew 21:33-46

The holy gospel according to Saint Matthew, the twenty-first chapter.

**Glory to you, O Lord.**

*Jesus tells a parable to the religious leaders who are plotting his death, revealing that their plans will, ironically, bring about the fulfillment of scripture.*

[Jesus said to the people:] “Listen to another parable. There was a landowner who planted a vineyard, put a fence around it, dug a wine press in it, and built a watchtower. Then he leased it to tenants and went to another country. When the harvest time had come, he sent his slaves to the tenants to collect his produce. But the tenants seized his slaves and beat one, killed another, and stoned another. Again he sent other slaves, more than the first; and they treated them in the same way. Finally he sent his son to them, saying, ‘They will respect my son.’ But when the tenants saw the son, they said to themselves, ‘This is the heir; come, let us kill him and get his inheritance.’ So they seized him, threw him out of the vineyard, and killed him. Now when the owner of the vineyard comes, what will he do to those tenants?” They said to him, “He will put those wretches to a miserable death, and lease the vineyard to other tenants who will give him the produce at the harvest time.”

Jesus said to them, “Have you never read in the scriptures:

‘The stone that the builders rejected  
has become the cornerstone;  
this was the Lord’s doing,  
and it is amazing in our eyes?’

Therefore I tell you, the kingdom of God will be taken away from you and given to a people that produces the fruits of the kingdom. The one who falls on this stone will be broken to pieces; and it will crush anyone on whom it falls.”

When the chief priests and the Pharisees heard his parables, they realized that he was speaking about them. They wanted to arrest him, but they feared the crowds, because they regarded him as a prophet.

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

## SERMON

Pastor Miller

*Please stand as you are able.*

1 There in God's gar - den stands the Tree of Wis - dom,  
 2 Its name is Je - sus, name that says, "Our Sav - ior!"  
 3 Thorns not its own are tan - gled in its fo - liage;  
 4 See how its branch - es reach to us in wel - come;

whose leaves hold forth the heal - ing of the na - tions:  
 There on its branch - es see the scars of suf - f'ring;  
 our greed has starved it, our de - spite has choked it.  
 hear what the Voice says, "Come to me, ye wea - ry!

Tree of all knowl - edge, Tree of all com -  
 see there the ten - drills of our hu - man  
 Yet, look! it lives! its grief has not de -  
 Give me your sick - ness, give me all your

pas - sion, Tree of all beau - ty.  
 self - hood feed on its life - blood.  
 stroyed it nor fire con - sumed it.  
 sor - row, I will give bless - ing."

5 This is my ending,  
 this my resurrection;  
 into your hands, Lord,  
 I commit my spirit.  
 This have I searched for;  
 now I can possess it.  
 This ground is holy.

6 All heav'n is singing,  
 "Thanks to Christ whose passion  
 offers in mercy  
 healing, strength, and pardon.  
 Peoples and nations,  
 take it, take it freely!"  
 Amen! My Master!

Text: Király Imre von Pécselyi, c. 1590–c. 1641; tr. Erik Routley, 1917–1982  
 Music: K. Lee Scott, b. 1950  
 Text © 1976 Hinshaw Music, Inc.  
 Music © 1987 Birnbaumwood Publications (ASCAP), a division of MorningStar Music Publishers, Inc. Used by permission.

## APOSTLES' CREED

With the whole church, let us confess our faith.

**I believe in God, the Father almighty,  
creator of heaven and earth.**

**I believe in Jesus Christ, God's only Son, our Lord,  
who was conceived by the Holy Spirit,  
born of the virgin Mary,  
suffered under Pontius Pilate,  
was crucified, died, and was buried;  
he descended to the dead.  
On the third day he rose again;  
he ascended into heaven,  
he is seated at the right hand of the Father,  
and he will come to judge the living and the dead.**

**I believe in the Holy Spirit,  
the holy catholic church,  
the communion of saints,  
the forgiveness of sins,  
the resurrection of the body,  
and the life everlasting. Amen.**

## PRAYERS OF INTERCESSION

Remembering the caring and generous works of God, we pray for the church, creation, and the needs of our neighbors.

*After each portion of the prayers:*

Merciful God,  
**receive our prayer.**

*The prayers conclude:*

Remember us according to your steadfast love as we offer these and the prayers of our heart, trusting in your compassion made known through Jesus Christ.

**Amen.**

## PEACE

The peace of Christ be with you always.

**And also with you.**

*Please be seated.*

## MEAL

### OFFERING

We invite you to give your offering online at [saintlukegive.us](http://saintlukegive.us)

You may also mail your checks to:

Saint Luke Lutheran Church  
9100 Colesville Road  
Silver Spring, MD 20910



## CHORAL ANTHEM (8:45)

*Christ, the Vine*

Christ, the vine, and God, the gardener,  
we, the branches bearing fruit.  
We can bring forth shoots of promise  
when our lives in Christ take root.  
Christ, the fruit from Jesse springing,  
you fulfilled the prophet's trust.  
And you pray that we, your body,  
will fulfill your trust in us.

Christ, may we submit to pruning  
that we bear more grapes for wine.  
Help us, when we're overburdened,  
draw new strength from you, the vine.  
You invite us to be partners,  
growing Spirit's fruit anew.  
Keep us one in love together:  
you in us, and we in you!

Text: Edith Sinclair Downing, based on John 15:1-5  
Music: Robert Powell (b. 1932)

## MUSIC DURING THE OFFERING (11:15)

Ornamented Chorale on 'Hamburg'

David Schelat 9b. 1955)

*Please stand as you are able.*

## OFFERING PRAYER

Let us pray.

**God of power, God of plenty, all things belong to you. We bring your gifts to the table, that all might be fed. Form us into the body of your Beloved, Jesus Christ, our Savior.**

**Amen.**

## GREAT THANKSGIVING

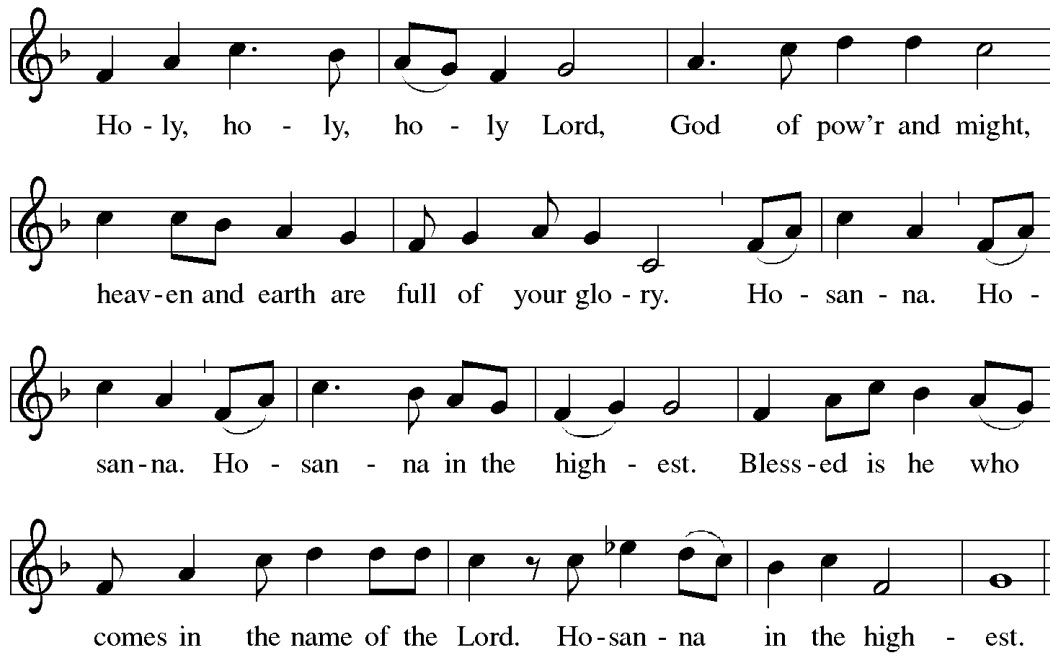
The Lord be with you. And al - so with you.

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.

It is indeed right, our duty and our joy, that we should at all times and in all places give thanks and praise to you, almighty and merciful God, through our Savior Jesus Christ; who on this day overcame death and the grave, and by his glorious resurrection opened to us the way of everlasting life. And so, with all the choirs of angels, with the church on earth and the hosts of heaven, we praise your name and join their unending hymn:



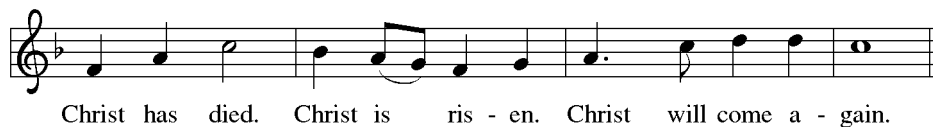
Ho - ly, ho - ly, ho - ly Lord, God of pow'r and might,  
 heav-en and earth are full of your glo - ry. Ho - san - na. Ho -  
 san-na. Ho - san - na in the high - est. Bless - ed is he who  
 comes in the name of the Lord. Ho - san - na in the high - est.

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 ris - en. Christ will come a - gain.

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.



A - men, a - men, a - men.

## THE LORD'S PRAYER

*Please pray in your own preferred language.*

Gathered into one by the Holy Spirit, let us pray as Jesus taught us.

**Our Father, who art in heaven,  
hallowed be thy name,  
thy kingdom come,  
thy will be done,  
on earth as it is in heaven.**

**Give us this day our daily bread;  
and forgive us our trespasses,  
as we forgive those  
who trespass against us;  
and lead us not into temptation,  
but deliver us from evil.**

**For thine is the kingdom,  
and the power, and the glory,  
forever and ever. Amen.**

**Padre Nuestro, que estas en los cielos,  
santificado sea tu nombre,  
venga a nosotros tu reino,  
hagase tu voluntad,  
asi en la tierra como en el cielo.**

**Danos hoy nuestro pan de cada dia;  
perdona nuestras ofensas,  
como nosotros perdonamos  
a los que nos ofenden;  
y no nos dejes caer en la tentacion,  
mas libranos del mal.**

**Porque tuyo es el reino,  
el poder, y la gloria,  
por los siglos de los siglos. Amen**

## INVITATION TO COMMUNION

Jesus invites us to this table.

Come, eat and live.

**Thanks be to God.**

*Please be seated.*

## COMMUNION

*All are invited to the Lord's table, a table of grace and mercy. There are two stations at the foot of the chancel steps. Please stretch out your hand, palm up, to receive the host, the body of Christ. (Gluten-free wafers are available; please ask your server) Then receive in the individual cup the blood of Christ. You may deposit your cup in the basket near the side wall. Those who wish to receive a blessing instead of the Lord's supper are also encouraged to come forward. Those who wish to receive the sacrament in the pew please inform an usher. All are welcome to the Lord's table.*

*When giving the bread and cup, the communion ministers say:*

The body of Christ, given for you.

The blood of Christ, shed for you.

*The communicant may say:*

**Amen.**

## LAMB OF GOD

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.

## MUSIC DURING COMMUNION (8:45)

*Sung by the choir*

Psalm 80:7-14—Anglican Chant by Jonathan Battishill

Restore us, O God of hosts; \*  
show the light of your countenance, and we shall be  
saved.

You have brought a vine out of Egypt; \*  
you cast out the nations and planted it.

You prepared the ground for it; \*  
it took root and filled the land.

The mountains were covered by its shadow \*  
and the towering cedar trees by its boughs.

You stretched out its tendrils to the Sea \*  
and its branches to the River.

Why have you broken down its wall, \*  
so that all who pass by pluck off its grapes?

The wild boar of the forest has ravaged it, \*  
and the beasts of the field have grazed upon it.

Turn now, O God of hosts, look down from heaven;  
behold and tend this vine; \*  
preserve what your right hand has planted.

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

*Please stand as you are able.*

## POST-COMMUNION BLESSING

The body and blood of our Lord Jesus Christ strengthen you and keep you in his grace.

**Amen.**

## POST-COMMUNION CANTICLE



Thank-ful hearts and voic - es raise; tell ev-'ry-one what God has done.



Let all who seek the Lord re - joice and bear Christ's ho - ly name.



Send us with your prom - is - es and lead your peo - ple forth in joy with



shouts of thanks-giv - ing. Al - le - lu - ia. Al - le - lu - ia.

Text: John W. Arthur, 1922-1980  
Music: Richard W. Hillert, b. 1923  
Text and music © 1978, 1995 Augsburg Fortress.

## PRAYER AFTER COMMUNION

Let us pray.

Blessed be your name, O God, for we have feasted on your Word, Christ Jesus, the joy and delight of our hearts. Strengthened by this food, send us to gather the world to your banquet, where none are left out and all are satisfied. In Jesus' name we pray.

**Amen.**

## SENDING

### BLESSING

The God of glory,  
Jesus Christ, name above all names,  
and the Spirit who lives in you,

✠ bless you now and forever.

**Amen.**



1 Lord Christ, when first you came to earth, up -  
 2 O awe - some Love, which finds no room in  
 3 New ad - vent of the love of Christ, will  
 4 O wound - ed hands of Je - sus, build in



on a cross they bound you, and mocked your sav - ing  
 life where sin de - nies you, and, doomed to death, shall  
 we a - gain re - fuse you, till in the night of  
 us your new cre - a - tion; our pride is dust, our



king - ship's worth by thorns with which they crowned you. And  
 bring to doom the pow'r that cru - ci - fies you, till  
 hate and war we per - ish as we lose you? From  
 vaunt is stilled; we wait your rev - e - la - tion. O



still our wrongs may fash - ion now new thorns to pierce that  
 not a stone is left on stone, and then the na - tions'  
 an - cient doubts our minds re - lease to seek the king - dom  
 Love that tri - umphs o - ver loss, we bring our hearts be -



stead - y brow, and robe of sor - row round you.  
 pride, o'er - thrown, will nev - er - more de - fy you!  
 of your peace, by which a - lone we choose you.  
 fore your cross; come, fin - ish your sal - va - tion.

Text: W. Russell Bowie, 1882–1969, alt.

Music: MIT FREUDEN ZART, medieval European tune

## DISMISSAL

Go in peace.  
 God is at work in you.  
**Thanks be to God.**

## POSTLUDE

Postlude

William Mathias (1934-1992)

# WORSHIP LEADERS

## PRESIDING MINISTERS

The Rev. Connie A. Miller, *Senior Pastor*

The Rev. Richard Zawistoski, *Confirmation Pastor*

## COMMUNION SERVER

Deacon Kyle Warfield, *Director of Discipleship and Senior High Ministries*

## READERS

8:45 Karen Evans

11:15

## MUSICIANS

Dr. Alain Truche, *Director of Music and Organist*

Schola Cantorum (8:45)

THE FLOWERS ABOUT THE ALTAR remain from the Darrell Neily memorial service yesterday. We give thanks for the saints in light.

Reprinted from Evangelical Lutheran Worship, copyright © 2006, administered by Augsburg Fortress.

Used by permission of Augsburg Fortress license # 3174-W.

Reprinted from Sundays and Seasons, Year A 2022-2023, copyright © 2018 Augsburg Fortress.

Used by permission of Augsburg Fortress license # 4182-C.

OneLicense.net streaming license A-701360



## This week at Saint Luke Lutheran Church

### SUNDAY, Oct. 8—19th Sunday after Pentecost

**8:45 AM**     **Worship**  
 10:00 AM     Reception  
 10:00 AM     Sunday School  
 10:00 AM     SLSHY  
 10:00 AM     Affirmation of Baptism Class  
 10:00 AM     Up For Discussion (Hybrid)  
**11:15 AM**   **Worship**  
 12:30 PM     Genesis Bells Rehearsal  
 5:00 PM     **San Lucas Misa Español**  
 6:00 PM     Reception

### MONDAY, October 9

Indigenous Peoples Day—Office Closed  
 4:00 PM     After School Art Program - Langley Park  
 6:00 PM     Yoga  
 7:00 PM     ESL Class

### TUESDAY, October 10

10:00 AM     Mary/Martha Circle (Hybrid)  
 1:30 PM     Program Staff Meeting  
 4:30 PM     Piano Lessons  
 7:00 PM     Reformation Bells  
 7:00 PM     Girl Scouts  
 7:00 PM     ESL Class

### WEDNESDAY, October 11

7:00 AM     Faith Connections (Zoom)  
 8:00 AM     CDS Classes  
 10:00 AM     Women in Community  
 10:00 AM     CDS Chapel  
 3:00 PM     En Camino: Children's Tutor Program  
 5:00 PM     Choristers RSCM Program

7:00 PM     ESL Class  
 7:30 PM     AA  
 7:30 PM     Schola Cantorum Rehearsal

### THURSDAY, October 12

6:30 AM     Parking Lot Ministry - Langley Park  
 8:00 AM     CDS Classes  
 11:00 AM     Duffus Memorial Service  
 12:00 PM     Reception  
 2:45 PM     Caring Project: Children's Tutor Program  
 7:30 PM     Centering Prayer (Zoom)

### FRIDAY, October 13

8:00 AM     CDS Classes

### SATURDAY, October 14

8:00 AM     Food Distribution: Langley Park  
 8:30 AM     Men's Group  
 9:30 AM     AA  
 11:00 AM     Al-Anon

### SUNDAY, Oct. 15—St. Luke, Evangelist, God's Work. Our Hands

**8:45 AM**     **Worship**  
 10:00 AM     Reception  
 10:00 AM     God's Work Our Hands-Ministry in Daily Life  
 10:00 AM     Service Project for Children and Teens  
**11:15 AM**   **Worship**  
 12:30 PM     Genesis Bells Rehearsal

*NB: Worship Services are in person and livestreamed*

## Upcoming Commemorations

**Massie L. Kennard, renewer of the church, died 1996 (TFF)**

***Tuesday, October 10, 2023***

A native of Chicago, Kennard was a major figure in supporting and working toward ethnic and racial inclusiveness in the former Lutheran Church in America. Ordained in 1958, he served in positions including Director for Minority Concerns of the Division for Mission in North America.

## Today's Music

### Organ Music

An awe-inspiring musical drama unfolds in **J.S. Bach's *Tocatta and Fugue in F Major, BWV 540***. Developing with a sense of sublime inevitability and self-organizing structure, it is hard to believe that any mortal could have written such powerful and perfect music.

As I pondered on our Hymn of the Day "There in God's Garden," the first note of the first three measures of the tune reminded me of the opening of Bach's *Tocatta in F Major*, and that is why I decided to present this piece as the prelude.

The monumental *Tocatta* is an exuberant celebration of canonic counterpoint. An unrelenting two-part canon expands across 108 measures over an unflinching pedal tone. Harmonically, the music pulls away from its firm foundation in F and then, in an elaborate process, finds its way back to a triumphant homecoming. Along the way, there are jarring and deceptive surprises in the form of cadences which set up our expectations for a resolution and then pull the rug out from under us. These teasing moments keep the "game" going. It would have been fascinating to witness the audience's reaction at the first performance. Of all of Bach's prelude-fugues, this *Tocatta* is the most massive. – Timothy Judd

**William James Mathias (1934 -1992)** was a Welsh composer noted for choral works. He was born in Whitland, Carmarthenshire. A child prodigy, he started playing the piano at the age of three and began composing at the age of five. At Aberystwyth University Mathias was a member of the Elizabethan Madrigal Singers and wrote 'Gloria in Excelsis Deo' for them in 1954. He studied at the Royal Academy of Music under Lennox Berkeley, where he was elected a Fellow in 1965. In 1968, he was awarded the Bax Society Prize of the Harriet Cohen International Music Award. He was professor of music and head of department in the University of Wales, Bangor, from 1970 until 1988. – Wikipedia

His *Postlude* is a jaunty march-like like piece that features his typical use of harmony and melodies.

### Choral Anthem

**Robert J. Powell (b. 1932)** was born in Benoit, Mississippi. Since 1958 he has published over 300 compositions for organ, choir, handbells and instrumental ensembles with leading American and English church music publishers. He was Assistant Organist at the Cathedral of St. John the Divine in New York from 1958 to 1960, Organist/Choir director at St. Paul's in Meridian, MS from 1960 - 1965, and Director of Music at St. Paul's School in Concord, N.H. from 1965-1968. He held the position of Organist and Choir Director at Christ Church in Greenville, SC from 1968 to 2003.

Based on John 15:1-5, the text by Edith Downing of *Christ, the Vine* is more than a recounting of the teaching of Jesus; it also interprets the text with instruction for the Christian believer. Downing includes the Advent image of Christ as the "Fruit from Jesse," connecting the Easter and Advent seasons, and ends with a call to mission for all believers.

### Hymns

With Philippians 2:1-18 as its basis, **Olive Wise Spannaus (1916-2018)** wrote *Lord of All Nations, Grant Me Grace* in 1960. She was living in Elmhurst, Illinois, a suburb of Chicago that, like many cities at that time, was experiencing racial tensions. She says that

the first stanza practically wrote itself. The lines came to me in the midst of ironing, and I quickly picked up a pencil to write them down. The rest of the hymn was done by snatches, and before too long I knew I was writing the hymn for the Lutheran Human Relations Association, a group which my husband and I actively supported. I sent it to them with a note that I hoped they would have some use for it. If not, so said the cover letter, then I at least "shall have had the fun of writing it." – ELW Hymnal Companion

The hymn *There in God's Garden* has the image of the tree of wisdom, knowledge, compassion, and beauty, whose name is also Jesus – and who evokes from all heaven a song of thanks for his passion, which offers healing, strength, and pardon to all peoples and nations. The hymn in its original form was a meditation on Jesus' seven last words from the cross and had fifteen stanzas. A five-stanza version without the words from the cross is given in the Hungarian Lutheran hymnal. Erik Routley also worked out a translated paraphrase of six stanzas without the words from the cross, and that is the version found in our hymnal. The tune composed by K. Lee Scott was specifically written for this hymn. The name of the tune SHADES MOUNTAIN is the beautiful mountain on which the composer has lived for a long time, the first ripple of the Appalachian mountain chain. – ELW Hymnal Companion

The hymn *There in God's Garden* has the image of the tree of wisdom, knowledge, compassion, and beauty, whose name is also Jesus – and who evokes from all heaven a song of thanks for his passion, which offers healing, strength, and pardon to all peoples and nations. The hymn in its original form was a meditation on Jesus' seven last words from the cross and had fifteen stanzas. A five-stanza version without the words from the cross is given in the Hungarian Lutheran hymnal. Erik Routley also worked out a translated paraphrase of six stanzas without the words from the cross, and that is the version found in our hymnal. The tune composed by K. Lee Scott was specifically written for this hymn. The name of the tune SHADES MOUNTAIN is the beautiful mountain on which the composer has lived for a long time, the first ripple of the Appalachian mountain chain. – ELW Hymnal Companion

More than one hymnologist has called *When I Survey The Wondrous Cross* the finest hymn in the English language. It was included in Watts' hymns "for the Holy Ordinance of the Lord's Supper," but its theme is larger than the sacrament. Our gaze is fixed entirely on the cross, but stanza two (based on Galatians 6:14) warns us not to glory in ourselves. In stanza three we see the unveiling of the heart of God, filled with sorrow and love for us. A fourth stanza, unfortunately usually omitted, is startling: "His dying crimson like a robe." When we feel something of the horror of the crucifixion we are confronted with the demand of the cross: my soul, my life, my all." – Hymn Notes for Church Bulletins

England was first to recognize the power of the text *Lord, Christ, When First You Came to Earth* which was written at the request of F.W. Dwelly, Dean of Liverpool Cathedral, who had asked for "a modern version of the *Dies Irae*" (day of wrath and judgment), "to express both the solemnity and inspiration of the thought of Christ coming into our modern world in judgment." It reminds us that every advent is both a first and second coming, and that Christ comes both in love and with judgment. – Hymn Notes for Church Bulletins







