



Twenty-fourth Sunday After Pentecost

November 12, 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

*Today the prophet Amos calls for justice to roll down like waters. Paul urges us to encourage one another with the promised coming of the Lord. Jesus tells the parable of the wise and foolish bridesmaids. Surrounded by the faithful of every time and place, we celebrate Christ's coming in our midst in the word of life and the feast of victory—the marriage feast of the lamb.*

## GATHERING

### PRELUDE

Blessed Assurance

Franklin Ashdown (1942-2023)

### WELCOME

### CONFESSION AND FORGIVENESS

Blessed be the holy Trinity, ✠ one God,  
in whose image we are made,  
who claims us and calls us beloved.

**Amen.**

*Silence is kept for reflection.*

Holy One,  
**we confess that we are not awake for you. We are not faithful in using your gifts. We forget the least of our siblings. We do not see your beautiful image in one another. We are infected by sin that divides your beloved community. Open our hearts to your coming, open our eyes to see you in our neighbor, open our hands to serve your creation.**

**Amen.**

Beloved, we are God's children, and Jesus, our Beloved, opens the door to us. Through ✠ Jesus you are forgiven, by Jesus you are welcome, in Jesus you are called to rejoice! Let us live in the promises prepared for us from the foundation of the world.

**Amen.**

1 Come, we that love the Lord, and let our joys be known;  
 2 Let those re - fuse to sing who nev - er knew our God;  
 3 The hill of Zi - on yields a thou-sand sa - cred sweets  
 4 Then let our songs a - bound, and ev - 'ry tear be dry;

join in a song with sweet ac - cord, join in a song with  
 but chil - dren of the heav'n - ly King, but chil - dren of the  
 be - fore we reach the heav'n - ly fields, be - fore we reach the  
 we're march - ing through Im - man - uel's ground, we're march - ing through Im -

sweet ac - cord and thus sur - round the throne, and thus sur-round the throne.  
 heav'n-ly King may tell their joys a - broad, may tell their joys a - broad.  
 heav'n-ly fields, or walk the gold - en streets, or walk the gold - en streets.  
 man - uel's ground, to fair - er worlds on high, to fair - er worlds on high.

*Refrain*

We're march - ing to Zi - on, beau - ti - ful, beau - ti - ful Zi - on:

we're march - ing up - ward to Zi - on, the beau - ti - ful cit - y of God.

Text: Isaac Watts, 1674–1748, stanzas; Robert Lowry, 1826–1899, refrain  
 Music: MARCHING TO ZION, Robert Lowry

## 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.

O God of justice and love, you illumine our way through life with the words of your Son. Give us the light we need, and awaken us to the needs of others, through Jesus Christ, our Savior and Lord.

**Amen.**

*Please be seated.*

## WORD

### FIRST READING

Amos 5:18-24

*In the days of Amos, people thought that the day of the LORD would be a time of great victory, but Amos announced that it would be a day of darkness, not light. He said liturgy is no substitute for obedience. The LORD demands justice and righteousness in the community.*

Alas for you who desire the day of the Lord! Why do you want the day of the Lord? It is darkness, not light; as if someone fled from a lion, and was met by a bear; or went into the house and rested a hand against the wall, and was bitten by a snake. Is not the day of the Lord darkness, not light, and gloom with no brightness in it?

I hate, I despise your festivals, and I take no delight in your solemn assemblies. Even though you offer me your burnt offerings and grain offerings, I will not accept them; and the offerings of well-being of your fatted animals I will not look upon. Take away from me the noise of your songs; I will not listen to the melody of your harps. But let justice roll down like waters, and righteousness like an ever-flowing stream.

The word of the Lord.

**Thanks be to God.**

## PSALM 70 (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.*

Two staves of musical notation in G major, 4/4 time. The first staff contains the melody for the first line of text: "You are my help - er and my de - liv - er - er;". The second staff contains the melody for the second line of text: "O Lord, do not tar - ry.".

<sup>1</sup>Be pleased, O God, to deliver me;  
O LORD, make haste to help me.

<sup>2</sup>**Let those who seek my life be put to shame and confounded;  
let those who take pleasure in my misfortune draw back and be disgraced. R**

<sup>3</sup>Let those who say to me "Aha!" and gloat over me  
turn back because of their shame.

<sup>4</sup>**Let all who seek you rejoice and be glad in you;  
let those who love your salvation say forever, "Great is the LORD!"**

<sup>5</sup>But as for me, I am poor and needy; come to me quickly, O God.  
You are my helper and my deliverer; O LORD, do not tarry. **R**

## SECOND READING

1 Thessalonians 4:13-18

*Some of the Thessalonians are worried that dead Christians will be excluded from the resurrection to eternal life when Christ comes again. Paul reassures them with the word of hope that all Christians, living or dead, will be raised into everlasting life with Christ.*

We do not want you to be uninformed, brothers and sisters, about those who have died, so that you may not grieve as others do who have no hope. For since we believe that Jesus died and rose again, even so, through Jesus, God will bring with him those who have died. For this we declare to you by the word of the Lord, that we who are alive, who are left until the coming of the Lord, will by no means precede those who have died. For the Lord himself, with a cry of command, with the archangel's call and with the sound of God's trumpet, will descend from heaven, and the dead in Christ will rise first. Then we who are alive, who are left, will be caught up in the clouds together with them to meet the Lord in the air; and so we will be with the Lord forever. Therefore encourage one another with these words.

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** Keep awake and be ready, for you do not know on what day your Lord is coming. (Matt. 24:42, 44)

**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 25:1-13

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

**Glory to you, O Lord.**

*Jesus tells a parable about his own second coming, emphasizing the need for readiness at all times.*

[Jesus said to the disciples:] “Then the kingdom of heaven will be like this. Ten bridesmaids took their lamps and went to meet the bridegroom. Five of them were foolish, and five were wise. When the foolish took their lamps, they took no oil with them; but the wise took flasks of oil with their lamps. As the bridegroom was delayed, all of them became drowsy and slept. But at midnight there was a shout, ‘Look! Here is the bridegroom! Come out to meet him.’ Then all those bridesmaids got up and trimmed their lamps. The foolish said to the wise, ‘Give us some of your oil, for our lamps are going out.’ But the wise replied, ‘No! there will not be enough for you and for us; you had better go to the dealers and buy some for yourselves.’ And while they went to buy it, the bridegroom came, and those who were ready went with him into the wedding banquet; and the door was shut. Later the other bridesmaids came also, saying, ‘Lord, lord, open to us.’ But he replied, ‘Truly I tell you, I do not know you.’ 13Keep awake therefore, for you know neither the day nor the hour.”

The gospel of the Lord.

**Praise to you, O Christ.**

*Please stand as you are able.*

HYMN OF THE DAY—ELW 638

*Blessed Assurance*

1 Bless-ed as-sur-ance, Je-sus is mine! Oh, what a fore-taste of glo-ry di-vine!  
 2 Per-fect sub-mis-sion, per-fect de-light, vi-sions of rap-ture now burst on my sight;  
 3 Per-fect sub-mis-sion, all is at rest; I in my Sav-ior am hap-py and blest,

Heir of sal-va-tion, pur-chase of God, born of his Spir-it, washed in his blood.  
 an-gels de-scend-ing bring from a-bove ech-oes of mer-cy, whis-pers of love.  
 watch-ing and wait-ing, look-ing a-bove, filled with his good-ness, lost in his love.

*Refrain*

This is my sto-ry, this is my song, prais-ing my Sav-ior all the day long:

this is my sto-ry, this is my song, prais-ing my Sav-ior all the day long.

Text: Fanny J. Crosby, 1820–1915  
 Music: ASSURANCE, Phoebe P. Knapp, 1830–1908

## **THE SACRAMENT OF HOLY BAPTISM and AFFIRMATION OF BAPTISM / RECEPTION INTO MEMBERSHIP (8:45)**

### **INTRODUCTION**

Dear friends, we give thanks to God for the gift of baptism, and for these persons, one with us in the body of Christ, who are baptized, affirm their baptism, and also join our congregation family this day. In baptism God frees us from sin and death by uniting us to the death and resurrection of Jesus Christ. Through water and the Holy Spirit we are reborn children of God, we are made members of the church, the body of Christ, and we are commissioned for Christ's ministry of justice and peace.

Presentation

Matthew Alexander, trusting in the grace and love of God, do you desire to be baptized?

*Response:* I do.

As his parent, you should therefore, faithfully bring him to the services of God's house, and provide for him continued instruction in the Christian faith, that, living in the covenant of his baptism and in communion with the Church, he may lead a Godly life until the day of Jesus Christ. Natalie, do you promise to fulfill these obligations?

*Response:* I do.

Sponsors, do you promise to nurture Matthew in the Christian faith as you are empowered by God's Spirit, and to help him live in the covenant of baptism and in communion with the church?

*Response:* I do

People of God, do you promise to support Matthew and pray for him in his new life in Christ?

**We do.**

Renunciation of Evil

I ask you and all of us today as we affirm our baptism, to reject sin, profess your faith in Christ, and confess the faith of the church.

Do you renounce the devil and all the forces that defy God, the powers of this world that rebel against God, and the ways of sin that draw you from God?

*Response:* I do.

### **PROFESSION OF FAITH**

With the whole church, let us confess our faith.

Do you believe in God the Father?

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

Do you believe in Jesus Christ, the Son of God?

**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.**

Do you believe in God the Holy Spirit?

**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.**

#### **BAPTISM**

Matthew Alexander, I baptize you in the name of the Father, and of the Son, and of the Holy Spirit.

*The congregation responds:*

**Amen. You belong to Christ, in whom you have been baptized.  
Alleluia. Alleluia.**

#### **LAYING ON OF HANDS**

Let us pray. We give you thanks, O God, that through water and the Holy Spirit you give your daughters and sons new birth, wash them from sin, and raise them to eternal life. Sustain Matthew Alexander with the gift of your Holy Spirit: the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and the fear of the Lord, the spirit of joy in your presence, both now and forever. **Amen.**

#### **SIGNING WITH THE CROSS**

Matthew Alexander, child of God, you have been sealed by the Holy Spirit and marked with the cross of Christ forever. **Amen.**

#### **PRESENTATION OF A BAPTISM CANDLE**

Let your light so shine before others that they may see your good works and glorify your Father in heaven.

#### **AFFIRMATION OF BAPTISM**

Natalie, affirming your baptism, do you intend to continue in the covenant God made with you in baptism: to live among God's faithful people, to share in the Lord's supper, to proclaim the good news of God in Christ through word and deed, to serve all people, following the example of Jesus, and to strive for justice and peace in all the earth?

*Response: I do, and I ask God to help and guide me.*

#### **RECEPTION INTO MEMBERSHIP**

We rejoice with you today and welcome you also into this faith community. Do you intend to share your gifts, and be active participants in this life of this congregation?

*Response: We do.*

*The new member receives an Affirmation of Baptism candle, hearing the words they heard declared at their baptism, "[Name] let your light so shine before others."*

#### **WELCOME**

Let us welcome Natalie and Mathew.

**We welcome you into the body of Christ, and rejoice with you affirming your baptism. We also gladly receive you as disciples of this congregation. Join us as we give praise to God and bear God's creative and redeeming word to all the world.**



## COMMISSIONING OF PRAYER PARTNERS (8:45 and 11:15)

Dear Christian friends: Scripture reminds us “In everything, by prayer and petition, with thanksgiving, present your requests to God.” Also, Saint Paul continues, “Be joyful always; pray continually; give thanks in all circumstances, for this is God’s will for you in Christ Jesus.” Baptized into the priesthood of Christ we all are called to offer our gifts. It is our privilege to recognize, thank and support those engaged in the ministry of Prayer Partners.

You who stand before us deserve our deepest thanks for your commitment to regular intercession on behalf of each disciple in this congregation, a foundational ministry of this community of faith. Having offered yourselves in ministry as a Prayer Partner, will you follow our Lord’s example of humble service?

Prayer Partners: *Yes, with God’s help.*

People of God, will you support these saints who intercede for us, and regularly lift them in your prayers of thanksgiving, sharing in the mutual ministry that Christ has given to all of us?

Congregation: *Yes, with God’s help.*

Prayer Partners, thank you for accepting this powerful spirit-filled ministry, serving as examples of faith active in love. God’s blessings be with you always.

## PEACE

*The Peace is shared*

The peace of Christ be with you always.

**And also with you.**

*The ministers and congregation may greet one another with a gesture of peace, using these or similar words: **Peace be 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)

*My Lord, What A Mornin'*

My Lord, what a mornin', My Lord, what a mornin',  
My Lord, what a mornin', when the stars begin to fall,  
You'll hear the trumpet sound, to wake the nations underground,  
Looking to my God's right hand, when the stars begin to fall.  
You'll hear the sinners mourn, to wake the nations underground.

Text: Spiritual

Music: Spiritual, arr. Richard Elfyn Jones (b. 1944)

## MUSIC DURING THE OFFERING (11:15)

It Is Well With My Soul

Craig Phillips (b. 1961)

*Please stand as you are able.*

## OFFERING PRAYER

Let us pray.

**God of all goodness, generations have turned to you, gathered around your table, and shared your abundant blessings. Number us among them that, as we gather these gifts from your abundance, and give thanks for your rich blessings, we may feast upon your very self and care for all that you have made, through Jesus Christ, our Sovereign and Servant.**

**Amen.**

## GREAT THANKSGIVING

The image shows four lines of musical notation in a single treble clef with a key signature of one flat (B-flat). Each line consists of a staff with a treble clef, a key signature of one flat, and a common time signature. The notes are mostly quarter and eighth notes, with some slurs. Below each staff is the corresponding lyrics.

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.

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.

## 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

There is a place for you at the banquet.  
 Come and feast at Jesus' table.  
**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.**

We rejoice this morning with our young persons who are receiving their first communion at the 8:45 a.m. service:

Kit Sargent  
Anna Gray  
Genesis Bonilla  
Elise Kampia  
Anderson Grussing  
Jonathan Thornton  
Matthew Ugarte

We thank them for baking our communion bread. Please keep them in your prayers as they continue to be nourished and grow in the faith of our Lord Jesus Christ.

## 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 70—Anglican Chant by Frederick Burgomaster

- |  |   |
|--|---|
| 1 Be pleased, O God, to deliver me; *<br>O LORD, make haste to help me.  | 4 Let all who seek you rejoice and be glad in you; *<br>let those who love your salvation say for ever,<br>"Great is the LORD!" |
| 2 Let those who seek my life be ashamed<br>and altogether dismayed; *<br>let those who take pleasure in my misfortune<br>draw back and be disgraced. | 5 But as for me, I am poor and needy; *<br>come to me speedily, O God.  |
| 3 Let those who say to me "Aha!" and gloat over<br>me turn back, *<br>because they are ashamed.  | 6 You are my helper and my deliverer; *<br>O LORD, do not tarry.  |

1 When peace like a riv - er at - tend - eth my way, when  
 2 Though Sa - tan should buf - fet, though tri - als should come, let  
 3 He lives— oh, the bliss of this glo - ri - ous thought; my  
 4 Lord, has - ten the day when our faith shall be sight, the

sor - rows like sea bil - lows roll, what - ev - er my lot, thou hast  
 this blest as - sur - ance con - trol, that Christ hath re - gard - ed my  
 sin, not in part, but the whole, is nailed to his cross and I  
 clouds be rolled back as a scroll, the trum - pet shall sound and the

taught me to say, it is well, it is well with my soul.  
 help - less es - tate, and hath shed his own blood for my soul.  
 bear it no more. Praise the Lord, praise the Lord, O my soul!  
 Lord shall de - scend; e - ven so it is well with my soul.

*Refrain*

It is well with my soul, it is well, it is well with my soul.  
 It is well with my soul,

Text: Horatio G. Spafford, 1828–1888  
 Music: VILLE DU HAVRE, Philip P. Bliss, 1838–1876

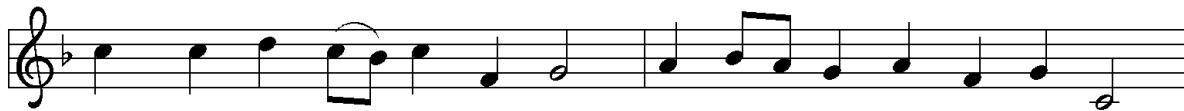
*Please stand as you are able.*

## 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.

Lord Jesus, in this simple meal you have set a banquet. Sustain us on the journey, strengthen us to care for the least of your beloved children, and give us glad and generous hearts as we meet you on the way.

**Amen.**

## SENDING

### BLESSING

The Lord bless you and keep you.

The Lord's face shine on you with grace and mercy.

The Lord look upon you with favor and ✠ give you peace.

**Amen.**



1 Let streams of liv - ing jus - tice flow down up - on the earth;  
 2 For heal - ing of the na - tions, for peace that will not end,  
 3 Your ci - ty's built to mu - sic; we are the stones you seek;

give free - dom's light to cap - tives, let all the poor have worth.  
 for love that makes us lov - ers, God grant us grace to mend.  
 your har - mo - ny is lan - guage; we are the words you speak.

The hun - gry's hands are plead - ing, the work - ers claim their rights,  
 Weave our var - ied gifts to - geth - er; knit our lives as they are spun;  
 Our faith we find in ser - vice, our hope in oth - ers' dreams,

the mourn - ers long for laugh - ter, the blind - ed seek for sight.  
 on your loom of time en - roll us till our thread of life is run.  
 our love in hand of neigh - bor; our home - land bright - ly gleams.

Make lib - er - ty a bea - con, strike down the i - ron pow'r;  
 O great weav - er of our fab - ric, bind church and world in one;  
 In - scribe our hearts with jus - tice; your way—the path un - tried;

a - bol - ish an - cient ven - geance: pro - claim your peo - ple's hour.  
 dye our tex - ture with your ra - diance, light our col - ors with your sun.  
 your truth—the heart of strang - er; your life—the Cru - ci - fied.

Text: William Whitla, b. 1934  
 Music: THAXTED, Gustav Holst, 1874–1934  
 Text © 1989 William Whitla.

## DISMISSAL

Beloved of God,  
 go in peace to love and serve the Lord.  
**Thanks be to God.**

## POSTLUDE

Allegro maestoso e vivace from *Sonata No. 4*

Felix Mendelssohn (1809-1847)



## WORSHIP LEADERS

### PRESIDING MINISTERS

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

The Rev. Richard Zawistoski, *Confirmation Pastor*

### PREACHING MINISTER

Bishop Richard Graham, *Pastor In Residence*

### ASSISTING MINISTER

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

### READERS

8:45 Charles Helling

11:15 Jenny Kroiter

### CRUCIFER

Carlos Esquivel

### MUSICIANS

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

Schola Cantorum (8:45)



THE FLOWERS ABOUT THE ALTAR are given to the glory of God by Ralph Watkins.

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, Nov. 12—24th Sunday after Pentecost

8:45 AM **Worship**  
10:00 AM Prayer Partner Brunch  
10:00 AM Affirmation of Baptism Class  
10:00 AM Sunday School  
10:00 AM SLSHY  
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, November 13

8:00 AM CDS Classes  
10:00 AM Fire Drill  
1:30 PM CDS Staff Meeting  
4:00 PM After School Art Program - Langley Park  
6:00 PM Yoga  
7:00 PM ESL Class

### TUESDAY, November 14

8:00 AM CDS Classes  
10:00 AM Mary/Martha Circle (Hybrid)  
4:30 PM Piano Lessons  
7:00 PM Reformation Bells  
7:00 PM Girl Scouts  
7:00 PM ESL Class  
7:00 PM Congregation Council (Zoom)

### WEDNESDAY, November 15

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 AA  
5:30 PM Choristers RSCM program

5:30 PM Zoom Sarah/Lydia Circle  
7:00 PM ESL Class  
7:30 PM Schola Cantorum Rehearsal

### THURSDAY, November 16

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

### FRIDAY, November 17

8:00 AM CDS Classes  
4:00 PM Quilters

### SATURDAY, November 18

8:00 AM Food Distribution: Langley Park  
9:30 AM AA  
9:30 AM Quilters  
11:00 AM Al-Anon  
7:00 PM SLSHY: Go Kart Racing

### SUNDAY, Nov. 19—25th Sunday after Pentecost

8:45 AM **Worship**  
10:00 AM SLSHY: College Care Packages  
10:00 AM Affirmation of Baptism Class  
10:00 AM Sunday School  
10:00 AM SLSHY  
10:00 AM Up For Discussion (Hybrid)  
**11:15 AM Worship**  
12:30 PM Thanksgiving Basket Set Up  
12:30 PM Genesis Bells Rehearsal

*NB: Worship Services are in person and livestreamed*

## Upcoming Commemorations

### Elizabeth of Hungary, renewer of society, died 1231

*Friday, November 17, 2023*

Born in Hungary, Elizabeth was betrothed to the son of the Landgrave of Thuringia, and at age four was taken to be raised with him at the Wartburg Castle. Ten years later they were married. She was very generous to the poor, and after her husband's death she lived in cruel hardship until her own death at age twenty-four.

## Today's Music

### Organ Music

**Franklin D. Ashdown (1942–2023)** was an American composer and physician. He was born in Logan, Utah and began piano study at a young age. At age 13, he was recruited to play the organ for a local congregation. He later studied organ with Judson Maynard and James Drake and was privately coached in composition by Fred Tulan (San Francisco) and Leonard Raver (The Juilliard School). Based for much of his life in Alamogordo, New Mexico, Ashdown pursued dual careers for more than three decades (1971–2007) as an internist and organist/composer. – Lorenz.com

His setting on *Blessed Assurance* is quiet and reflective. It features the melody on a light combination of stops (sounds) with some brief interludes in between phrases of the hymn tune.

**Felix Mendelssohn (1809-1847)** was born into a wealthy German Jewish family, which converted to Lutheran Protestantism in 1816, when they moved from French-occupied Hamburg to Berlin. His grandfather was the philosopher Moses Mendelssohn and Felix enjoyed all the advantages of belonging to a family of intellectuals. His precocious talent was encouraged, he travelled extensively in Europe and studied the works of masters, thereby ensuring that in his short thirty-eight years of life, his output was impressive. Both the Organ Sonatas and the Sechs Sprüche were written between 1843 and 1846. With his wonderfully inventive and light-touch orchestral works behind him, these later works seem to develop the interest he had in the music of Bach and of the Renaissance choral traditions.

The four movements of the *Organ Sonata No. 4 in Bb* major form a symphony in miniature blending techniques of piano, orchestral and contrapuntal writing with Mendelssohn's uniquely lyrical abilities.

*Allegro con brio* is a toccata with flamboyant trumpet-like passages. The Andante religioso is a simple, expressive melody reminiscent of Bach's chorale movements. The third movement has a simple melody accompanied by an obbligato of continuous semi-quavers. The final Allegro maestoso e vivace is perhaps a surprisingly majestic movement after the more intimate movements which preceded. – Sara Kemsley

### Choral Anthem

"My Lord, What a Morning" is a spiritual with a call-and-response, verse-refrain structure. As with many spirituals, the text does not have a single author or composer but was probably written collectively. Many spirituals were indeed written by enslaved people, but "My Lord, What a Morning" was more likely written by free Black people in a northern city. An early version was published in Philadelphia in 1801 by Richard Allen. The text of the spiritual refers to multiple passages in scripture, from falling stars in Revelation and Matthew to the trumpet blasts in 1 Corinthians and 1 Thessalonians.

Different spellings of the word "morning," which appears as "mourning" in some publications of the hymn, date to the mid-1800s. Though most modern hymnals use "morning," the "mourning" spelling has persisted, and it resonates. After all, it is deeply biblical to struggle with the day of the Lord and the second coming of Jesus: is that day a morning in which hope dawns on the horizon or a mourning in which the old world trembles, falls apart, and passes away? (Spoiler: it's both.) The publication history of "My Lord, What a Morning" suggests that the morning and the mourning alike are important for our spirituality.

The music that accompanies the text is anonymous. Like the text, it may have been composed by groups of worshipers singing and improvising together. It is named for the famous Black composer Harry T. Burleigh, who popularized many spirituals among white audiences and narrowed the perceived gap between white Western art music and the music of Black Americans. Listen for the music's deliberate and flexible pacing, its expressive latitude, and its ability to paint a whole musical picture, one phrase at a time.

The ambivalent anticipation of morning and mourning help us lean into the birth pangs described by Jesus in today's gospel text. As God's promises come to fruition, the stars will fall and the nations will tremble. Old systems of oppression and control will be destroyed to make way for God's reign. Even the people who died before they saw God's promises fulfilled will rise as the stars fall to inherit a world where they will be free. – barngeeseworship.com

## Hymns

The four stanzas of **“Come, We That Love the Lord”** are from a hymn by **Isaac Watts (1674-1748)**. It originally had ten stanzas in Short Meter and was included in Watts's *Hymns and Spiritual Songs*, Book II (London, 1707), titled “Heavenly Joy on Earth.” The tune by Robert Lowry was composed for this text. The effect was to turn Watts's original into a gospel hymn with a rollicking compound background beat, the characteristic gospel style repetitions of the text, so that the Short Meter was changed to 66 88 66 plus refrain, and the context of the refrain's upward march to “beautiful, beautiful Zion, the beautiful city of God.” – ELW Hymnal Companion

**“Blessed Assurance”** has been called the “archetypal Gospel Song.” **Fanny Crosby (1820-1915)** wrote it in response to the tune. Phoebe Knapp wrote the tune, played it for Crosby, and asked her what it meant. Crosby responded with this hymn. It and the tune were included in John Sweney's *Gems of Praise* (Philadelphia, 1873) and in Ira Sankey's *Gospel Hymns, No. 5* (1887). It became part of Dwight Moody's and Ira Sankey's revivals in England and the United States and later of Billy Graham's Crusades. – ELW Hymnal Companion

In 1873, after his wife was saved but his four daughters died at sea on the Frenchliner *Ville du Havre*, **Horatien Spafford (1828-1888)** wrote **“When peace like a river.”** This is peace born of grief. The hymn and tune were published together in *Gospel Hymns NO. 2* (1876), which Ira Sankey and Philip Bliss compiled. – ELW Hymnal Companion

**William Whitla (b. 1934)** wrote **“Let Streams of Living Justice”** in 1989. It was published in *Sing Justice! Do Justice!* (1998), a collection of hymns that “grew out of a formal search for hymns on justice sponsored by the organizations Alternative for Simple Living and The Hymn Society in the United States and Canada. *Evangelical Lutheran Worship* decided to omit the second of the original four verses. Whitla says the following about his hymn:

I wrote the hymn in 1989 just after the events in Tianamen Square, and when the Mothers of the Disappeared in Argentina were bringing their campaign to the conscience of the world. At the same time, the religious and racial disputes in Ireland, Israel-Palestine, the Congo and other parts of Africa, and in Canada and many other countries over First Nation or Aboriginal rights all seemed impossible to solve. Unfortunately, similar events are still replayed, and only too-similar images in the Near East, Iraq, Afghanistan, and now Somalia – not to mention the school shootings at home – recur and are now extended well beyond those earlier sad happenings. So I used some images from those events, especially in verse two, seen through echoes of the holocaust, to tell of the bad news before the Good News of verses three and four. Subsequent events only sharpened those images, alas. To me all of these parts are needed for a full expression of the biblical promises of hope and justice so long awaited, including the too-common images of both the child with the gun and the old ones dreaming for peace.

Here is stanza 2:

The dreaded disappearance of family and friend;  
the torture and the silence – the fear that knows no end;  
the mother with her candle, the child who holds a gun,  
the old one nursing hatred – all seek release to come.  
Each candle burns for freedom; each lights a tyrant's fall;  
each flower placed for martyrs gives tongue to silenced call.

-ELW Hyman Companion