

LUTHERAN  
SUMMER  
MUSIC  
ACADEMY & FESTIVAL



*Service of Holy Communion*

SEVENTH SUNDAY AFTER PENTECOST + SUNDAY, 11 JULY 2010

LUTHER COLLEGE  
Decorah, Iowa

# *Lutheran Summer Music Academy and Festival*

SERVICE OF HOLY COMMUNION | SUNDAY, 11 JULY 2010 | 10.00 AM

## TODAY'S SERVICE

The readings for this morning challenge us to put flesh and bones on our faith in Christ. St. Paul writes in Colossians that those who “share in the inheritance of the saints” are to “bear fruit in every good work.” In the Gospel Reading Jesus points to the law when the lawyer asks him about eternal life: “You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbor as yourself.” The word is very near to us, we read in Deuteronomy; it is in our mouths and in our hearts to observe.

Indeed, the living Word is written on our hearts and in our mouths this day in the person of Jesus. It is in him, and because of his saving work with the Father and the Holy Spirit, that we are empowered to observe the law in acts of mercy and compassion, giving thanks to God “with hearts and hands and voices.”

## ABOUT THE CANTATA

In 1725, as his second year in Leipzig was nearing its end, J. S. Bach composed today's cantata for Reformation Sunday on October 31 of that year. Comparing this work with his other extant cantatas, it seems actually rather small, running about fifteen minutes in length. Bach makes up for this rather brief length in contrapuntal genius, orchestration, and expressive power.

From the opening measures of this work, you will hear the strength and scope of Bach's realization of the text, “God the Lord is sun and shield,” with mighty horn calls, warlike drums, and fanfare motives of the strings and winds. Immediately following this grand start, a double fugue begins with a measure of repeated pitches and a flourish of sixteenth notes that Bach will later augment into the choir's fugue subject to the text “er wird kein Gutes mangeln den lassen Frommen” (“he will allow no good thing to be lacking to the righteous”). It is as though this amazing promise from the Psalms is being shouted to every nation!

In contrast, the second movement is a joyful pastorale for flute (a revision in 1730 from the original part written for oboe), mezzo, and basso continuo (organ, cello, and bass). One can hear the ease and comfort in the heart of the faithful (one of his “little flock”) despite the approaching enemies.

Perhaps the most famous movement of this cantata is a scintillating hybrid of the well-known chorale, Nun danket alle Gott (which we will sing) and the amazing horn parts from the opening movement. This is a tour-de-force for the horns (you will hear the equivalent of high Cs time and time again), with almost no time to rest let alone breathe. This is piece not only of amazing strength, but one that calls us to actively thank God with “heart, mouth, and hands.”

The recitative to follow is the crux of the piece: that it is through Jesus that all this can be done. Near the end of the movement, you will hear the word “Mittler” (mediator) set to one of Bach's famous cross motives (one can draw lines between the first and fourth note, and again the second and third note, forming a cross laid on its side). Additionally, the harmony chosen for that measure includes three sharps (the German word for sharp is Kreuz which can also be translated as Cross).

A soprano and bass duet follows with an unusual orchestration: basso continuo and an obbligato of the entire violin section. The leaps and repeated notes of the strings portray these 'raging enemies' surrounding us—perhaps why the soloists continue to return to their close parallel lines.

The cantata ends with a prayer for truth and the freedom to praise God through Jesus Christ, with all of the forces combined on the chorale except for the horns and timpani which provide elegant and soaring counterpoint above the tune (a rare occurrence in Bach's cantata output). This 'halo' of melody seems to introduce the Holy Spirit keeping watch over the people of God in prayer and praise, and draws all of the drama of this cantata to a majestic close.

✚ GATHERING

---

MUSICAL OFFERING

*Prelude in E-flat Major, BWV 552a*  
from *Clavierübung III* (1739)

Johann Sebastian Bach  
(1685 – 1750)

Catherine Rodland, *organ*

*Mache dich, mein Geist, bereit, BWV 115*  
IV. Aria: “Bete aber auch dabei”

J. S. Bach

*Bete aber auch dabei*  
*Mitten in dem Wachen!*  
*Bitte bei der großen Schuld*  
*Deinen Richter um Geduld*  
*Soll er dich von Sünden frei*  
*Und gereinigt machen!*

But you should also pray  
while you are awake!  
For your great guilt, beg  
for patience from your judge,  
so that he may make you free from sin  
and purified!

Text: Anonymous author; trans. Francis Browne

Catherine McCord Larsen, *soprano*  
Sarah Nordlund, *violin*  
Samuel Nordlund, *cello*  
Chad Fothergill, *organ*

*Allein Gott in der Höh sei Ehr, BWV 676*  
from *Clavierübung III* (1739)

J. S. Bach

Michael D. Costello, *organ*

*Benedictus* from *Mass in B minor, BWV 232*

J. S. Bach

*Benedictus qui venit*  
*in nomine Domini.*

Blessed is he who comes  
in the name of the Lord.

Christopher Aspaas, *tenor*  
Suzanne Ernst, *flute*  
Chad Fothergill, *organ*

*O Mensch, beweine dein Sünde gross, BWV 622*  
from *Orgelbüchlein*

J. S. Bach

Russell Draeger, *organ*

## CONFESSION AND FORGIVENESS

*We stand and face the cross*

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

**Amen.**

Almighty God, to whom all hearts are open,  
all desires known, and from whom no secrets are hid:  
cleanse the thoughts of our hearts by the inspiration of your Holy Spirit,  
that we may perfectly love you and worthily magnify your holy name,  
through Jesus Christ our Lord.

**Amen.**

If we say we have no sin, we deceive ourselves, and the truth is not in us.  
But if we confess our sins, God who is faithful and just  
will forgive our sins and cleanse us from all unrighteousness.

*Silence is kept for reflection*

Most merciful God,  
we confess that we are captive to sin and cannot free ourselves.  
We have sinned against you in thought, word, and deed,  
by what we have done and by what we have left undone.  
We have not loved you with our whole heart;  
we have not loved our neighbors as ourselves.  
For the sake of your Son, Jesus Christ, have mercy on us.  
Forgive us, renew us, and lead us, so that we may delight in your will  
and walk in your ways, to the glory of your holy name.  
**Amen.**

In the mercy of almighty God, Jesus Christ was given to die for us,  
and for his sake God forgives us all our sins.  
As a called and ordained minister of the church of Christ,  
and by his authority, I therefore declare to you  
the entire forgiveness of all your sins,  
in the name of the Father, and of the + Son, and of the Holy Spirit.  
**Amen.**

## KYRIE

## KYRIE, GOTT VATER IN EWIGKEIT

Ky - ri - e! God, Fa - ther in heav'n a - bove,  
 you a - bound in gra - cious love, of all things the mak - er  
 and pre - serv - er. E - le - i - son! E - le - i - son!  
 Ky - ri - e! O Christ, our king, sal - va - tion for  
 all you came to bring. O Lord Je - sus, God's own Son, our me -  
 di - a - tor at the heav'n - ly throne: hear our cry and grant our sup -  
 pli - ca - tion. E - le - i - son! E - le - i - son!  
 Ky - ri - e! O God the Ho - ly Ghost, guard our  
 faith, the gift we need the most. And bless our life's last hour,  
 that we leave this sin - ful world with glad - ness. E - le -  
 i - son! E - le - i - son! A - men

Text: Latin hymn, ca. 1100, trans. W. Gustave Polack, 1890 - 1950, alt.

Music: "Kyrie fons bonitatis," ca. 800, adapt.

Text © 1941 Concordia Publishing House

GLORIA

ALLEIN GOTT IN DER HÖH



1 All glo - ry be to God on high, who has the world be -  
 2 O Fa - ther, for your lord - ship true we give you praise and  
 3 Lord Je - sus Christ, the on - ly Son of God, cre - a - tion's  
 4 O Ho - ly Spir - it, per - fect gift, who brings us con - so -



friend - ed; to us no harm shall now come nigh, the  
 hon - or; we wor - ship you; we trust in you; we  
 au - thor, re - deem - er of your wan - d'ring ones, and  
 la - tion: to men and wom - en saved by Christ as -



strife at last is end - ed. God shows good - will to  
 give you thanks for - ev - er. Your will is per - fect,  
 source of all true plea - sure; O Lamb of God, O  
 sure your in - spi - ra - tion. Through sick - ness, need, and



one and all, and peace when trou - bled sin - ners call. Thank  
 and your might re - lent - less - ly con - firms the right; your  
 Lord di - vine, con - form our lives to your de - sign, and  
 bit - ter death, grant us your warm, life - giv - ing breath; our



God for grace and mer - cy!  
 lord - ship is our bless - ing.  
 on us all have mer - cy.  
 lives are in your keep - ing. A - - - - men.

Text: Nikolaus Decius, 1485 - 1550, trans. composite  
 Music: Plainsong, adapt. Nikolaus Decius; setting by Gerhard Krapf, 1924 - 2008  
 Text © 1978, 2006 Augsburg Fortress

APOSTOLIC 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

Almighty God, we thank you for planting in us the seed of your word.  
By your Holy Spirit help us to receive it with joy, live according to it,  
and grow in faith and hope and love; through your Son, Jesus Christ our Lord.  
**Amen.**

*We sit*

## WORD

---

### FIRST READING

Deuteronomy 30:9 – 14

The Word of the Lord.  
Thanks be to God.

### PSALM 25:1 – 10

*Odd verses chanted by cantor; all are invited to chant the even verses in boldface type*

- <sup>1</sup>To <sup>1</sup> you, O LORD,  
I lift <sup>1</sup> up my soul.
- <sup>2</sup>**My God, I put my trust in you; let me not be <sup>1</sup> put to shame,  
nor let my enemies triumph <sup>1</sup> over me.**
- <sup>3</sup>Let none who look to you be <sup>1</sup> put to shame;  
rather let those be put to shame <sup>1</sup> who are treacherous.
- <sup>4</sup>**Show me your <sup>1</sup> ways, O LORD,  
and teach <sup>1</sup> me your paths.**
- <sup>5</sup>Lead me in your <sup>1</sup> truth and teach me,  
for you are the God of my salvation; in you have I trusted all <sup>1</sup> the day long.
- <sup>6</sup>**Remember, O LORD, your compas- <sup>1</sup> sion and love,  
for they are from <sup>1</sup> everlasting.**
- <sup>7</sup>Remember not the sins of my youth and <sup>1</sup> my transgressions;  
remember me according to your steadfast love  
and for the sake of your good- <sup>1</sup> ness, O LORD.
- <sup>8</sup>**You are gracious and up- <sup>1</sup> right, O LORD;  
therefore you teach sinners <sup>1</sup> in your way.**
- <sup>9</sup>You lead the low- <sup>1</sup> ly in justice  
and teach the low- <sup>1</sup> ly your way.
- <sup>10</sup>**All your paths, O LORD, are steadfast <sup>1</sup> love and faithfulness  
to those who keep your covenant and your <sup>1</sup> testimonies.**

SECOND READING

Colossians 1:1 – 14

The Word of the Lord.  
Thanks be to God.

GOSPEL ACCLAMATION

*We stand*



You shall love the Lord your God with all your heart, and your neighbor as yourself.  
(Luke 10:27)

*Repeat Alleluia*

GOSPEL

Luke 10:25 – 37

The Holy Gospel, according to St. Luke, the tenth chapter.  
Glory to you, O Lord.

*The appointed Gospel is read*

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

*We sit*

SERMON

*Silence for reflection follows*

CANTATA

*Gott der Herr ist Sonn und Schild, BWV 79*

J. S. Bach

I. Coro

*Gott der Herr ist Sonn und Schild.  
Der Herr gibt Gnade und Ehre,  
er wird kein Gutes mangeln lassen den Frommen.*

God the Lord is sun and shield,  
the Lord gives mercy and honour,  
he will allow no good thing to be lacking to the righteous.



## II. Aria (Alto)

*Gott ist unsre Sonn und Schild!  
Darum rühmet dessen Güte  
Unser dankbares Gemüte,  
Die er für sein Häuflein hegt.  
Denn er will uns ferner schützen,  
Ob die Feinde Pfeile schnitzen  
Und ein Lästerhund gleich billt.*

God is our sun and shield!  
Therefore our grateful spirit  
praises the kindness  
with which he cares for his little flock.  
For he wants to continue to protect us  
although our enemies sharpen their arrows  
and a blasphemous dog now barks.

## III. Chorale

*Nun danket alle Gott  
Mit Herzen, Mund und Händen,  
Der große Dinge tut  
An uns und allen Enden,  
Der uns von Mutterleib  
Und Kindesbeinen an  
Unzählig viel zugut  
Und noch itzund getan.*

Now all thank God  
with heart, mouth and hands;  
He does great things  
for us and all our purposes;  
He for us from our mother's womb  
and childish steps  
countless great good  
has done and still continues to do.

## IV. Recitativo (Bass)

*Gottlob, wir wissen  
Den rechten Weg zur Seligkeit;  
Denn, Jesu, du hast ihn uns durch dein Wort gewiesen,  
Drum bleibt dein Name jederzeit gepriesen.  
Weil aber viele noch  
Zu dieser Zeit  
An fremdem Joch  
Aus Blindheit ziehen müssen,  
Ach! so erbarme dich  
Auch ihrer gnädiglich,  
Dass sie den rechten Weg erkennen  
Und dich bloß ihren Mittler nennen.*

God be praised, we know  
the right way to blessedness;  
for, Jesus, you have shown it to us through your word,  
therefore your name forever remains praised.  
But since many still  
at this time  
must bear a foreign yoke through blindness,  
ah! have pity  
on them graciously  
so that they come to know the right way  
and name you as their only mediator.

## V. Aria (Soprano and Bass Duet)

*Gott, ach Gott, verlass die Deinen  
Nimmermehr!  
Laß dein Wort uns helle scheinen;  
Ohgleich sehr  
Wider uns die Feinde toben,  
So soll unser Mund dich loben.*

God, ah God, forsake your people  
never again!  
Let your word shine clearly for us;  
although our enemies rage very greatly against us,  
our mouth will then praise you.

## VI. Chorale

*Erhalt uns in der Wahrheit,  
Gib ewigliche Freiheit,  
Zu preisen deinen Namen  
Durch Jesum Christum. Amen.*

Keep us in the truth,  
give us eternal freedom  
to praise your name  
through Jesus Christ. Amen.

CREED

ELW 411

*We All Believe in One True God*

WIR GLAUBEN ALL

PRAYERS OF INTERCESSION

*Following each petition:*

Lord, in your mercy,  
**hear our prayer.**

PEACE

The peace of the Lord be with you all.  
**And also with you.**

*We share a sign of Christ's peace with one another*

✚ MEAL

---

*We sit*

OFFERING

*Today's offering is designated for Lutheran Disaster Relief and will assist with the ongoing recovery efforts in the Gulf Coast region*

*Ciaccona in E minor, BuxWV 160*

Dieterich Buxtehude  
(ca. 1637 – 1707)

*We stand*

OFFERTORY HYMN

ELW 839

*Now Thank We All Our God*

NUN DANKET ALLE GOTT

*Stanza 1 - All Stanza 2 - Choir Stanza 3 - All*



1 Now thank we all our God with hearts and hands and voic - es,  
2 Oh, may this boun-teous God through all our life be near us,  
3 All praise and thanks to God the Fa - ther now be giv - en,



who won-drous things has done, in whom this world re - joic - es;  
with ev - er joy - ful hearts and bless - ed peace to cheer us,  
the Son, and Spir - it blest, who reign in high - est heav - en,



who, from our moth - ers' arms, has blest us on our way  
and keep us all in grace, and guide us when per - plexed,  
the one e - ter - nal God, whom earth and heav'n a - dore;



with count-less gifts of love, and still is ours to - day.  
and free us from all harm in this world and the next.  
for thus it was, is now, and shall be ev - er - more.

OFFERTORY PRAYER

God of mercy and grace,  
the eyes of all wait upon you,  
and you open your hand in blessing.  
Fill us with good things at your table,  
that we may come to the help of all in need,  
through Jesus Christ, our redeemer and Lord.  
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.

The musical score consists of four staves of music in G major (one sharp) and 4/4 time. Each staff begins with a treble clef and a key signature of one sharp (F#). The melody is simple and homophonic, with lyrics written below the notes. The first staff has two measures, the second and third have two measures each, and the fourth has two measures. The lyrics are: "The Lord be with you. And al - so with you." (Staff 1), "Lift up your hearts. We lift them to the Lord." (Staff 2), "Let us give thanks to the Lord our God." (Staff 3), and "It is right to give our thanks and praise." (Staff 4).

It is indeed right and salutary  
that we should at all times and in all places  
offer thanks and praise to you,  
O Lord, holy Father,  
through Christ our Lord;  
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 the Church on earth  
and the hosts of heaven,  
we praise your name  
and join in adoring song:

SANCTUS

JESAJA, DEM PROPHETEN



I - sa-iah in a vi-sion did of old the Lord of hosts en-throned on



high be-hold, whose splen-did train was wide out-spread un-til its stream-ing



glo-ry did the tem-ple fill. A - bove God's throne the shin-ing ser - a-phim



with six-fold wings did rev-'rence un - to him. With two each ser-aph hid his



glo-rious face, and two a - bout his feet did in - ter - lace, and with the



oth-er two he soared on high, and one un - to an-oth-er thus did cry:



"Ho - ly, ho - ly, ho - ly



is the Lord of hosts! His glo - ry fill-eth all the earth!" The beams and lin-tels



at their cry-ing shook, and all the house was filled with bil-lowing smoke.

Text: Martin Luther, 1483 - 1546; trans. Martin H. Franzmann, 1907 - 1976

Music: Martin Luther

Text © 1978 *Lutheran Book of Worship*, admin. Augsburg Fortress

## EUCCHARISTIC PRAYER

Holy God, mighty Lord, gracious Father:  
Endless is your mercy and eternal your reign.

You have filled all creation with light and life;  
heaven and earth are full of your glory.

Through Abraham and Sarah you promised to bless all nations.

You rescued Israel, your chosen people.

Through the prophets you renewed your promise;  
and, at this end of all the ages, you sent your Son,  
who in words and deeds proclaimed your kingdom  
and was obedient to your will, even to giving his life.

In all this we bless you for your only-begotten Son,  
who fulfilled and will fulfill all your promises.

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.**

Therefore, gracious Father, with this bread and cup  
we remember the life our Lord offered for us.  
And, believing the witness of his resurrection, we await his coming in power  
to share with us the great and promised feast.  
**Amen. Come, Lord Jesus.**

Send now, we pray, your Holy Spirit,  
the spirit of our Lord and of his resurrection,  
that we who receive the Lord's body and blood  
may live to the praise of your glory  
and receive our inheritance with all your saints in light.  
**Amen. Come, Holy Spirit.**

Join our prayers with those of your servants of every time and every place,  
and unite them with the ceaseless petitions of our great high priest  
until he comes as victorious Lord of all.



♩ Through him, with him, in him, in the u - ni - ty of the  
Ho - ly Spir - it, all hon - or and glo - ry is yours, al -  
might - y Fa - ther, now and for - ev - er. A - men

#### LORD'S PRAYER

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.

## INVITATION TO THE TABLE

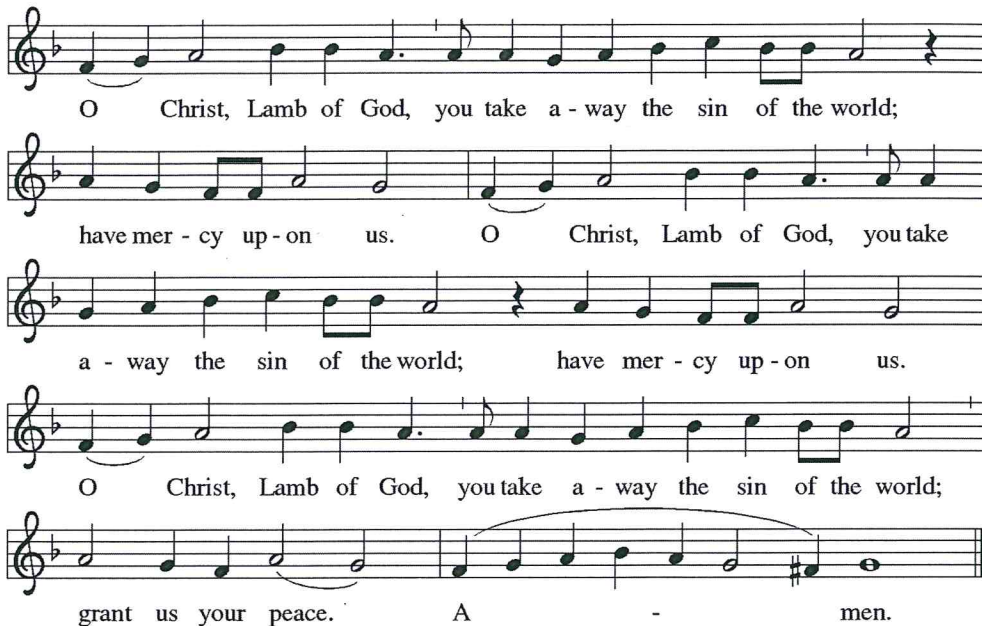
The gifts of God for the people of God.  
**Thanks be to God.**

Come, for all is now ready.

*We sit*

## AGNUS DEI

CHRISTE DU LAMM GOTTES



O Christ, Lamb of God, you take a - way the sin of the world;  
have mer - cy up - on us. O Christ, Lamb of God, you take  
a - way the sin of the world; have mer - cy up - on us.  
O Christ, Lamb of God, you take a - way the sin of the world;  
grant us your peace. A - men.

Text: Latin Mass Ordinary

Music: J. Bugenhagen, *Christliche Ordnung*, 1528

## COMMUNION

Our Lord Jesus Christ welcomes you to this meal of the baptized. The crucified and risen Christ is truly present in the Lord's Supper, giving us his true body and blood as food and drink. We receive communion on the stage area at the direction of the ushers, receiving the consecrated bread and then drinking directly from the chalice or dipping the bread into the wine (intinction). Those with a gluten allergy may ask the pastor for a gluten-free host.



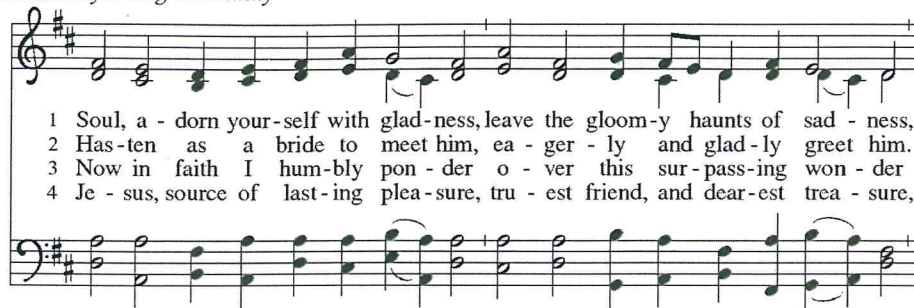
# MUSIC DURING THE DISTRIBUTION

## Hymn

*Soul, Adorn Yourself With Gladness*

SCHMÜCKE DICH, O LIEBE SEELE

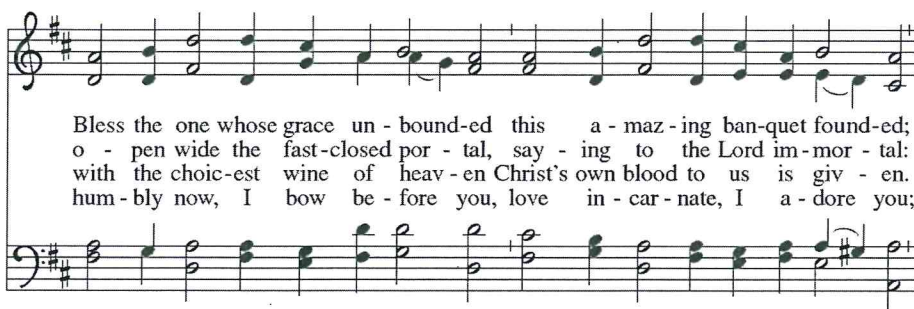
*All stanzas may be sung in harmony*



1 Soul, a - dorn your-self with glad-ness, leave the gloom-y haunts of sad - ness,  
2 Has-ten as a bride to meet him, ea - ger - ly and glad-ly greet him.  
3 Now in faith I hum-bly pon - der o - ver this sur-pass-ing won - der  
4 Je - sus, source of last-ing plea-sure, tru - est friend, and dear-est trea - sure,



come in - to the day-light's splen - dor, there with joy your prais-es ren - der.  
There he stands al-read - y knock-ing; quick - ly, now, your gate un-lock - ing,  
that the bread of life is bound-less though the souls it feeds are count-less;  
peace be-yond all un - der - stand - ing, joy in - to all life ex-pand - ing:



Bless the one whose grace un - bound-ed this a - maz - ing ban-quet found-ed;  
o - pen wide the fast-closed por - tal, say - ing to the Lord im-mor - tal:  
with the choic-est wine of heav-en Christ's own blood to us is giv - en.  
hum - bly now, I bow be - fore you, love in - car - nate, I a - dore you;



Christ, though heav'n-ly, high, and ho - ly, deigns to dwell with you most low - ly.  
"Come, and leave your loved one nev - er; dwell with-in my heart for-ev - er."  
Oh, most glo-rious con - so-la - tion, pledge and seal of my sal - va - tion.  
wor - thi - ly let me re - ceive you, and, so fa - vored, nev - er leave you.

*Music during the distribution continues on the following page*

Hymn

*My Soul, now Praise Your Maker*

NUN LOB, MEIN' SEEL', DEN HERREN



1 My soul, now praise your mak - er! Let all with - in me bless his name  
 2 He of - fers all his trea - sure of jus - tice, truth, and righ - teous - ness,  
 3 For as a lov - ing moth - er has pit - y on her chil - dren here,  
 4 His grace re - mains for - ev - er, and chil - dren's chil - dren yet shall prove



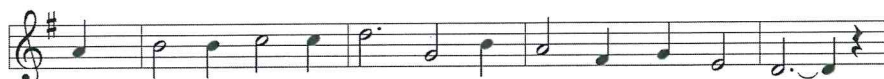
who makes you full par - tak - er of mer - cies more than you dare claim.  
 his love be - yond our mea - sure, his yearn - ing pit - y o'er dis - tress;  
 God in his arms will gath - er all those who him like chil - dren fear.  
 that God for - sakes them nev - er who in true fear shall seek his love.



For - get him not whose meek - ness still bears with all your sin,  
 nor treats us as we mer - it, but sets his an - ger by.  
 He knows how frail our pow - ers, who but from dust are made.  
 In heav'n is fixed his dwell - ing, his rule is o - ver all;



who heals your ev - 'ry weak - ness, re - news your life with - in;  
 The poor and con - trite spir - it finds his com - pas - sion nigh;  
 We flour - ish as the flow - ers, and e - ven so we fade;  
 you hosts with might ex - cel - ling, with praise be - fore him fall.



whose grace and care are end - less and saved you through the past;  
 and high as heav'n a - bove us, as break from close of day,  
 the wind but o'er them pass - es, and all their bloom is o'er.  
 Praise him for - ev - er reign - ing, all here who hear his word—



who leaves no suf - f'rer friend - less, but rights the wronged at last.  
 so far, since he has loved us, he puts our sins a - way.  
 We with - er like the grass - es; our place knows us no more.  
 our life and all sus - tain - ing. My soul, oh, praise the Lord!

Hymn

O Bread of Life from Heaven

O WELT, ICH MUSS DICH LASSEN

All stanzas may be sung in harmony

1 O bread of life from heav - en, O food to pil - grims  
 2 O fount of grace re - deem - ing, O riv - er ev - er  
 3 We love you, Je - sus, ten - der, in all your hid - den

giv - en, O man - na from a - bove: feed  
 stream - ing from Je - sus' wound - ed side: come  
 splen - dor with - in these means of grace. Oh,

with the bless - ed sweet - ness of your di - vine com -  
 now, your love be - stow - ing on thirst - ing souls, and  
 let the veil be riv - en, and our clear eye in

plete - ness the souls that want and need your love.  
 flow - ing till all are ful - ly sat - is - fied.  
 heav - en be - hold your glo - ry face to face.

## POST-COMMUNION BLESSING AND PRAYER

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

**Amen.**

We give you thanks, almighty God,  
that you have refreshed us with the  
healing power of this gift of life.

In your mercy, strengthen us through this gift,  
in faith toward you and in fervent love toward one another;  
for the sake of Jesus Christ our Lord.

**Amen.**

## † SENDING

---

### BENEDICTION

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

**Amen.**

### SENDING HYMN

ELW 440

*In Peace and Joy I Now Depart*

MIT FRIED UND FREUD

*We sit*

### POSTLUDE

*Fugue in E-flat Major, BWV 552b*  
from *Clavierübung III* (1739)

J. S. Bach

Catherine Rodland, *organ*

### DISMISSAL

Go in peace. Serve the Lord.  
**Thanks be to God.**

# SING WITH ALL *the* SAINTS *in* GLORY



**Martin Luther (1483 – 1546)** was a theologian, preacher, musician, and hymn writer, and is considered the primary catalyst for the Reformation. Though Luther was a priest and Augustinian monk, his efforts to challenge questionable teachings in the Church – including the nature of justification and the selling of indulgences – led to his excommunication by Pope Leo X. This, in turn, led to the founding of what is now known as Lutheranism. Luther translated the Bible from Latin into German (the language of his people), wrote many didactic hymns to teach the tenets of the Christian faith, and composed hymn tunes that drew upon German folk idioms as well as Renaissance compositional techniques. Today's sung creed, *We All Believe in One True God* (WIR GLAUBEN ALL), and the Sanctus hymn, *Isaiah in a Vision Did of Old* (JESAIA, DEM PROPHETEN), are two examples of Luther's contributions to the corpus of sacred music.



**Dietrich Buxtehude (ca. 1637 – 1707)** was a Lutheran cantor and a leading composer of the mid-Baroque era in Northern Europe. During his years at the Mariankirche in Lübeck, he became so well-known that younger composers like George Frederic Handel and Johann Sebastian Bach traveled to Lübeck to meet him and hear him play. He continued and strengthened a tradition of evening concerts at the Mariankirche known as *Abendmusik* (from which our LSM *Abendmusik* takes its name). Like many other Lutheran cantors of the Baroque era, Buxtehude wrote cantatas, motets and organ works, many of which were based upon or incorporated the melodies and/or texts of Lutheran chorales (as demonstrated by the two settings of NUN LOB, MEIN' SEEL' that frame one of the chorales during Communion this morning).



**Johann Sebastian Bach (1685 – 1750)** is upheld as the archetypal Lutheran cantor and, with George Frideric Handel, is recognized as one of the two most significant composers of the Baroque; the year of his death is often considered to be the “end” of that era in the history of music. Bach is credited as the perfecter of many of the musical duties of the Lutheran church musician. His mastery of the musical forms of his day, his expansion of contrapuntal compositional techniques, and his ability to preach the Gospel through music – including his Passions, cantatas, and numerous smaller works – is exemplar of the cantor's art; yet he inscribed his scores with the Latin phrase *Soli Deo Gloria*: “To God alone the glory.”

# † ACKNOWLEDGEMENTS

---

## SERVICE PARTICIPANTS

<b>Presiding Minister</b>	The Rev. Michael D. Costello <i>The Phyllis &amp; Richard Duesenberg Endowed Chaplain Chair</i>
<b>Assisting Minister</b>	Stef Fiser
<b>Lectors</b>	Jeff Doeblor, Brooke Joyce
<b>Crucifer</b>	Drew Titcombe
<b>Torchbearers</b>	Christopher Bierstedt, Jamie Callison
<b>Ushers</b>	Michael Berndt, Sophia Butler, Elizabeth Campbell, David Deiter, Sylvia Kaare, Gloria Smith, Jennifer Unke, Kyle Winterboer
<b>Communion Assistants</b>	Christopher Bierstedt, Russell Draeger, Zeb Highben, Spencer Martin, Brita Moore, Nicole Ostby
<b>Organ</b>	Catherine Rodland <i>The Regina Holmen Fryxell &amp; Patricia Schad Leege Endowed Chapel Organist</i>
<b>Organ</b>	Chad Fothergill

## CANTATA MUSICIANS

**CONDUCTOR** Christopher Aspaas  
*The Phyllis & Richard Duesenberg Concert Choir Chair*

**SOLOISTS** Kerry Walters, *soprano*  
Karen Wilkerson, *mezzo-soprano*  
Andrew Whitfield, *bass*

### CANTATA CHOIR

**Soprano** Molly Barnes, Dana Carlson, Hannah Clark-Bridges, Kelly Fowler,  
Jocelyn Hansen, Kate Heetland, Ann Henny, Catherine McCord Larsen,  
Jeanine Link, Sarah Nolte, Deepti Varathan

**Alto** Ngaire Bull, Laura Hedstrom, Mary O'Brien, Alaina Orchard, Aissa Perez,  
Kirstin Roble, Dani Tobin, Erika Tobin, Kerry Walters, Karen Wilkerson,  
Hope Wittmus

**Tenor** James Brown, Russell Draeger, Zeb Highben, Sam Libra, Matt McColley,  
James Sheline

**Bass** Julian Anderson, John Carson, Michael Costello, Sam Eckberg, Paul Georgeson,  
Joshua Hedstrom, Dietrich Jessen, Austin Lemmons, Colton Pugh,  
Michael Scarbrough, Andrew Whitfield



## CANTATA ORCHESTRA

<b>Violin I</b>	Lucas Blekeberg, Jubal Fulks, Michael Sherman, Emmy Titcombe, Peter Wessler
<b>Violin II</b>	Gwen Giles, Sarah Nordlund, Megan Susuico, Jonathon Winter
<b>Viola</b>	Spencer Martin, Aaron Mertenich, Sarah Nicla, Molly Wilkens-Reed
<b>Cello</b>	Brita Moore, Samuel Nordlund, Kelsey Smith,
<b>Bass</b>	Rolf Erdahl, Audrey Girton
<b>Flute</b>	Suzanne Ernst, Mitchell Stahlmann
<b>Oboe</b>	Heather Armstrong, Marissa Carnahan
<b>Bassoon</b>	David Oyen
<b>Horn</b>	Bruce Atwell, Lauren Varley
<b>Percussion</b>	Lucas Bernier
<b>Organ</b>	Catherine Rodland <i>The Regina Holmen Fryxell &amp; Patricia Schad Leege Endowed Chapel Organist</i>

## COPYRIGHTS, PERMISSIONS, AND SPONSORS

**Liturgical texts** from Sundays and Seasons.com. © 2010 Augsburg Fortress. All rights reserved. Reprinted by permission under Augsburg Fortress Liturgies Annual License #34358.

**Liturgical music** reproduced from *Lutheran Book of Worship* and *Evangelical Lutheran Worship* is done so with permission under OneLicense.net license #A-709357.

*This morning's worship service is generously sponsored in full  
by Sukup Manufacturing Company of Sheffield, Iowa.*

*Appreciation is also extended to Grace Lutheran Church and School  
in River Forest, Illinois, for lending choral scores and instrumental parts.*

*We ask that all those in attendance refrain from photographing or recording the worship service. A high-fidelity CD recording of this morning's music may be ordered. An order form will be available following worship. Please be sure that all cellphones, beepers, alarms, and similar devices are turned off.*

You are cordially invited to attend the upcoming events of the  
**Lutheran Summer Music Concert & Recital Series:**

**Faculty Artist Recital**

Noble Recital Hall  
Luther College  
Sunday, July 11, 2010  
8.00 PM

**Festival of Hymns**

Center for Faith and Life  
Luther College  
Monday, July 12, 2010  
8.00 PM

**Student Chamber Recital**

Noble Recital Hall  
Luther College  
Wednesday, July 14, 2010  
8.00 PM