

# LUTHERAN SUMMER MUSIC 2017

God Is Our Refuge and Strength

*Psalm 46:1a*



THE SIXTH SUNDAY AFTER PENTECOST

Chapel of the Resurrection at Valparaiso University

July 16, 2017 • 10:00 a.m.

## **About Today's Service: Luther's German Mass on Bach Cantata Sunday**

Celebrating the 500<sup>th</sup> Anniversary of the Reformation, this service uses the outline of Luther's German Mass, first used on Christmas Day, 1525, in Wittenberg, Germany, and subsequently published in early 1526. At the same time, this morning's service includes the music of Bach, who two hundred years later was inspired by Luther's theology and music. Bach's cantata on Luther's hymn of comfort, "A Mighty Fortress Is Our God," eventually found its present form in 1738. Earlier versions of the cantata were performed in Weimar in 1715 and at St. Thomas in Leipzig during Bach's first two years. Later, Bach's son Wilhelm Friedemann Bach added trumpets and timpani to two of the movements for free Latin texts which he substituted for the German. This morning's performance uses Bach's original instrumentation with the expansive, motet-like opening chorus.

Several hymns in this morning's liturgy will be sung in "Reformation style"—in unison and without accompaniment. The Credo hymn, "We All Believe in One True God," continued to be sung in this manner during Bach's time at St. Thomas in Leipzig. Lutheran hymns that have served as "ordinary" musical elements of the service are included today, but their placement conforms to the outline of Luther's German Mass. For instance, Luther calls for "Isaiah in a Vision Did of Old" (Sanctus) to be sung during distribution, as well as "O Christ, Thou Lamb of God" (Agnus Dei). Luther does not list a Hymn of Praise (Gloria) in his outline of the German Mass, but the Reformation hymn, "All Glory Be to God on High," found its place in this liturgy from early on.

Singing scripture or chanting has a long tradition in the church as a way to revere God's Word. Chanting was commonplace in Luther's time as well as in Bach's Leipzig. Luther himself carefully set the Introit, Epistle, Gospel, and Words of Institution to specific Gregorian chant psalm tones. In Bach's time choral, congregational, chanted, and instrumental music were all a part of the fabric of worship.

The intention of this morning's liturgy is not a reliving of the past, but a contemporary experience of worship in which we hear and receive the gospel of Jesus Christ using Martin Luther's form of worship with the music of J. S. Bach.

*Lutheran Music Program wishes to thank the Sukup Family Foundation  
for their generous support of today's worship service.*

*We also extend our thanks to the Metropolitan New York Synod  
of the Evangelical Lutheran Church of America for their support of Bach For the Ages.*

*Appreciation is also extended to Grace Lutheran Church and School, River Forest, Illinois  
and Valparaiso University for lending parts and instruments for the musicians in today's service.*

## Morgenmusik

Duetto No. 3 in G Major, BWV 803

A Prelude and a Fugue in D minor

Kyrie, Gott Vater in Ewigkeit, BWV 669

Johann Sebastian Bach

Bach/Kellner, transcribed by Christopher Weait

J. S. Bach

*We stand and face the cross.*

**Introit:** Psalm 65:9–13

*The choir will introduce the following Antiphon; we repeat it and join in singing it again at the conclusion of the Psalm.*



**Choir** You visit the earth and water it abundantly;  
you make it very plenteous; the river of God is full of water.  
You prepare the grain, for so you provide for the earth.

You drench the furrows and smooth out the ridges;  
with heavy rain you soften the ground and bless its increase.

You crown the year with goodness, and your paths overflow with plenty.  
May the fields of the wilderness be rich for grazing,  
and the hills be clothed with joy.

May the meadows cover themselves with flocks,  
and the valleys cloak themselves with grain;  
let them shout for joy and sing.

## **C** ANTIPHON

## Apostolic Greeting

**P** The grace of Our Lord Jesus Christ, the love of God,  
and the communion of the Holy Spirit be with you all.

**C** And also with you.

# Kyrie



Ⓟ Ky-ri - e e - le - i - son. Chris - te e - le - i - son. Ky-ri - e e - le - i - son.



Women 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. All E - le - i - son! E - le - i - son!



Men 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. All E - le - i - son! E - le - i - son!



All 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 his sin - ful world with glad - ness.      E - le -

i - son! E - le - i - son!      A - - - men.

Text: Latin hymn, c. 1100; tr. W. Gustave Polack, 1890-1950, alt.  
 Music: "Kyrie fons bonitatis," c. 800, adapt.

KYRIE, GOTT VATER  
 PM

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## Hymn of Praise



1 All glo - ry be to God on high and thanks to him for -  
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 -



ev - er! What - ev - er Sa - tan's host may try, God  
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 -



foils their dark en - deav - or. He bends his ear 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



ev - 'ry call, and of - fers peace, good - will to all, and  
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



calms the trou - bled spir - it.  
lord - ship is our bless - ing.  
on us all have mer - cy.  
lives are in your keep - ing. A - - - men

Text: Nikolaus Decius, c. 1485–c. 1550; tr. Gilbert E. Doan, b. 1930  
Music: ALLEIN GOTT IN DER HÖH, arr. Nikolaus Decius, c. 1485–c. 1550

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

## Prayer of the Day

**P** Let us pray.

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.

**G** Amen.

*We sit.*

## Epistle Reading: Romans 8:1–11

There is therefore now no condemnation for those who are in Christ Jesus. <sup>2</sup>For the law of the Spirit of life in Christ Jesus has set you free from the law of sin and of death. <sup>3</sup>For God has done what the law, weakened by the flesh, could not do: by sending his own Son in the likeness of sinful flesh, and to deal with sin, he condemned sin in the flesh, <sup>4</sup>so that the just requirement of the law might be fulfilled in us, who walk not according to the flesh but according to the Spirit. <sup>5</sup>For those who live according to the flesh set their minds on the things of the flesh, but those who live according to the Spirit set their minds on the things of the Spirit. <sup>6</sup>To set the mind on the flesh is death, but to set the mind on the Spirit is life and peace. <sup>7</sup>For this reason the mind that is set on the flesh is hostile to God; it does not submit to God's law — indeed it cannot, <sup>8</sup>and those who are in the flesh cannot please God.

<sup>9</sup>But you are not in the flesh; you are in the Spirit, since the Spirit of God dwells in you. Anyone who does not have the Spirit of Christ does not belong to him. <sup>10</sup>But if Christ is in you, though the body is dead because of sin, the Spirit is life because of righteousness. <sup>11</sup>If the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ from the dead will give life to your mortal bodies also through his Spirit that dwells in you.



# Gradual Hymn



Women, melody 1 O Spir - it of life, O Spir - it of God,  
 Men, melody 2 O Spir - it of life, O Spir - it of God,  
 Choir 3 O Spir - it of life, O Spir - it of God,  
 All, harmony 4 O Spir - it of life, O Spir - it of God,




in ev - 'ry need you bring us aid,  
 in - crease our faith in our dear Lord;  
 make us to love your sa - cred word;  
 en - light - en us by that same word;




pro - ceed - ing forth from heav - en's throne,  
 un - less your grace the pow'r should give,  
 the ho - ly flame of love im - part,  
 teach us to know God's ra - diant love,




from God, the Fa - ther and the Son;  
 none can be - lieve in Christ and live;  
 that char - i - ty may warm each heart;  
 lead us to Christ who reigns a - bove;



O Spir - it of life, O Spir - it of God.  
 O Spir - it of life, O Spir - it of God.  
 O Spir - it of life, O Spir - it of God.  
 O Spir - it of life, O Spir - it of God.

Text: Johann Niedling, 1602–1668; tr. John C. Mattes, 1876–1948, alt.  
 Music: O HEILIGER GEIST, *Geistliche Kirchengesänge*, Köln, 1623; arr. Johann Sebastian Bach, 1685–1750

*We stand.*

**Holy Gospel:** Matthew 13:1–9, 18–23

That same day Jesus went out of the house and sat beside the sea. <sup>2</sup>Such great crowds gathered around him that he got into a boat and sat there, while the whole crowd stood on the beach. <sup>3</sup>And he told them many things in parables, saying: “Listen! A sower went out to sow. <sup>4</sup>And as he sowed, some seeds fell on the path, and the birds came and ate them up. <sup>5</sup>Other seeds fell on rocky ground, where they did not have much soil, and they sprang up quickly, since they had no depth of soil. <sup>6</sup>But when the sun rose, they were scorched; and since they had no root, they withered away. <sup>7</sup>Other seeds fell among thorns, and the thorns grew up and choked them. <sup>8</sup>Other seeds fell on good soil and brought forth grain, some a hundredfold, some sixty, some thirty. <sup>9</sup>Let anyone with ears listen!”

<sup>18</sup>“Hear then the parable of the sower. <sup>19</sup>When anyone hears the word of the kingdom and does not understand it, the evil one comes and snatches away what is sown in the heart; this is what was sown on the path. <sup>20</sup>As for what was sown on rocky ground, this is the one who hears the word and immediately receives it with joy; <sup>21</sup>yet such a person has no root, but endures only for a while, and when trouble or persecution arises on account of the word, that person immediately falls away. <sup>22</sup>As for what was sown among thorns, this is the one who hears the word, but the cares of the world and the lure of wealth choke the word, and it yields nothing. <sup>23</sup>But as for what was sown on good soil, this is the one who hears the word and understands it, who indeed bears fruit and yields, in one case a hundredfold, in another sixty, and in another thirty.”

# Creed



1. We all be - lieve in one true God, who cre - at - ed  
 2. We all be - lieve in Je - sus Christ, his own Son, our  
 3. We all con - fess the Ho - ly Ghost who, in high - est



earth and heav - en, the Fa - ther, who to us in love  
 Lord, pos - sess - ing an e - qual God - head, throne, and might,  
 heav - en dwell - ing with God the Fa - ther and the Son,



has the right of chil - dren giv - en. He in soul and  
 source of ev - 'ry grace and bless - ing; born of Mar - y,  
 com - forts us be - yond all tell - ing; who the church, his



bod - y feeds us; all we need his hand pro - vides us;  
 vir - gin moth - er, by the pow - er of the Spir - it,  
 own cre - a - tion, keeps in u - ni - ty of spir - it.



through all snares and per - ils leads us, watch - ing that no  
 Word made flesh, our el - der broth - er; that the lost might  
 Here for - give - ness and sal - va - tion dai - ly come through



harm be - tide us. He cares for us day and  
 life in - her - it, was put to death on the  
 Je - sus' mer - it. All flesh shall rise; we shall



night; all things are gov - erned by his might.  
 cross, and raised by God vic - to - ri - ous.  
 be in bliss with God e - ter - nal - ly.



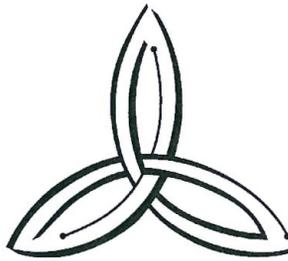
A - - - - - men.

Text: Martin Luther, 1483–1546; tr. composite  
 Music: Latin Credo, c. 1300, adapt.

WIR GLAUBEN ALL  
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*We sit.*



Cantata: *Ein' feste Burg ist unser Gott* (A Mighty Fortress Is Our God), BWV 80

1. Chorus

*Ein feste Burg ist unser Gott,  
Ein gute Wehr und Waffen;  
Er hilft uns frei aus aller Not,  
Die uns itzt hat betroffen.  
Der alte böse Feind,  
Mit Ernst ers jetzt meint,  
Groß Macht und viel List  
Sein grausam Rüstung ist,  
Auf Erd ist nicht seinsgleichen.*

A mighty fortress is our God,  
A strong defense and weapon.  
He helps free us from all distress,  
Which now has befallen us.  
The old evil foe  
Is enraged now in all earnest.  
Great power and much cunning  
Are his fearsome armor.  
On earth he has no equal.

2. Aria (Bass) and Chorale (Soprano)

*Alles, was von Gott geboren,  
Ist zum Siegen auserkoren.  
Mit unsrer Macht ist nichts getan,  
Wir sind gar bald verloren.  
Es streit' vor uns der rechte Mann,  
Den Gott selbst hat erkoren.  
Wer bei Christi Blutpanier  
der Taufe Treu geschworen,  
Siegt im Geiste für und für.  
Fragst du, wer er ist?  
Er heißt Jesus Christ,  
Der Herre Zebaoth,  
Und ist kein andrer Gott,  
Das Feld muss er behalten.  
Alles, was von Gott geboren,  
Ist zum Siegen auserkoren.*

Everything that is born of God  
Is destined for victory.  
With our power naught can be done,  
We are quickly defeated.  
But for us fights the right man,  
Whom God himself has chosen.  
Whoever, under Christ's blood banner,  
Has sworn faithfulness in baptism,  
Will be victorious forever and ever.  
You ask, who he is?  
He is called Jesus Christ,  
The Lord Sabaoth,  
There is no other god,  
He must win the battle.  
Everything that is born of God  
Is destined for victory.

3. Recitative (Bass)

*Erwäge doch, Kind Gottes,  
Die so große Liebe, da Jesus sich  
Mit seinem Blute dir verschriebe,  
Wormit er dich  
Zum Kriege wider Satans Heer  
Und wider Welt,  
Und Sünde Geworben hat!  
Gib nicht in deiner Seele  
Dem Satan und den Lastern statt!  
Laß nicht dein Herz,  
Den Himmel Gottes auf der Erden,  
Zur Wüste werden!  
Bereue deine Schuld mit Schmerz,  
Dass Christi Geist mit dir sich fest verbindel!*

Consider, child of God,  
The love so great, which Jesus himself,  
With his blood dedicated to you,  
Through which he,  
At war against Satan's host  
And against the world  
And sin, has won you!  
Grant not the devil and vice  
A place in your soul!  
Let not your heart,  
God's heaven on earth,  
Become a wasteland!  
Repent of your guilt with pain,  
That Christ's spirit to you be firmly bound!

#### 4. Aria (Soprano)

*Komm in mein Herzenshaus,  
Herr Jesu, mein Verlangen!  
Treib Welt und Satan aus  
Und lass dein Bild in mir erneuert prangen!  
Weg, schnöder Sündengraus!*

Come into my heart's house,  
Lord Jesus, my longing!  
Drive the world and Satan out,  
And let your image in me shine forth renewed!  
Away, vile horror of sin!

#### 5. Chorale

*Und wenn die Welt voll Teufel wär  
Und wollten uns verschlingen,  
So fürchten wir uns nicht so sehr,  
Es soll uns doch gelingen.  
Der Fürst dieser Welt,  
Wie saur er sich stellt,  
Tut er uns doch nicht,  
Das macht, er ist gericht',  
Ein Wörtlein kann ihn fällen.*

And if the world were full of devils  
And wanted to devour us,  
Even then we are not very afraid;  
We shall even then succeed.  
The prince of this world,  
However angry he might be,  
Still can do nothing to us,  
Because he is judged;  
One little word can fell him.

#### 6. Recitative (Tenor)

*So stehe dann  
bei Christi blutgefärbten Fahne,  
O Seele, fest!  
Und glaube,  
Dass dein Haupt dich nicht verlässt,  
Ja, dass sein Sieg  
Auch dir den Weg zu deiner Krone bahnet!  
Tritt freudig an den Krieg!  
Wirst du nur Gottes Wort  
So hören als bewahren,  
So wird der Feind gezwungen auszufahren,  
Dein Heiland bleibt dein Hort!*

So stand then  
By Christ's bloodstained flag,  
Firmly, O soul,  
And believe  
Your leader will not desert you;  
Indeed, believe his victory  
Will also pave the way to your crown!  
March joyfully to war!  
If only you will hear God's word  
And preserve it,  
Then the foe will be forced to leave;  
Your Savior will remain your treasure!

#### 7. Aria (Alto and Tenor)

*Wie selig sind doch die,  
Die Gott im Munde tragen,  
Doch selger ist das Herz,  
Das ihn im Glauben trägt!  
Es bleibet unbesiegt  
Und kann die Feinde schlagen  
Und wird zuletzt gekrönt,  
Wenn es den Tod erlegt.*

How happy are they  
Who bear God on their tongues;  
Even happier is the heart  
That bears him in faith!  
It remains unconquered  
And can defeat our foes  
And will at last be crowned  
When it slays death.

## 8. CHORALE

*Das Wort sie sollen lassen stahn  
Und kein' Dank dazu haben.  
Er ist bei uns wohl auf dem Plan  
Mit seinem Geist und Gaben.  
Nehmen sie uns den Leib,  
Gut, Ehr, Kind und Weib,  
Laß fahren dahin,  
Sie habens kein' Gewinn;  
Das Reich muss uns doch bleiben.*

The Word they shall let stand,  
And receive no thanks for it.  
He is indeed with us on the plain  
With his Spirit and gifts.  
If they should take our body,  
Wealth, honor, child and wife,  
Let them be taken away,  
They will have no gain;  
The kingdom must surely remain with us.

## Homily

*We stand.*

### Prayers of the Church

*Each petition concludes:*

- A** Lord, in your mercy,
- C** hear our prayer.

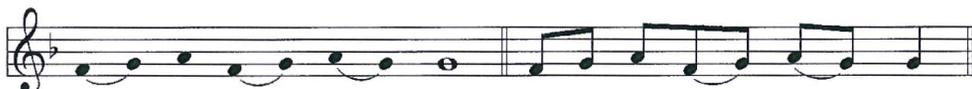
*We sit.*

**Offering/Voluntary:** Christe, aller Welt Trost, BWV 670

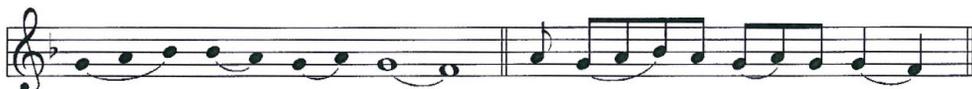
J. S. Bach

*We stand.*

### The Great Thanksgiving



**A** The Lord be with you. **C** And al - so with you.



**A** Lift up your hearts. **C** We lift them to the Lord.



**A** Let us give thanks to the Lord our God.



**C** It is right to give him thanks and praise.

☐ We give you thanks, 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.

Our Lord Jesus Christ, on the night when he was betrayed, took bread,  
and when he had given thanks, he broke it and gave it to the disciples and said:  
“Take, eat; this is my body, which is given for you. Do this in remembrance of me.”

In the same way also he took the cup after supper,  
and when he had given thanks, he gave it to the, saying:  
“Drink of it, all of you; this cup is the new testament in my blood,  
which is shed for you for the forgiveness of sins.  
This do, as often as you drink it, in remembrance of me.”

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.

All honor and glory are yours, O God: Father, Son, and Holy Spirit,  
in your holy Church, now and forever.

☑ **Amen.**



## Holy 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.*

*Those who wish to receive the Sacrament may approach the altar, forming a line in front of the presiding minister. Please extend your hand to receive the body of Christ, then move to either side to receive the blood of Christ, drinking directly from the chalice or dipping the bread into the wine (intinction).*

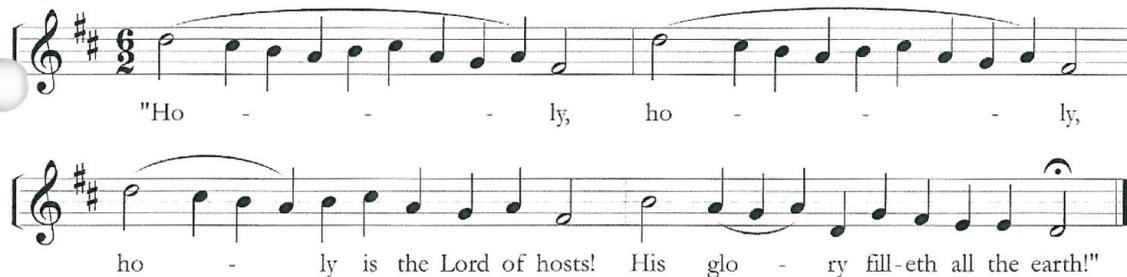
*Those with a gluten allergy may ask the presiding minister for a gluten-free host.*

## Sanctus

Martin Luther  
arr. Michael D. Costello

**Choir** Isaiah in a vision did of old  
The Lord of hosts enthroned on high behold,  
Whose splendid train was wide outspread until  
Its streaming glory did the temple fill.  
Above God's throne the shining seraphim  
With six-fold wings did reverence unto him.  
With two each seraph hid his glorious face,  
And two about his feet did interlace,  
And with the other two he soared on high,  
And one unto another thus did cry:

*We join in singing:*



"Ho - - - ly, ho - - - ly,  
ho - - ly is the Lord of hosts! His glo - - ry fill-eth all the earth!"

**Choir** The beams and lintels at their crying shook,  
And all the house was filled with billowing smoke.

## Agnus Dei

O Christ, thou Lamb of God that tak - est a-way the sin of the world,  
have mer - cy up-on us! O Christ, thou Lamb of God that tak -  
est a - way the sin of the world, have mer - cy up-on us!  
O Christ, thou Lamb of God that tak - est a-way the sin of the world,  
grant us thy peace! A - men

Text: German, 1528, based on the Agnus Dei; tr. unknown  
Music: CHRISTE, DU LAMM GOTTES, *Kirchenordnung*, Braunschweig, 1528

## Voluntary

O Spirit of Life

arr. Paul D. Weber

## Distribution Hymn

Word of God, Come Down on Earth

(red) ELW #510

*We stand.*

### **Post-Communion Blessing**

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

**C** Amen.

### **Post-Communion Prayer**

**A** Let us pray.

We give you thanks, almighty God,  
that you have refreshed us through the healing power of this gift of life;  
and we pray that in your mercy you would strengthen us through this gift,  
in faith toward you and in fervent love toward one another;  
for the sake of Jesus Christ our Lord.

**C** Amen.

### **Benediction**

**P** Almighty God: Father, ✠ Son, and Holy Spirit, bless you now and forever.

**C** Amen.



# Sending Hymn

Concertato by Ralph C. Schultz



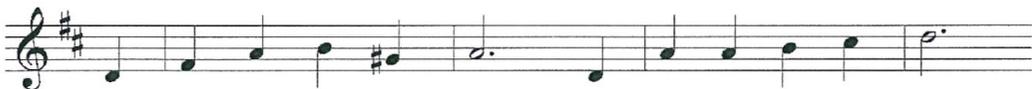
1. A might - y for - tress is our God, A sword and  
 2. No strength of ours can match his might. We would be  
 3. Though hordes of dev - ils fill the land All threat - 'ning  
 4. God's Word for - ev - er shall a - bide, No thanks to



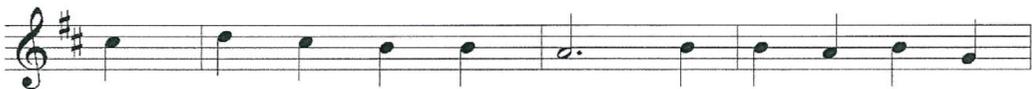
shield vic - to - rious: He breaks the cruel op - pres - sor's  
 lost, re - ject - ed. But now a cham - pion comes to  
 to de - vour us, We trem - ble not, un - moved we  
 foes who fear it; For God him - self fights by our



rod And wins sal - va - tion glo - rious.  
 fight, Whom God him - self e - lect - ed.  
 stand; They can - not o - ver - pow'r us.  
 side With weap - ons of the Spir - it.



The old sa - tan - ic foe Has sworn to work us woe.  
 You ask who this may be? The Lord of hosts is he,  
 Let this world's ty - rant rage; In bat - tle we'll en - gage.  
 Were they to take our house, Goods, hon - or, child, or spouse,



With craft and dread - ful might He arms him - self to  
 Christ Je - sus might - y Lord, God's on - ly Son, a -  
 His might is doomed to fail; God's judg - ment must pre -  
 Though life be wrenched a - way, They can - not win the



fight. On earth he has no c - qual.  
 dored. He holds the field vic - to - rious.  
 vail! One lit - tle word sub - dues him.  
 day. The King - dom's ours for - ev - er!

Text: Martin Luther, 1483–1546; tr. *Lutheran Book of Worship*, 1978  
 Music: Martin Luther, 1483–1546

EIN FESTE BURG (Isorhythmic)  
 87 87 66 66 7

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*We sit.*

**Postlude:** Kyrie, Gott heiliger Geist, BWV 671

J. S. Bach

**Dismissal**

**P** Go in peace. Serve the Lord.

**G** Thanks be to God.

## Leading Worship Today

**Presiding Minister:** The Rev. Michael D. Costello, *The Phyllis & Richard Duesenberg Endowed Chaplain Chair*

**Assisting Minister:** Sarah Gruendler-Ladner

**Crucifer:** Andrew Beckman

**Bible Bearer:** Stacy Maugans

**Eucharistic Ministers:** The Rev. Brian T. Johnson, Abbey Kelley-Lanser, Jaeleen Torres

**Sacristan:** Sarah Gruendler-Ladner

**Ushers:** Jeff Doeblner, Dietrich Jessen, Kristina Rodel, Peter Wessler

**Organist:** Kenneth Miller, *The Regina Holmen Fryxell & Patricia Schad Leege Endowed Chapel Organist*

**Choir:** LSM Chapel Choir, Members of the LSM Community, and *Back for the Ages* Retreat Participants

**Director:** The Rev. Paul D. Weber, *The Paul Bouman Chapel Choir Director*

**Soloists:** Catherine McCord Larsen, Angela Young Smucker, Jonathan Busarow, Keven Keys

**Oboe:** Mary Lindsey Bailey, Megan Marolf

**English horn:** S. Blake Duncan

**Clarinet** (for Morgenmusik): Lori Baruth

**Bassoon:** David Oyen

**Violin I:** Erika Blanco, Josie Durdin, Michael Eller

**Violin II:** Mei Le Smith, Miriam Kobay

**Viola:** Kirsti Petraborg, Fernanda Van Atta

**Cello:** Greg Hamilton, Noah Hockett

**Double Bass:** Amanda Kraupner

**Continuo:** Kenneth Miller, Michael D. Costello, Elizabeth Manus

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