

SUNDAY

22 July 2018

E U C H A R I S T

Ninth Sunday After Pentecost

Mark's gospel makes clear how great was the press of the crowd, with its countless needs to be met, on Jesus and his disciples. Yet in today's gospel Jesus advises his disciples to get away and rest, to take care of themselves. Sometimes we think that when others are in great need we shouldn't think of ourselves at all; but Jesus also honors the caregivers' need. We are sent from Christ's table to care for others and for ourselves.

*about the cantata
service*

An able musician, Martin Luther instinctively understood music's role in proclamation, prayer, and pedagogy. Accordingly, a central and ongoing project of Luther and his circle was the creation and dissemination of congregational chorales, or rhymed stanzas of poetry in the vernacular—the language of the people—set to memorable melodies that were often infused with sprightly dance rhythms. By 1525, Luther had helped fashion new German chorales for different sections of the mass such as the Kyrie (ELW 409, LSB 942), Gloria (ELW 410, LSB 947), Creed (ELW 411, LSB 954), Sanctus (ELW 868, LSB 960), and Agnus Dei (ELW 196, ELW 357, LSB p. 198, LSB 434). We will sing four of these so-called *German Mass* chorales this morning.

Today's service will also include a cantata by Johann Sebastian Bach as part of the liturgy. Because the lectionary appoints Psalm 23 for today, Bach's five-movement cantata, "Der Herr ist mein getreuer Hirt" ("The Lord is my faithful Shepherd") will be offered as the psalm. The German paraphrase, written by Wolfgang Meuslin and published in Augsburg in 1530, is set to the melody of

the aforementioned Gloria (ELW 410, LSB 947). Because this particular cantata follows the text of a chorale, it is often referred to as a chorale cantata. In Bach's time, this cantata would have been sung on the second Sunday of Easter, and was probably first heard on 8 April 1731.

In true Bachian fashion, the first movement is constructed from motives of the chorale melody which can be heard in the alto, tenor, and bass voices, and in the orchestra comprised of two horns, two oboes d'amore, two violins, viola, and continuo. Meanwhile, the soprano sings the chorale in long notes above the buoyant and energetic texture. The middle three movements consist of various solo and duet textures with obbligato instruments, each presenting imaginative treatments of the text. Flowing waters are suggested by the instrumental and vocal writing in the second movement, while the theme of the third movement suggests wandering: this theme, according to one scholar, "is taken up now and again by either voice or continuo, perhaps as an illustration of the text, which tells us that the wanderer is not left alone in the dark valley." The fourth movement is the most extroverted, perhaps inspired by phrases such as a "fresh" heart, the "oil of joy," and "fullness" of "spiritual happiness." As was customary for Bach, the cantata concludes with a four-part harmonization of the chorale's final stanza for the full ensemble.



GATHERING

morgenmusik

Sonata in E Minor, TWV 41:e5

Georg Philipp Telemann, 1681–1767

David Oyen, *bassoon*
Gregory Hamilton, *cello*
Chad Fothergill, *portativo*

"None Other Lamb"

Craig Courtney

Katie Peroutka, *soprano*
Michael McKenzie, *bass*
Dietrich Jessen, *piano*

None other Lamb, none other name,
none other hope in heav'n or earth or sea,
none other hiding place from guilt and shame,
none beside thee!

My faith burns low, my hope burns low;
only my heart's desire cries out in me
by the deep thunder of its want and woe,
cries out to thee.

Lord, thou art Life, though I be dead;
love's fire thou art, however cold I be:
nor heav'n have I, nor place to lay my head,
nor home, but thee.

—Christina Rossetti, 1830–1894

Pastorella, BWV 590

Johann Sebastian Bach, 1685–1750

Mvt. I

Mvt. II

Gabe Smith, *organ*

gathering hymn

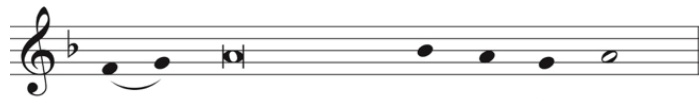
Evangelical Lutheran Worship (red), Hymn 761, “Evening and Morning”

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.

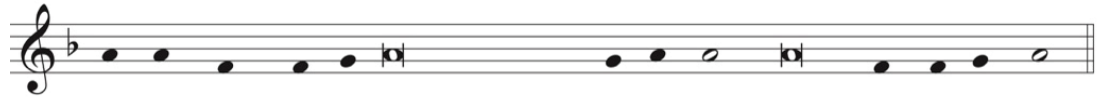
kyrie



In peace, let us pray to the Lord.



Lord, have mer - cy.



For the peace from a-bove, and for our sal-va-tion, let us pray to the Lord.



Lord, have mer - cy.



For the peace of the whole world, for the wellbeing of the church of God,



and for the unity of all, let us pray to the Lord.



Lord, have mer - cy.



For this ho-ly house, and for all who of-fer here their wor-ship and praise,



let us pray to the Lord.



Lord, have mer - cy.



Help, save, comfort, and de - fend us, gra - cious Lord.

prayer of the day

O God, powerful and compassionate, you shepherd your people, faithfully feeding and protecting us. Heal each of us, and make us a whole people, that we may embody the justice and peace of your Son, Jesus Christ, our Savior and Lord.

Amen.



WORD

first reading

Jeremiah 23:1–6

Response: **Thanks be to God.**

psalm 23

Cantata, “Der Herr ist mein getreuer Hirt,” BWV 112

J. S. Bach

CHORUS

Der Herr ist mein getreuer Hirt,
Hält mich in seiner Hute,
Darin mir gar nichts mangeln wird
Irgend an einem Gute,
Er weidet mich ohn Unterlaß,
Darauf wächst das wohlschmeckend Gras
Seines heilsamen Wortes.

The Lord is my faithful shepherd,
he keeps me in his protection,
within which nothing can be lacking for
me
even to a single good,
he pastures me continually,
for which purpose the delicious grass
of his holy Word grows.

ARIA
Alto

Zum reinen Wasser er mich weist,
Das mich erquicken tue.
Das ist sein fronheiliger Geist,
Der macht mich wohlgemute.
Er führet mich auf rechter Straß
Seiner Geboten ohn Ablaß
Von wegen seines Namens willen.

He reveals pure water to me,
that will refresh me.
That is his most holy Spirit,
which makes me feel at ease.
He leads me on the right road
of his commandments without fail
for his name’s sake.

RECITATIVE
Bass

Und ob ich wandelt im finstern Tal,
Fürcht ich kein Ungelücke,
In Verfolgung, Leiden, Trübsal
Und dieser Welte Tücke,

And if I wander in the dark valley,
I shall fear no misfortune,
in persecution, sorrow, trouble
and the falsehood of this world,

Denn du bist bei mir stetiglich,
Dein Stab und Stecken trösten mich,
Auf dein Wort ich mich lasse.

for you are with me constantly,
your rod and staff comfort me,
I trust in your word.

DUET
Soprano and Tenor

Du bereitest für mir einen Tisch
Vor mein Feinden allenthalben,
Machst mein Herze unverzagt und frisch,
Mein Haupt tust du mir salben
Mit deinem Geist, der Freuden Öl,
Und schenkest voll ein meiner Seel
Deiner geistlichen Freuden.

You prepare a table for me
before my thronging enemies,
you make my heart optimistic and fresh,
you anoint my head
with your Spirit, the oil of joy,
and you present to my soul
the fullness of your spiritual happiness.

CHORALE

Gutes und die Barmherzigkeit
Folgen mir nach im Leben,
Und ich werd bleiben allezeit
Im Haus des Herren eben,
Auf Erd in christlicher Gemein
Und nach dem Tod da werd ich sein
Bei Christo, meinem Herren.

Goodness and mercy
will follow after me in my life,
and I will remain always
even in the house of the Lord,
on the earth in Christian company;
and after death I will be
with Christ, my Lord.

silence for reflection

Following the silence, the assembly stands to welcome the Gospel

gospel acclamation

Schola, then all



The schola sings the verse, then all repeat the acclamation

My sheep hear my voice. I know them, and they follow me.
—John 10:27

gospel

Mark 6:30–34, 53–56

After the gospel is announced
Glory to you, O Lord.

After the gospel is proclaimed
Praise to you, O Christ.

sermon

Silence for reflection follows the sermon

apostle's creed

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

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

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

prayers

With the whole people of God in Christ Jesus, let us pray for the church, those in need, and all of God's creation.

We respond to each petition

Hear us, O God,
your mercy is great.

The presiding minister concludes the prayers

Into your hands, gracious God, we commend all for whom we pray, trusting in your mercy; through Jesus Christ, our Savior.

Amen.

peace

The peace of Christ be with you always.

And also with you.

The people greet one another with a sign of Christ's peace



M E A L

offering

An offering is gathered for the mission of the church, including the care of those in need; today's collection is designated for the Water Project in Africa

musical offering

Brandenburg Concerto No. 1 in F Major, BWV 1046

J. S. Bach

II. Adagio

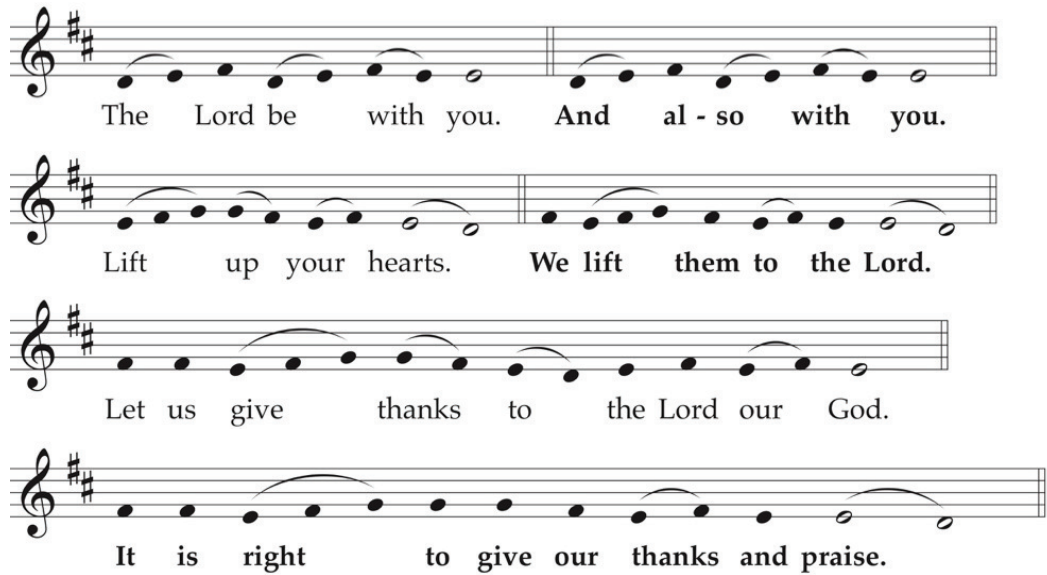
Cole Burger and Chialing Hsieh, *piano duet*

offering prayer

God of all creation, all you have made is good, and your love endures forever. You bring forth bread from the earth and fruit from the vine. Nourish us with these gifts, that we might be for the world signs of your gracious presence in Jesus Christ, our Savior and Lord.

Amen.

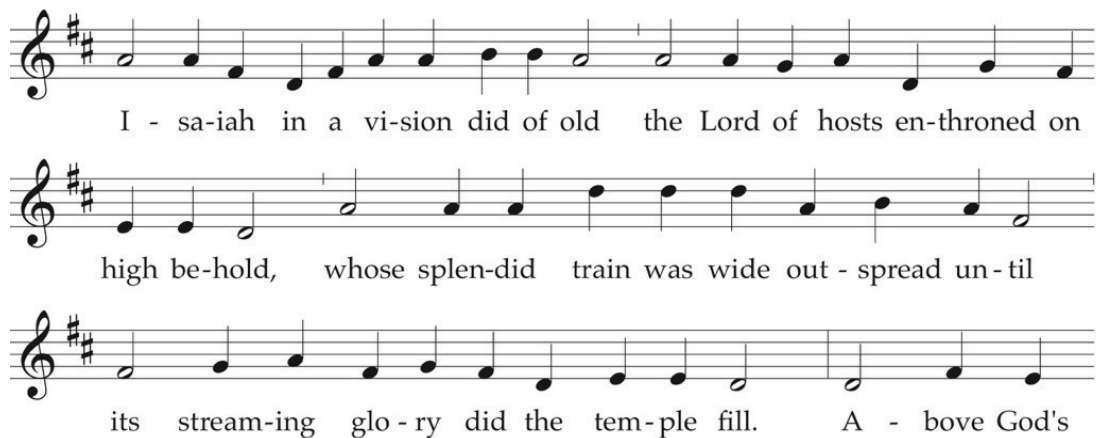
great thanksgiving



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.

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:

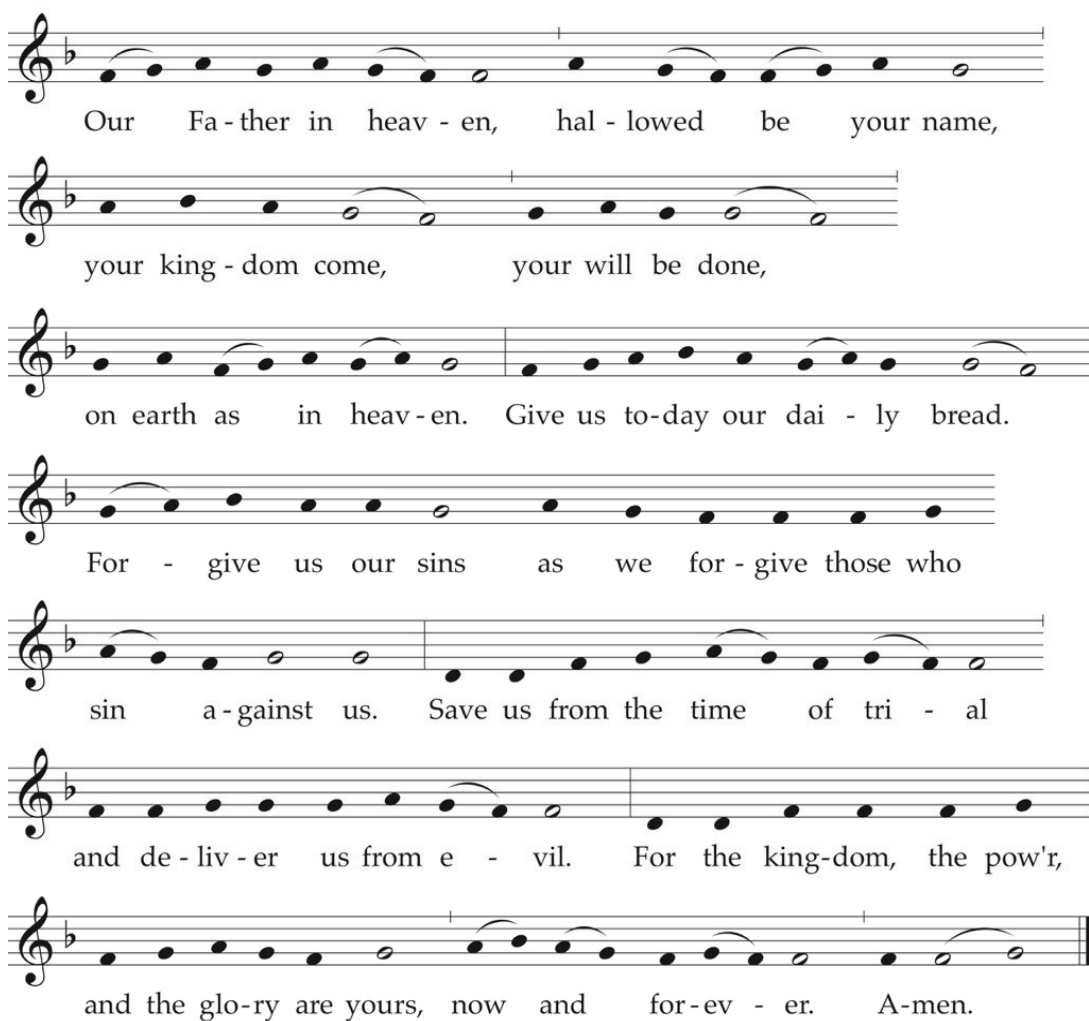
After the introduction, all sing



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.

The words of institution are chanted by the presiding minister



Our Fa - ther in heav - en, hal - lowed be your name,
your king - dom come, your will be done,
on earth as in heav - en. Give us to - day our dai - ly bread.
For - give us our sins as we for - give those who
sin a - gainst us. Save us from the time of tri - al
and de - liv - er us from e - vil. For the king - dom, the pow'r,
and the glo - ry are yours, now and for - ev - er. A - men.

The eyes of all wait upon you, O Lord,
and you give them their food in due season.
You open wide your hand,
and satisfy the needs of every living creature.

All remain standing as the bread is broken, singing

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.

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 body and blood as food and drink. Ushers will direct you to communion. After receiving the bread, proceed to the chalice; the first chalice is for drinking, the second for intinction (dipping the bread in the wine). A gluten-free wafer is available—ask as you receive the bread.

Music during communion includes

Partita in G Minor, BWV 1013

J. S. Bach

III. Sarabande

Courtney Miller, oboe

Lutheran Service Book (brown), Hymn 709, "The King of Love My Shepherd Is"

Stanza 1 Unison

Stanzas 2–4 Harmony

Stanzas 5–6 Unison

prayer after
communion

Gracious God, in this meal you have drawn us to your heart, and nourished us at your table with food and drink, the body and blood of Christ. Now send us forth to be your people in the world, and to proclaim your truth this day and evermore, through Jesus Christ, our Savior and Lord.

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.

sending hymn

Evangelical Lutheran Worship (red), Hymn 624, "Jesus, Still Lead On"

All stanzas may be sung in harmony as printed

dismissal

Go in peace. Remember the poor.
Thanks be to God.

postlude

Fantasia in G Major, "Pièce d'Orgue," BWV 572

J. S. Bach, 1685–1750

SERVING TODAY

presider

Rev. Dr. Craig Mueller

The Phyllis and Richard Duesenberg Endowed Chaplain Chair

assisting minister

Gwen McQuaig

organ

Chad Fothergill

The Regina Holmen Fryxell and Patricia Schad Leege Organ and Church Music Chair

cantata ensemble

Dr. Brandon Dean

The Paul Bouman Endowed Chapel Choir Chair

Kristina Rodel Sorum, *mezzo-soprano*

George Hogan, *bass*

Catherine McCord Larsen, *soprano*

Jonathan Busarow, *tenor*

Paul Morton, *horn I*

Bruce Atwell, *horn II*

Brandon White, *horn assistant*

Courtney Miller, *oboe I*

Alexis Doremus (student), *oboe II*

Monte Belknap, *violin I*

Adrienne Williams (intern), *violin II*

Thomas Bandar, *viola*

Gregory Hamilton, *cello*

David Oyen, *bassoon*

Chad Fothergill, *portativo*

schola cantorum

Joram Alford

Jon Butler

Andrew Clark

Matthew Olmstead

Alexander Paul

Jeffrey Raub

Noah Smith

reader

Jordan Holliday

crucifer

Karl Holtz

bookbearer

Timothy Sanchez

torchbearers

MacKenzie Hieber

Jared Reiling

ACKNOWLEDGEMENTS

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- kyrie* Text: Traditional *Kyrie*. Plainsong arr. Regina Fryxell, 1899–1993, and Richard Hillert, 1923–2010. Reprinted from *Evangelical Lutheran Worship: Holy Communion, Setting Five*, © 1958, 1978, 2006 Augsburg Fortress.
- gloria* Text: Nikolaus Decius, 1485–1550, reprinted from *Evangelical Lutheran Worship*, Hymn 410. Music, ALLEIN GOTT IN DER HÖH: Plainsong, adapt. Nikolaus Decius. Setting: Gerhard Krapf, 1924–2008.
- gospel acclamation* Plainsong arr. Regina Fryxell, 1899–1993, and Richard Hillert, 1923–2010. Reprinted from *Evangelical Lutheran Worship: Holy Communion, Setting Five*, © 1958, 1978, 2006 Augsburg Fortress.
- sanctus* Text: Isaiah 6:1–4, adapt. Martin Luther, 1483–1546; transl. Martin H. Franzmann, 1907–1976, © 1978 *Lutheran Book of Worship*, admin. Augsburg Fortress. Music, JESAIA, DEM PROPHETEN: Martin Luther. Reprinted from *Evangelical Lutheran Worship* (Minneapolis: Augsburg Fortress, 2006), Hymn 868.
- our father in heaven* Plainsong arr. Regina Fryxell, 1899–1993, and Richard Hillert, 1923–2010. Reprinted from *Evangelical Lutheran Worship: Holy Communion, Setting Five*, © 1958, 1978, 2006 Augsburg Fortress.
- agnus dei* Text: Traditional *Agnus Dei*, adapt. from John 1:29. Music, CHRISTE, DU LAMM GOTTES: *Christliche Ordnung*, 1528. Text and setting © 1941 Concordia Publishing House. Reprinted from *The Lutheran Hymnal*, 1941.

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LUTHERAN
SUMMER
MUSIC
ACADEMY & FESTIVAL