



HOLY EUCHARIST

in celebration of
The Ascension of Jesus

Joint Worship of the Erie Conference
featuring BWV 37: Wer da gläubet und getauft wird

18 MAY 2023

Welcome!

This is the day the Lord has made, let us together rejoice and be glad in it!

~ **Luther Memorial Church and Academy is located on the original and ancestral homelands of the Haudenosaunee, Mississauga, and Erie people**, and we give thanks for their presence here since time immemorial. We also wish to recognize and honor all our Indigenous siblings who have and continue to call this land their home.

~ Everything you need is in this bulletin, including hymns. You are invited to participate with the words in **bold type**.

~ **You don't need to disconnect here!** You don't need to turn off your phone, but please place it in silent mode. Feel free to take pictures—of our building, of worship, but ask permission for any people-pictures. We ask that you not use flash during this worship service. Post your favorite quote from the sermon or verse from a hymn...just be sure to *check in* and let your friends know where you are!

~ We welcome all of God's children **no matter your age**. Wiggles, dancing, and singing welcome! Together we raise a joyful noise.

~ **All-Gender and Accessible Restroom** may be found in the parlor on the other side of the altar wall. To get there, exit by door next to the pulpit, head up the ramp, and turn right into the parlor following signs to the "Handicap Restroom".

~ **Parking is not permitted in any of the lots directly across from the school on 11th Street**. Overflow parking is permitted in the Select Specialty lot on the west side of Myrtle Street.

18 MAY 2023
THE ASCENSION OF OUR LORD
Holy Communion • Setting III • 7:00 pm

GATHERING – “The Holy Spirit calls us together as the people of God.”

PRELUDE – "Two Church Sonatas"
No. 13 in G Major, K. 274
No. 4 in D Major, K. 144

Wolfgang Amadeus Mozart

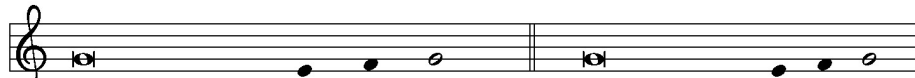
Please stand as you are able.

THANKSGIVING FOR BAPTISM

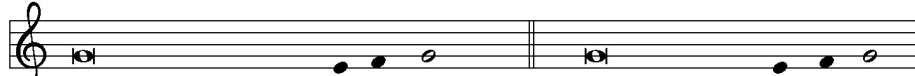
- D** Joined to Christ in the waters of baptism, we give thanks for the Great Exchange, the mercy and forgiveness that wrap our true selves in sacred belonging and purpose.
- C** **Thanks be to God. Alleluia!**
- D** For a word at the dawn of creation, which spoke water and life into being.
- C** **Thanks be to God. Alleluia!**
- D** For the great flood that revealed nature’s power and God’s commitment to life after death.
- C** **Thanks be to God. Alleluia!**
- D** For the river that carried Moses safely, building a bridge between mothers and nations.
- C** **Thanks be to God. Alleluia!**
- D** For the rock split open in the desert, spilling water for those thirsting for freedom.
- C** **Thanks be to God. Alleluia!**
- D** For the One who turned water into wine and met a woman at the well with living water.
- C** **Thanks be to God. Alleluia!**
- D** For Living Water poured out on all people, washing the eunuch and Philip and us alike.
- C** **Thanks be to God. Alleluia!**
- D** For the gift of holy baptism, which declares there are no more godforsaken places, and nothing can separate us from the love of God in Jesus. For Christ is risen!
- C** **Christ is risen, indeed. Alleluia!**
- D** Let us pray:
God of life, we rejoice with the waters that cover creation;
our songs of praise echo their dancing tides and streams.
Pour out your Holy Spirit on this community and all of creation.
Cleanse our fears. Drown our divisions.
Give us mercy and grace to drink so that our whole lives are signs of death
defeated and thirst quenched thanks to the risen Jesus, the Beloved of God.
- C** **Amen.**

PROCESSION OF LIGHT

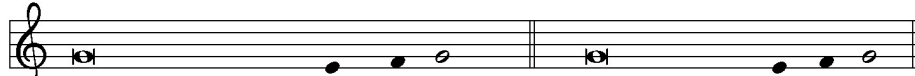
Please face the procession at the doors of the church. As the Paschal Candle—sign of the Risen One's presence among us—passes your pew, you are invited to light your handheld candle from the light.



God has gone up with a shout! **Alleluia, alleluia, al - le - luia!**




The Lord with the sound of the ram's horn! **Alleluia, alleluia, al - le - luia!**




God is en - throned on high! **Alleluia, alleluia, al - le - luia!**

THANKSGIVING FOR LIGHT

The Presiding Minister, on behalf of all, gives thanks for God's gift of light throughout time especially this evening as the sun set and the vesper lights appear.



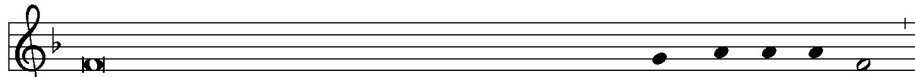
The Lord be with you. And al - so with you.



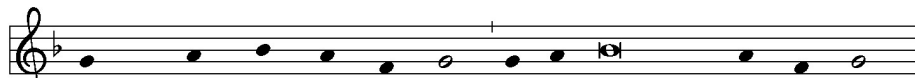
Let us give thanks to the Lord our God.




It is right to give our thanks and praise.



We give you thanks, O God, for in the beginning you called light in - to being,



through your Son Je - sus Christ, in the unity of the Ho - ly Spirit,



now and for - ev - er. **A - men.**

HYMN OF PRAISE

During the singing of the Hymn of Praise, the candles throughout the sanctuary are lighted from the Light of Christ in our midst. After the hymn, you may extinguish your candle—being mindful of forceful breath in these times.

ELW 394

Hail Thee, Festival Day!

Refrain



Hail thee, fes - ti - val day! Blest day to be hal - lowed for - ev - er;



Day when our ris - en Lord rose in the heav - ens to reign.



1 He who was nailed to the cross is ru - ler and Lord of al peo - ple.
3 God the Al - might - y, the Lord, the rul - er of earth and the heav - ens
High Voices 5 Spir - it of life and of pow'r now flow in us, fount of our be - ing,

Refrain



All things cre - at - ed on earth_ sing to the glo - ry of God:
Guard us from harm with - out;_ cleanse us from e - vil with - in,
Light that en - light - ens us all,_ life that in all may a - bide:



Low Voices 2 Dai - ly the love - li - ness grows, a - dorned with the glo - ry of blos - som;
Low Voices 4 Je - sus, the health of the world, en - light - en our minds, great re - deem - er,
6 Praise to the giv - er of good! O Lov - er and Au - thor of con - cord,

Refrain



Heav - en her gates un - bars, fling - ing her_ in - crease of light:
Son of the Fa - ther su - preme, on - ly - be - got - ten of God:
Pour out your balm on our days; or - der our ways in your peace:

GREETING

The Presiding Minister and the congregation greet one another in the name of the Triune God.

- P** Alleluia! God has gone up with a shout!
- C** **The Lord with the sound of the trumpet! Alleluia!**
- P** The grace of our risen and ascended savior, the love of our God enthroned on high, and the fellowship of the life-breathing Spirit, be with you all.
- C** **And also with you.**

PRAYER OF THE DAY

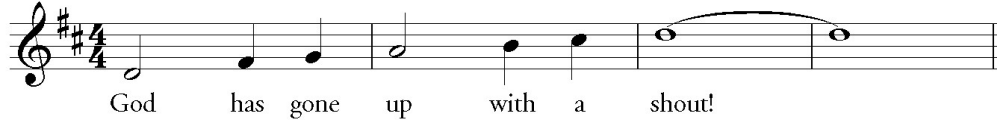
- P** Let us pray:
Almighty God, your blessed Son, our Savior Jesus Christ, ascended far above all heavens that he might fill all things. Mercifully give us faith to trust that, as he promised, he abides with us on earth to the end of time, who lives and reigns with you and the Holy Spirit, one God, now and forever.
- C** **Amen.**

Please be seated.

WORD – “God speaks to us in Scripture reading, preaching and song.”

PSALM 47

Refrain: (*Sung once by the choir, then repeated by the congregation and sung where indicated by R.*)



- ¹ Clap your hands all you peoples;
shout to God with a joyful sound.
- ² For the Lord Most High is to be feared:
a great king over all the earth,
- ³ who subdues the peoples under us,
and the nations under our feet;
- ⁴ who chooses our inheritance for us,
the pride of Jacob whom God loves. **R**
- ⁵ God has gone up with a shout,
the Lord with the sound of the ram’s horn.
- ⁶ Sing praises to God sing praises;
sing praises to our king sing praises.
- ⁷ For God is king of all the earth;
sing praises with a song.
- ⁸ God reigns over the nations;
God is enthroned on high.
- ⁹ The nobles of the peoples have gathered as the people of the God of Abraham.
The rulers of the earth belong to God, who is highly exalted. **R**

READING: Acts 1:1-11

The Promise of the Holy Spirit

¹ In the first book, Theophilus, I wrote about all that Jesus did and taught from the beginning ² until the day when he was taken up to heaven, after giving instructions through the Holy Spirit to the apostles whom he had chosen. ³ After his suffering he presented himself alive to them by many convincing proofs, appearing to them during forty days and speaking about the kingdom of God. ⁴ While staying with them, he ordered them not to leave Jerusalem, but to wait there for the promise of the Father. “This,” he said, “is what you have heard from me; ⁵ for John baptized with water, but you will be baptized with the Holy Spirit not many days from now.”

The Ascension of Jesus

⁶ So when they had come together, they asked him, “Lord, is this the time when you will restore the kingdom to Israel?” ⁷ He replied, “It is not for you to know the times or periods that the Father has set by his own authority. ⁸ But you will receive power when the Holy Spirit has come upon you; and you will be my witnesses in Jerusalem, in all Judea and Samaria, and to the ends of the earth.” ⁹ When he had said this, as they were watching, he was lifted up, and a cloud took him out of their sight. ¹⁰ While he was going and they were gazing up toward heaven, suddenly two men in white robes stood by them. ¹¹ They said, “Men of Galilee, why do you stand looking up toward heaven? This Jesus, who has been taken up from you into heaven, will come in the same way as you saw him go into heaven.”

Word of God, Word of Life.

Thanks be to God.

Please stand as you are able in body or spirit to greet the Gospel.

GOSPEL ACCLAMATION



GOSPEL: Mark 16:14-20

- ☒ The Holy Gospel according to Mark.
- ☑ **Glory to you, O Lord.**

Jesus Commissions the Disciples

¹⁴ Later he appeared to the eleven themselves as they were sitting at the table; and he upbraided them for their lack of faith and stubbornness, because they had not believed those who saw him after he had risen. ¹⁵ And he said to them, “Go into all the world and proclaim the good news to the whole creation. ¹⁶ The one who believes and is baptized will be saved; but the one who does not believe will be condemned. ¹⁷ And these signs will accompany those who believe: by using my name they will cast out demons; they will speak in new tongues; ¹⁸ they will pick up snakes in their hands, and if they drink any deadly thing, it will not hurt them; they will lay their hands on the sick, and they will recover.”

The Ascension of Jesus

¹⁹ So then the Lord Jesus, after he had spoken to them, was taken up into heaven and sat down at the right hand of God. ²⁰ And they went out and proclaimed the good news everywhere, while the Lord worked with them and confirmed the message by the signs that accompanied it.

- ☒ This is the Gospel of the Lord.
- ☑ **Praise to you, O Christ.**

Please be seated.

SERMON

Bishop Lozano



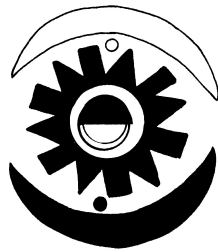
(Please refer to the Program Notes for additional history and background of the cantata.)

I – Chorus

Central to this cantata is the positive phrase of verse 16 in today’s Gospel reading – “the one who believes and is baptized will be saved.” Notably, Bach makes no reference to the counterbalancing “condemnation” of the second part of the verse. Listen carefully to the opening instrumental motifs – they will be heard throughout this choral movement. And, in fact, they refer to fragments of three chorale tunes familiar to Lutherans of this era. The first few oboe notes (*and several choral entrances*) refer to *Wie schön leuchtet der Morgenstern* (*O Morning Star, How Fair and Bright - ELW 308*), the best-known of the chorales, which will be heard in the soprano and alto duet of movement three. The faster, repeated notes are a quote from the chorale *Dies sind die heiligen zehn Gebot* (*These are the Holy Ten Commandments*). Overall, there is a gentle and relaxed character to this opening movement as we are assured of our salvation.

Wer da gläubet und getauft wird,
der wird selig werden.

*He that believes and is baptized,
will be saved. (Mark 16:16)*



II – Aria (*Will Steadman, tenor*)

Although this aria almost certainly originally included a solo instrumental line in addition to the *continuo* (cello and organ accompaniment), it is missing from the surviving manuscript. Modern performances usually use a reconstruction based on the melodic elements of the tenor solo, as you will hear tonight. Once again, Bach emphasizes the role of faith – in this case the belief that Christ has pledged his love for his people and will be with us always. As before, there is no hint of condemnation of the unbeliever – just the loving relationship between Christ and each of us.

Der Glaube ist das Pfand der Liebe,
Die Jesus für die Seinen hegt.

Drum hat er bloß aus Liebestriebe,
Da er ins Lebensbuch mich schriebe,

Mir dieses Kleinod beigelegt.

*Faith is the pledge of the love,
which Jesus for his own, cherishes.
Therefore has he purely from an impulse of love,
when he, in the book of life, wrote me,
On me, this jewel, he bestowed.*

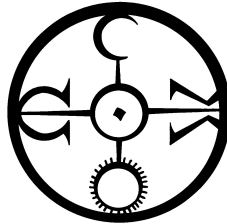
III – Duet (*Molly Gaber, soprano; Mary Laver, alto*)

Placed at the center of the cantata is this duet in which a very familiar chorale tune is clearly heard, woven between the two voices. *Wie schön leuchtet der Morgenstern* is not usually associated with the Ascension. However, it was and is a popular melody and well serves the joyful and colorful character of the text. The exuberant cello line may seem to be simply a contributor to this joyfulness. But, in fact, this is another example of Bach's genius in transforming simple melodies into florid and interesting accompaniments – the bass theme is an adaptation and embellishment of the first half dozen notes of the chorale tune. The relationship between Christ and each of us is once again highlighted, this time using the metaphor of Christ the bridegroom and we, the bride. An exclamation of joy and the highly florid and intertwined final phrase provide a musical manifestation of the praise that is owed to God and a symbol of our union with Him.

Herr Gott Vater, mein starker Held!
Du hast mich ewig vor der Welt,
In deinem Sohn geliebet.
Dein Sohn hat mich ihm selbst vertraut,
Er ist mein Schatz, ich bin sein Braut,
Sehr hoch in ihm erfreuet.
Eia!
Eia!
Himmlisch Leben wird er geben mir dort oben;
Ewig soll mein Herz ihn loben.

*Lord God Father, my mighty champion!
You have me forever before the world,
in your son, loved me.
Your son has to me himself betrothed,
He is my treasure, I am His bride,
most highly in him, delighted.*

*Heavenly life will He give me there above;
Forever shall my heart him praise.*



IV – Recitative (*John Myers, baritone*)

We are now brought back down to earth with a reminder that we are still mortal while yearning to see God. The message is clearly that most Lutheran of beliefs – we must continue our “good works” – but only “faith” will save us in the end.

Ihr Sterblichen, verlanget ihr,
Mit mir
Das Antlitz Gottes anzuschauen?
So dürft ihr nicht auf gute Werke bauen;
Denn ob sich wohl ein Christ
Muss in den guten Werken üben,
Weil es der ernste Wille Gottes ist,
So macht der Glaube doch allein,
Dass wir vor Gott gerecht und selig sein.

*You mortals, do you long,
with me
the face of God to behold?
Then should you not on good works rely;
For although a Christian
must in good works practice,
since this is the earnest will of God,
yet makes faith alone,
that we before God are justified and blessed.*

V – Aria (*John Myers, baritone*)

After that declamatory rant, we are now reassured with a homily stating that *faith* will give us wings to soar to heaven (*listen for the fast ascending lines on Seele and Himmel*) and that through our baptism, we receive God's grace and blessings. The message is the same as the opening chorale movement, but the expression is more colorful, emphatic and forceful. Note the rhythmic *da-da-dah* patterns in the accompaniment that contribute a sense of urgency throughout the aria.

Der Glaube schafft der Seele Flügel,
Dass sie sich in den Himmel schwingt,
Die Taufe ist das Gnadensiegel,
Das uns den Segen Gottes bringt;
Und daher heißt ein selger Christ,
Wer gläubet und getauft ist.

*Faith creates the soul's wings,
so that it to heaven may soar,
baptism is the seal of grace,
that us, God's blessing, brings;
And therefore he is called a blessed Christian,
whoever believes and baptized is.*

VI – Chorus

The tune of the concluding four-part chorale, *Ich dank dir (I Thank You, Dear Lord)* is the least well-known of the three chorale tunes used in this cantata. A variant of the melody under a different tune name can be found in our green hymnal – LBW 490. Bach probably chose this chorale for the text of its fourth verse below. The melody is clearly harmonized for this text – listen to the chromaticism of at the words *Mein Sünd (my sins)* and the motion of the final phrase's eighth note as we are *freed from the burden of our sins*.

Den Glauben mir verleihe
An dein' Sohn Jesum Christ,
Mein Sünd mir auch verzeihe
Allhier zu dieser Frist.
Du wirst mir nicht versagen,
Was du verheißen hast,
Dass er mein Sünd tu tragen
Und lös mich von der Last.

*Faith me grant. (Grant me faith)
in your son Jesus Christ,
my sins also forgive
here at this time.
You will me not deny (You will never deny me),
what you have promised,
that He my sins should carry/bear
and free me from the burden.*

Silence is observed, then:

NICENE CREED

Ⓐ Siblings in Christ, let us confess the faith of the Church:

☒ We believe in one God, the Father, the Almighty
maker of heaven and earth,
of all that is, seen and unseen.

We believe in one Lord, Jesus Christ,
the only Son of God,
eternally begotten of the Father,
God from God, Light from Light,
true God from true God,
begotten, not made,
of one Being with the Father;
through him all things were made.

For us and for our salvation
he came down from heaven
was incarnate of the Holy Spirit and the Virgin Mary
and became truly human. ▶

**For our sake he was crucified under Pontius Pilate;
he suffered death and was buried.
On the third day he rose again
in accordance with the scriptures;
he ascended into heaven
and is seated at the right hand of the Father.
He will come again in glory to judge the living and the dead,
and his kingdom will have no end.**

**We believe in the Holy Spirit, the Lord, the giver of life,
who proceeds from the Father and the Son,
who with the Father and the Son is worshiped and glorified,
who has spoken through the prophets.**

**We believe in one holy catholic and apostolic church.
We acknowledge one baptism for the forgiveness of sins.
We look for the resurrection of the dead,
and the life of the world to come. Amen.**

PRAYERS OF INTERCESSION

- A** Looking to the Risen and Ascended One as our mediator, let us pray for the Church, the world, and all of God's good creation.
- A** God of promise, you call a people to yourself through baptism: Inspire Elizabeth and Michael, our bishops; our bishops, pastors, deacons, and deaconesses; and all the people of God to proclaim your mighty deeds. In our words and in our actions may your salvation be known and your love shared. God in heaven,
- C** **hear our prayer.**
- A** You give us dominion over all the earth to cherish and to tend: In bud and blossom, in rain and in sun, in daytime and in the vesper light may we be reminded of your life all around us. Make us good stewards of all your good gifts. Bless the efforts of all who work for clean water and abundant food for all. God in heaven,
- C** **hear our prayer.**
- A** You fill all things in the Ascended Christ: Give to those who rule, govern, and lead throughout the world your own heart full of compassion, justice, and equity for all people. Bless those who run for office. Grant your lasting peace to the world especially in those places where bombs sound a lullaby. God in heaven,
- C** **hear our prayer.**
- A** You draw all things into one within your great design: Strengthen the partnerships and ministries of the Erie Conference. Accompany those congregations who are experiencing transitions of leadership. Encourage those who face difficult decisions. God in heaven,
- C** **hear our prayer.**
- A** You offer healing and wholeness to all who call upon you: Visit those who are sick or in need, in particular those whose names and needs we lift to you now: *here the assembly may offer names and causes aloud or silently*. Give them your wholeness. Reassure doctors, nurses, first responders, chaplains, caregivers, and all who bear another's burdens. Receive into your loving embrace those who will die this night. God in heaven,
- C** **hear our prayer.**
- A** God of promise, you call a people to yourself through baptism: We give you thanks for those who have gone to their rest trusting in you. Hearten us by the witness of those who have gone before us in faith and those whose faith was known only to you. Keep us until we join with Mary your mother, Matthias, Erik, Helena, and all your saints at the banquet without end. God in heaven.
- C** **hear our prayer.**
- A** Into your wounded hands of love, O God, we place all our prayers trusting in the mercy and grace shown through the Crucified, Risen, and Ascended One, Jesus.
- C** **Amen.**

PEACE

☐ The Peace of the risen and ascended Christ be with you all.

☑ And also with you.

We share a brief sign and greeting of peace in ways that are comfortable.

MEAL – “God feeds us with Jesus Christ.”

OFFERING



This evening’s offering is designated for Bethany Outreach Center. You may make your checks payable to Luther Memorial Church and write “Ascension” in the Memo Line. Additionally, you may visit <https://bit.ly/LMCDonate> or scan the QR Code and scroll to the bottom of the page to give electronically. If you would like to ensure you are credited with giving by your home congregation, please use an envelope and identify your home congregation.

MOTET: *God Omnipotent Reigneth*
Psalm 93 paraphrased by G. R. Woodward (1849-1934)

16th Century melody by Pierre Dacques
arr. by Charles Wood (1866-1926)

*God omnipotent reigneth, clad in apparel bright;
Sovereign King he remaineth, girded about with might.
By him the world alone immutably was grounded;
In Heaven hath he his throne, from everlasting founded.*

*Ocean billow and breaker uplift the voice of pride;
But their mightier Maker governeth wind and tide.
His laws and sure decree of holiness are telling,
Which evermore shall be sole inmate of his dwelling. Amen.*

OFFERTORY HYMN

Please stand as the gifts of bread and wine, as well as the offering received are brought forward.

A Hymn of Glory Let Us Sing!



1 A hymn of glo - ry let us sing! New hymns through-out the world shall
4 “You see him now, as-cend-ing high up to the por-tals of the
5 O ris - en Christ, as-cend-ed Lord, all praise to you let earth ac -



ring: Al-le - lu - ia! Al-le - lu - ia! Christ, by a road be - fore un -
sky.” Al-le - lu - ia! Al-le - lu - ia! “Here - af - ter Je - sus you shall
cord: Al-le - lu - ia! Al-le - lu - ia! You are, while end-less ag - es



trod, as - cends un - to the throne of God.
see their Lord as-cend in maj - es - ty. Al-le - lu - ia! Al-le -
run, with Fa - ther and with Spir - it one.



lu - ia! Al-le - lu - ia, al-le - lu - ia, al-le - lu - ia!

OFFERTORY PRAYER

- A** Generous God,
in this meal you offer your very self.
We give thanks for these gifts of the earth.
In the breaking of this bread reveal to us the Risen One.
In the pouring of this wine pour us out in service to the world;
through Christ our Lord.
- C** Amen.

THE 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 image shows four staves of musical notation in G major (one sharp) and 4/4 time. Each staff contains a melody line with lyrics underneath. The first staff has two measures, the second and third have two measures each, and the fourth has one measure. The lyrics are: '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.', and 'It is right to give our thanks and praise.'

- P** 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, after his resurrection, appeared openly among his disciples and, in their sight, was taken up into heaven, that he might make us partakers of his divine nature. And so, with the Church on earth and hosts of heaven, we praise your name and join their unending hymn:

C 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.

The image shows four staves of musical notation in G major and 4/4 time. Each staff contains a melody line with lyrics underneath. The lyrics are: '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', and 'comes in the name of the Lord. Ho - san - na in the high - est.'

EUCCHARISTIC PRAYER

The Presiding Minister, on behalf of all, gives thanks for God's providence throughout time and especially for Bread and Wine.

P As the shadows lengthen, we bless you, sheltering God.

P We glorify you for the endless, starlit sky,
deep with the mystery of your creative labor
through all time and space.
We praise you for the fertile earth
and for the life its darkness holds and births:
plants of every variety,
animals curled in sleep,
humankind you shaped by your own hand.

C **Stay with us, for it is evening.**

P Through the night
you led your people into freedom.
At day's end
you rained down manna in the wilderness.
At sundown
your Son brought healing to people in need.
In the midday night
when Jesus died on the cross,
life came forth for all.

C **Stay with us, for it is evening.**

*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.*

P Our hearts burn within us as we proclaim the mystery of faith:

C **Christ has died. Christ is risen. Christ will come again.**

P Like a mother hen,
hold us close through the coming night.
Watch with those who labor,
accompany those who long for peaceful sleep,
welcome those whose waking will be only in you.
Into our deepest night, come, Lord Jesus.

C **Come, Lord Jesus.**



P Come, Holy Spirit,
make here the body of Christ:
in the breaking of the bread,
in justice for our broken world,
in rest for the weary, come, Holy Spirit.

C Come, Holy Spirit.

P To you, O God,
painter of both night and day,
guiding star and healing sun,
breath of peace and wind of change,
be all glory, all honor, all praise
this night into the coming dawn, now and forever.

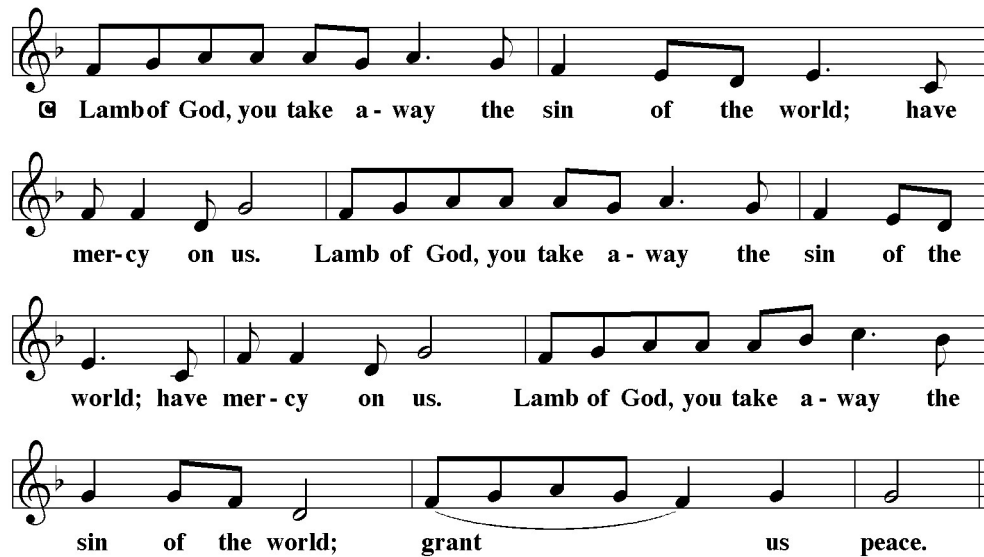
C Amen.

PATER NOSTER

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

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.

AGNUS DEI



☞ 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.

INVITATION TO THE TABLE

☐ This is the table not of the righteous, but of the poor in spirit. It is the table of sharing with the poor of the world, with whom our Savior identified. It is the table of communion with the earth, in which our Lord became incarnate. This is the table not of the church, but of Jesus Christ. So come to this table, you who have much faith and you who would like to have more; you who have been here often, and you who have not been for a while or ever before; you who have tried to follow Jesus, and you who have failed; come—not because the Church invites you—it is Christ who invites you to be known and fed here.

☞ Amen. We come.

Please be seated.

DISTRIBUTION

This is Christ's Table and Christ himself is present whenever we feast together. All Christians are invited to the Table to receive the Bread and Cup—Christ's Body and Blood for the world.

Those seated on the pulpit side of the center aisle are invited to come forward to receive.

Take a cup from the tray—pre-filled glasses contain white grape juice for those who cannot receive alcoholized wine. Receive the bread in your open palm. Then hold your cup steady when you reach the Assisting Minister who will fill your cup—or speak words over your pre-filled cup.

On your way back to your seat by way of the side aisle, please place your empty cup in the trays.

Those seated on the lectern side of the center aisle are invited to come to the Crossing from the front first.

There will be trays at the crossing for you—pre-filled glasses contain white grape juice for those who cannot receive alcoholized wine. Receive the bread in your open palm. Then hold your cup steady when you reach the Assisting Minister who will fill your cup—or speak words over your pre-filled cup.

On your way back to your seat by way of the side aisle, please place your empty cup in the trays.

The rear of the lectern side will communion in similar way after the front has communed.

ALL are invited to the banquet of Jesus. If you would like to participate but not to receive bread and wine, please cross your arms in front of you so that the Pastor or Bishop may give you a blessing.

O Morning Star, How Fair and Bright!



1 O Morn - ing Star, how fair and bright! You shine with
 2 Come, pre - cious dia - mond, light di - vine, and deep with -
 3 Lord, when you look on us in love, at once there
 4 Al - might - y Fa - ther, in your Son you loved us,



God's own truth and light, a - glow with grace and mer - cy!
 in our hearts now shine; there light a flame un - dy - ing!
 falls from God a - bove; a ray of pur - est plea - sure.
 when not yet be - gun was this old earth's foun - da - tion!



Of Ja - cob's line, King Da - vid's son, our Lord and Sav - ior,
 In your one bod - y let us be as liv - ing branch - es
 Your word and Spir - it, flesh and blood re - fresh our souls with
 Your Son has ran - somed us in love to live in him here



you have won our hearts to serve you on - ly! Low - ly,
 of a tree, your life our lives sup - ply - ing. Now, though
 heav'n - ly food. You are our dear - est trea - sure! Let your
 and a - bove: this is your great sal - va - tion. Al - le -



ho - ly! Great and glo - rious, all vic - to - rious, rich
 dai - ly earth's deep sad - ness may per - plex us and
 mer - cy warm and cheer us! Oh, draw near us! For
 lu - ia! Christ the liv - ing, to us giv - ing life




in bless - ing! Rule and might o'er all pos - sess - ing!
 dis - tress us, yet with heav'n - ly joy you bless us.
 you teach us God's own love through you has reached us.
 for - ev - er, keeps us yours and fails us nev - er!

- 5 Oh, let the harps break forth in sound!
 Our joy be all with music crowned,
 our voices gaily blending!
 For Christ goes with us all the way—
 today, tomorrow, ev'ry day!
 His love is never ending!
 Sing out! Ring out!
 Jubilation!
 Exultation!
 Tell the story!
 Praise to Christ, who reigns in glory!
- 6 What joy to know, when life is past,
 the Lord we love is first and last,
 the end and the beginning!
 He will one day, oh, glorious grace,
 transport us to that happy place
 beyond all tears and sinning!
 Amen! Amen!
 Come, Lord Jesus!
 Crown of gladness!
 We are yearning
 for the day of your returning.

Lord, Enthroned in Heavenly Splendor



All 1 Lord, en- throned in heav'n-ly splen - dor, first-be - got - ten from the dead,
High Voices 2 Though the low - liest form now veil you as of old in Beth - le- hem,
Low Voices 3 Pas - chal Lamb, your of - fring, fin - ished once for all when you were slain,
All 4 Life - im - part - ing heav'n-ly man - na, strick-en rock with stream-ing side,




You a - lone, our strong de - fend - er, lift - ing up your peo - ple's head.
 Here as there your an - gels hail you, branch and flow'r of Jes - se's stem,
 In its full - ness un - di - min - ished shall for - ev - er - more re - main.
 Heav'n and earth with loud ho - san - na wor - ship you, the Lamb who died,

Refrain (All):



Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia!



Je - sus, true and liv - ing bread! Je - sus, true and liv - ing bread!
 We in wor - ship join with them; we in wor - ship join with them.
 Cleans-ing souls from ev - 'ry stain; cleans-ing souls from ev - 'ry stain.
 Ris'n, as - cend - ed glo - ri - fied! ris'n, as - cend - ed glo - ri - fied!

Text: Geroge H. Bourne, 1840-1925
 Music: BRYN CALFARIA, William Owen, 1814-1893

Please stand.

TABLE BLESSING

- P** May the body and blood of our Lord Jesus Christ strengthen you, keep you in all goodness and health, and bring you to everlasting life.
- C** Amen.

POST-COMMUNION PRAYER

- P** Gracious God,
 in you we live and move and have our being.
 With your word and this meal of grace,
 you have nourished our life together.
 Strengthen us to show your love
 and serve the world in Jesus' name.
- C** Amen.

SENDING – “God blesses us and sends us in mission.”

Please be seated.

ANNOUNCEMENTS

Please stand in body or spirit.

BENEDICTION

☒ The God who brooded over the waters at creation,
the God who danced in the waters of Mary's womb,
the God who is poured out in abundance over you,
God, Father, + Son, and Holy Spirit,
bless you this evening and always.

☒ Amen.

SENDING HYMN

ELW 548

The congregation is invited to face the cross as it leads the assembly out of worship and into the world.


Rise, O Church, like Christ Arisen



All 1 Rise, O church, like Christ a - ris - en,
Choir 2 Rise, trans - formed, and choose to fol - low
Choir 3 Rise, re - mem - ber well the fu - ture
All 4 Ser - vice be our sure vo - ca - tion;



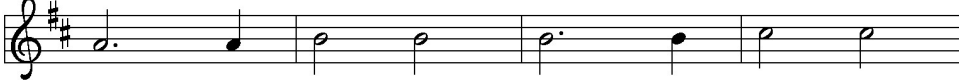
from this meal of love and grace;
af - ter Christ, though wound - ed, whole;
God has called us to re - ceive;
cour - age be our dai - ly breath;




may we through such love en - vi - sion
bro - ken, shared, our lives are hal - lowed
pres - ent by God's lov - ing nur - ture,
mer - cy be our des - ti - na - tion



whose we are, and whose, our praise.
to re - lease and to con - sole.
Spir - it - ed then let us live.
from this day and un - to death.



Al - le - lu - ia, al - le - lu - ia;
Al - le - lu - ia, al - le - lu - ia;
Al - le - lu - ia, al - le - lu - ia;
Al - le - lu - ia, al - le - lu - ia.



God, the won - der of our days.
Christ, our pres - ent, past, and goal.
Spir - it, grace by whom we live.
Rise, O church, a liv - ing faith.

DISMISSAL

The Assisting Minister sends the congregation out in mission.

- A** Alleluia! God has gone up with a shout!
- C** **The Lord with the sound of the trumpet! Alleluia!**
- A** Go in peace. Jesus meets you on the way. Alleluia! Alleluia!
- C** **Thanks be to God. Alleluia! Alleluia!**

POSTLUDE

Bryan Timm, organist



— SERVING THIS EVENING —

<i>PRESIDING MINISTER</i>		The Rev. Jay C. Mitchell <i>Pastor Loci</i>
<i>PREACHING MINISTER</i>		The Rev. Michael Lozano <i>III Bishop, Northwestern Pennsylvania Synod, ELCA</i>
<i>ASSISTING MINISTERS</i>		The Rev. Kristen Papson <i>Pastor, Mount Calvary Lutheran Church, Erie</i> Mr. Stan Rose <i>President Loci</i>
<i>LECTOR</i>		Mr. Dan May <i>Member, Mt. Calvary, Erie</i>
<i>ALTAR GUILD</i>		Mrs. Cathie Dugan
<i>USHERS</i>		Mary Daniels, Martha & Tom Klomp, Betty Pletz
<i>SOLOISTS</i>	<i>Soprano</i>	Molly Gaber
	<i>Alto</i>	Mary Laver
	<i>Tenor</i>	Will Steadman
	<i>Baritone</i>	John Myers
<i>INSTRUMENTALISTS</i>	<i>Violin I</i>	Maura Pelinsky, Christina Dolanc
	<i>Violin II</i>	Anna Rose Welch, Jennifer Jansen
	<i>Viola</i>	Megan Rainbow
	<i>Cello</i>	Chris Dolanc
	<i>Bass</i>	Blake Wilson
	<i>Oboe I</i>	Mark Dubois
	<i>Oboe II</i>	Ben Yoder
	<i>Organ</i>	Bryan Timm, Walt Gaber
<i>CHOIR (Luther Memorial & Friends)</i>	<i>Soprano</i>	Molly Gaber, Janet Getson Barb Moore, Rose-Marie Rose, Sunny Saunders
	<i>Alto</i>	Carol Carlson, Barbara Dennison Jamie Emerson, Jacque Holmberg
	<i>Tenor</i>	Mary Laver, Kathy Sahlmann, Pat Young Chris Babo, Pat Headley
	<i>Bass</i>	Ron Leemhuis, Will Steadman Carl Emerson, Jonathan Gaber John Holmberg, Ken Kraut, Otto ‘Skip’ Meyn, John Myers, David Parsh
<i>PRINCIPAL MUSICIAN</i>		Mr. Walt Gaber <i>Cantor Loci</i>

Pastors of the Erie Conference:

The Rev. William Cox, Prince of Peace; The Rev. Matthew Dennison, St Peter’s (North East); The Rev. Ron Freeborn, St Peter’s (Erie) & Trinity (McKean); Deacon Nancy Guthrie, St John’s (Girard) and St James (Fairview); Mr. Ron King, Pastor Asst. Holy Trinity; The Rev. Karen Kostur, Immanuel; The Rev. Jean Kuebler, Faith; The Rev. Jay C. Mitchell, Luther Memorial; The Rev. Kristen Papson, Mt Calvary; The Rev. Karen Parsh, Abiding Hope; The Rev. Karen Thompson, St John’s (Girard) and St James (Fairview); The Rev. Erik Young, St Paul’s Lutheran Church.

Cantata No. 37 – *Wer da gläubet und getauft wird* – J. S. Bach

Remarkably, this cantata was one of seven cantatas that Bach wrote for performance during the month of May 1724 in Leipzig. Although composed for the Ascension, the joint themes of this cantata are those of baptism as a path to salvation and faith as its bedrock. Bach wrote three other Ascension cantatas that are more characteristically festive, but this was the first of the four and was performed in both 1724 and again in 1731.

As is customary, the scripture readings heard tonight all relate to this specific day in the church's "liturgical year." The *Revised Common Lectionary* published in 1994 identifies readings from the Psalms, Old Testament, and both the Epistles and Gospels of the New Testament appropriate for each Sunday and special feast days. Using a 3-year cycle, the Gospels of Matthew, Mark, and Luke have been assigned to individual years with that of John being distributed across all three years.

At the time of Bach, a centuries-old "one-year lectionary" was used to select the readings for each day. Since Bach's usual practice was to elaborate on the readings and sermon of the day, tonight's readings include those of that historic lectionary. Bach's several cantatas for the Feast of the Ascension each emphasize different excerpts from these readings. One might wonder whether there was collaboration between pastor and cantor in each specific instance to deliver a consistent focus through preaching and song.

A note about the translation... A very literal translation is provided so that the listener may comprehend the specific text portrayed by Bach at any given point in his music. This word-by-word approach often results in grammatically awkward English, but is hopefully still understandable in the context of the full text. Many online resources provide more poetic translations that you may consult if you want to meditate further on the text. An invaluable source of reference material for this Bach cantata may be found on the "Bach Cantatas Website" (<http://bach-cantatas.com/BWV37.htm>).

HISTORY OF LUTHER MEMORIAL'S ASCENSION TAPESTRY

In 1928 the Cenchrain Circle of Luther Memorial asked the privilege of presenting a tapestry to hang on the wall above the altar. Judge William E. Hirt was planning a trip to New York and was requested to investigate the matter. At the Museum of Fine Arts he was directed to the Edgewater Beach Looms and there met the owner, Mr. Lauritz Kleiser, a Norwegian Lutheran. Mr. Kleiser came to Erie and, setting up his easel in the church, painted a small representation of the Ascension, the subject selected for the tapestry. This he took to his studios in New York where he reproduced it in a cartoon the size of the present tapestry. Over this, as a pattern, the weavers, all of them Belgians whose families had followed this vocation, wove the beautiful creation which hangs above the altar. The fabric is made of Australian wool and Japanese silk, the halos are 18k gold thread, and the colors are fadeless vegetable dyes. It was unveiled September 19, 1928 as a progressive memorial to the Cenchrain Circle.

