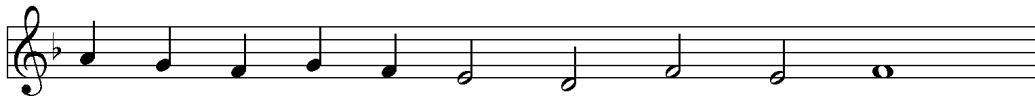




☐ Joy-ous light of glo - ry: ☑ of the im - mor - tal Fa - ther;



heav - en - ly, ho - ly, bless - ed Je - sus Christ.



We have come to the set-ting of the sun, and we look to the eve-ning light.



We sing to God, the Fa-ther, Son, and Ho-ly Spir - it: You are wor-thy of



be - ing praised with pure voic - es for - ev - er. O Son of God,



O Giv - er of life: The u - ni - verse pro - claims your glo - ry.

Evening Thanksgiving *sung in dialogue with the presider*



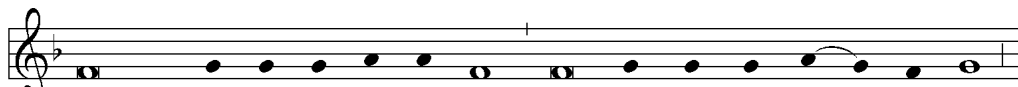
☐ The Lord be with you. ☑ And al - so with you.




☐ Let us give thanks to the Lord our God. ☑ **It is right to give him thanks and praise.**



☐ Blessed are you, O Lord our God, king of the universe, who led your people




Israel by a pil - lar of cloud by day and a pil - lar of fire by night:



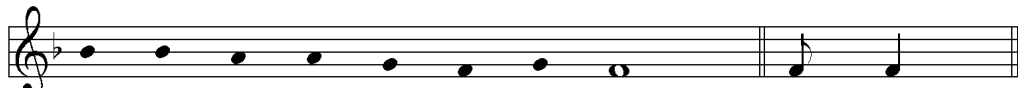
Enlighten our darkness by the light of your Christ; may his Word be a lamp



to our feet and a light to our path; for you are mer - ci - ful,



and you love your whole cre - a - tion, and we, your crea - tures, glo - ri - fy you,



Fa - ther, Son, and Ho - ly Spir - it. ☑ **A - men**

All extinguish their candles and are seated.

PSALMODY

Psalm 141 *C = all, I = upper voices, II = lower voices*

Domine, clamavi



C Let my prayer rise be - fore you as in - cense;



the lift - ing up of my hands as the eve - ning sac - ri - fice.



I O Lord, I call to you; come to me quick - ly; hear my voice when I cry to you.



II Let my prayer rise be - fore you as in - cense;



the lift - ing up of my hands as the eve - ning sac - ri - fice.



I Set a watch be - fore my mouth, O Lord, and guard the door of my lips.



II Let not my heart in - cline to an - y e - vil thing; let me not be oc - cu -



pied in wick - ed - ness with e - vil - do - ers. **I** But my eyes are



turned to you, Lord God; in you I take ref- uge. Strip me not of my life.



II Glo-ry to the Fa - ther, and to the Son, and to the Ho- ly Spir - it;



I as it was in the be- gin - ning, is now, and will be for- ev- er. A - men.



III Let my prayer rise be - fore you as in - cense;



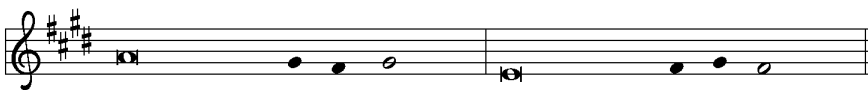
the lift- ing up of my hands as the eve- ning sac - ri - fice.

Psalm Prayer *all stand*

Presider Let us pray.

Let the incense of our repentant prayer ascend before you, O God, and let your lovingkindness descend upon us, that with purified hearts we may sing your praises with the church on earth and the whole heavenly host, and may glorify you forever and ever. **Amen.**

At the conclusion of the prayer, all sit.



The LORD said to my Lord, "Sit | at my right hand,
until I make your ene- | mies your footstool."

**The LORD will extend the scepter of your pow- | er from Zion,
saying, "Rule in the midst | of your enemies.**

Princely state has been yours from the day | of your birth;
in the beauty of holiness have I begotten you,
like dew from the womb | of the morning."

**The LORD has sworn and will | not recant:
"You are a priest forever after the order | of Melchizedek."**

The Lord is at | your right hand,
smiting kings in the | day of wrath;
**judging the nations, heaping | up the corpses,
and smashing rulers through- | out the earth.**

The king will drink from the brook be- | side the way;
therefore he will lift | high his head.

**Glory to the Father, and to the Son, and to the | Holy Spirit:
As it was in the beginning, is now,
and will be for ev- | er. Amen.**

Psalm Prayer *all stand*

Presider Let us pray.

Almighty God, your Son is the high priest of the new Jerusalem. Consecrate us to be your holy people, that the reign of Christ, your anointed one, may come in its fullness; through the same Jesus Christ, our Savior and Lord. **Amen.**

At the conclusion of the prayer, all sit for the Lessons.

THE LESSONS

A reading from the letter of St. Paul to the Romans.

Romans 6:3-11

Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? Therefore we have been buried with him by baptism into death, so that, just as Christ was raised from the dead by the glory of the Father, so we too might walk in newness of life.

For if we have been united with him in a death like his, we will certainly be united with him in a resurrection like his. We know that our old self was crucified with him so that the body of sin might be destroyed, and we might no longer be enslaved to sin. For whoever has died is freed from sin. But if we have died with Christ, we believe that we will also live with him. We know that Christ, being raised from the dead, will never die again; death no longer has dominion over him. The death he died, he died to sin, once for all; but the life he lives, he lives to God. So you also must consider yourselves dead to sin and alive to God in Christ Jesus.

The Word of the Lord.

Thanks be to God.

[a moment of silence]

A reading from the *Mystagogical Catecheses* of St. Cyril of Jerusalem.

You were led to the holy and divine pool of baptism, just as Christ was taken from the cross to the tomb which stands before you. And each one was asked if he believed in the name of the Father and of the Son and of the Holy Spirit. You professed this saving confession and you descended three times into the water and ascended again, thereby also re-enacting through symbol the three-day burial of Christ. For just as our Savior spent three days and three nights in the belly (or heart) of the earth so also you in your first ascent imitated the first day of Christ in the earth and in your descent the night. For just as one in the night no longer sees, but he who is in the day remains in the light, so also in the descent you saw nothing as in night but in the ascent you were as in the day. And in this same time you died and were reborn and that saving water became both grave and mother for you. For just as Solomon said of others this same may be adapted to you. For he said there: There is a time to give birth and a time to die (Eccl. 3:2), but for you it is the reverse: there is a time to die and a time to be born. And one time brought about both of these, and your birth was brought together with your death.

O strange and incredible thing! We did not really die, we were not really buried, we were not really crucified and raised; our imitation was in a image but our salvation was real. Christ was truly crucified, and buried and raised up, and all these things he graciously gave to us, so that by the imitation of his Passion we might gain participation in salvation in reality. O surpassing love of humanity! Christ received the nails in his pure hands [and feet] and suffered, and to me grants salvation through his sharing without (my) suffering and pain.

Let no one, then, think that baptism is for the forgiveness of sins alone and for the reception of adoption, for the baptism of John only gave the forgiveness of sins. But let us know this accurately, for just as it effects the cleansing of sins and the gift of the Holy Spirit, so also it is the sacramental representation of Christ's sufferings. For on account of this also Paul cried out: "Do you not know that as many of you who were baptized into Christ Jesus, were baptized into his death? We were, buried, therefore, with him by baptism into death" (Rom. 6:3). For perhaps he said these things to some who were confident that baptism effects the forgiveness of sins and adoption, but did not yet know the true teachings of Christ about the participation (in his death) by imitation.

In order then that we might learn that what Christ suffered for us and for our salvation he suffered in reality and not in appearance, so also we have become sharers in his Passion, along with everything Paul cries out with accuracy: "For if we have been united together in a death like his, we shall be also in a resurrection." And rightly does he say "united together." For in as much as the true Vine was planted here so we also have become united together with him by our sharing in the baptism of death. And fix the complete attention of your mind upon the words of the Apostle. He did not say, for if we have become united together in death, but "in the likeness of death." For truly death came upon Christ, truly his soul was separated from his body. And his burial was real, for his holy body was wrapped in a pure linen shroud, and everything really happened to him. But upon you only the likeness of his death and sufferings, yet of salvation, not the likeness but the reality.

Here ends the reading.

St. Cyril of Jerusalem, *Lectures on the Christian Sacraments*.
Greek Text, Translation, and Introduction by Maxwell E. Johnson
(Crestwood: St. Vladimir's Seminary Press, 2017).

Sermon

The Rev'd Maxwell Johnson

*A period of silence follows the Sermon;
then, all stand for the hymn.*

Hymn: ELW 590

Sung by all, standing

Salvation unto us has come

Es ist das Heil uns kommen her

Cantata *all sit*

Vergnügte Ruh, beliebte Seelenlust, BWV 170

J. S. Bach

- | | |
|---------------|---|
| 1. Aria | Vergnügte Ruh, beliebte Seelenlust |
| 2. Recitative | Die Welt, das Sündenhaus, |
| 3. Aria | Wie jammern mich doch die verkehrten Herzen |
| 4. Recitative | Wer sollte sich demnach |
| 5. Aria | Mir ekelt mehr zu leben |

The German text and English translation may be found on pg. 15.

*Silence is kept for a time at the conclusion of the Cantata;
then, all stand for the Gospel Canticle.*



My soul pro-claims the great-ness of the Lord; my spir- it re-joic- es in



God my Sav-ior, for he has looked with fa-vor on his low-ly ser- vant.



From this day all gen-er - a - tions will call me bless - ed.



The Al-might-y has done great things for me, and ho-ly is his name.



He has mer- cy on those who fear him in ev - 'ry gen- er - a - tion.



He has shown the strength of his arm; he has scat - tered the



proud in their con- ceit. He has cast down the might- y from their thrones,



and has lift - ed up the low - ly. He has filled the



hun- gry with good things, and the rich he has sent a - way emp - ty.

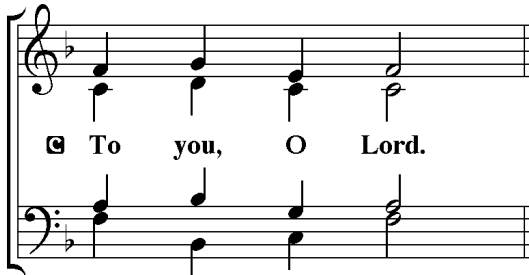
He has come to the help of his ser- vant Is - ra - el,
 for he has re- mem- bered his prom- ise of mer- cy, the prom- ise he
 made to our fa- thers, to A- bra- ham and his chil- dren for- ev- er.
 Glo- ry to the Fa- ther, and to the Son, and to the Ho- ly Spir - it;
 as it was in the be- gin- ning, is now, and will be for- ev- er. A - men

PRAYERS

☐ In peace, let us pray to the Lord.
 ☑ Lord, have mer - cy.

the final petition...

Giving thanks for all who have gone before us and are at rest, rejoicing in the communion of *the Blessed Virgin Mary, Mary Magdalene, and all the saints*, we commend ourselves, one another, and our whole life to you, through Christ our Lord.



Collects

VI Pentecost, St. Mary Magdalene (22 June), Mission of the Church

Presider

Let us pray.

Eternal God, you draw near to us in Christ, and you make yourself our guest. Amid the cares of our lives, make us attentive to your presence, that we may treasure your word above all else, through Jesus Christ, our Savior and Lord. **Amen.**

Almighty God, your Son first entrusted the apostle Mary Magdalene with the joyful news of his resurrection. Following the example of her witness, May we proclaim Christ as our living Lord and one day see him in glory, for he lives and reigns with you and the Holy Spirit, one God, now and forever. **Amen.**

Draw your church together, O God, into one great company of disciples, together following our teacher Jesus Christ into every walk of life, together serving in Christ's mission to the world, and together witnessing to your love wherever you will send us; for the sake of Jesus Christ our Lord. **Amen.**

Lord's Prayer

Pater noster

Presider



Lord, remember us in your king - dom, and teach us to pray.

All



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

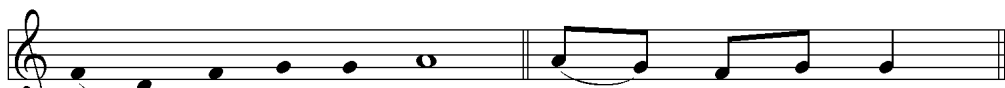


and de - liv - er us from e - vil. For the king - dom, the pow'r,

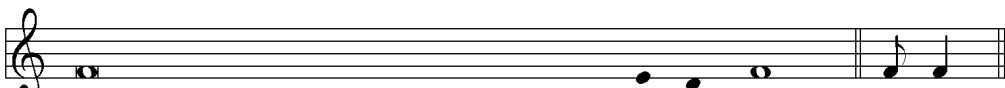


and the glo - ry are yours, now and for - ev - er. A - men.

BENEDICTION



Let us bless the Lord. Thanks be to God.



The almighty and merciful Lord,
the Father, † the Son, and the Holy Spirit, bless and pre-serve you. A-men

Hymn: ELW 527
Sung by all, standing

Lord Jesus Christ, be present now
Herr Jesu Christ, dich zu uns wend

Postlude *Fantasia sopra 'Herr Jesu Christ, dich zu uns wend'*
All may be seated

Johann Ludwig Krebs
1713-1780

*Thank you for your support of music at Gloria Dei;
all funds directly benefit the music program and
make events like Cantata Vespers possible.*

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Cantata Text & Translation

1. Arie

Vergnügte Ruh, beliebte Seelenlust,
Dich kann man nicht bei Höllensünden,
Wohl aber Himmelseintracht finden;
Du stärkst allein die schwache Brust.
Drum sollen lauter Tugendgaben
In meinem Herzen Wohnung haben.

2. Rezitativ

Die Welt, das Sündenhaus,
Bricht nur in Höllenlieder aus
Und sucht durch Haß und Neid
Des Satans Bild an sich zu tragen.
Ihr Mund ist voller Ottergift,
Der oft die Unschuld tödlich trifft,
Und will allein von Racha! sagen.
Gerechter Gott, wie weit
Ist doch der Mensch von dir entfernet;
Du liebst, jedoch sein Mund
Macht Fluch und Feindschaft kund
Und will den Nächsten nur mit Füßen treten.
Ach! diese Schuld ist schwerlich zu verbeten.

3. Arie

Wie jammern mich doch die verkehrten Herzen,
Die dir, mein Gott, so sehr zuwider sein;
Ich zittere recht und fühle tausend Schmerzen,
Wenn sie sich nur an Rach und Haß erfreun.
Gerechter Gott, was magst du doch gedenken,
Wenn sie allein mit rechten Satansränken
Dein scharfes Strafgebot so frech verlacht.
Ach! ohne Zweifel hast du so gedacht:
Wie jammern mich doch die verkehrten Herzen!

1. Aria

Delightful rest, beloved pleasure of the soul,
you cannot be found among the sins of hell,
but rather in the concord of heaven;
you alone strengthen the weak breast.
Therefore the pure gifts of virtue
shall have their dwelling in my heart.

2. Recitative

The world, that house of sin,
erupts only in hellish songs,
and attempts, through hatred and envy,
to carry Satan's image upon itself.
Its mouth is full of adder's venom,
which often mortally attacks the innocent,
and will only utter Vengeance!
Righteous God, how far
has humanity distanced itself from You;
You love, yet its mouth
proclaims curses and enmity
and wishes only to trample a neighbor under its feet.
Alas! this crime is difficult to atone for.

3. Aria

How the perverted hearts afflict me,
which are so sorely, my God, set against You;
I truly tremble and feel a thousand pangs,
when they rejoice only in vengeance and hate.
Righteous God, what might You be thinking,
when they, with the very intrigues of Satan,
only scorn Your sharp proscriptions so boldly.
Alas! Without a doubt You have thought:
how the perverted hearts afflict Me!

4. Rezitativ

Wer sollte sich demnach
Wohl hier zu leben wünschen,
Wenn man nur Haß und Ungemach
Vor seine Liebe sieht?
Doch, weil ich auch den Feind
Wie meinen besten Freund
Nach Gottes Vorschrift lieben soll,
So flieht
Mein Herze Zorn und Groll
Und wünscht allein bei Gott zu leben,
Der selbst die Liebe heißt.
Ach, eintrachtvoller Geist,
Wenn wird er dir doch nur sein Himmelszion
geben?

5. Arie

Mir ekelt mehr zu leben,
Drum nimm mich, Jesu, hin!
Mir graut vor allen Sünden,
Laß mich dies Wohnhaus finden,
Woselbst ich ruhig bin.

4. Recitative

Who should hereafter
wish, indeed, to live here,
when only hatred and hardship
is the answer to love?
Yet, since even my enemy,
like my best friend,
I should love according to God's commandment,
thus my heart flees from
anger and bitterness,
and wishes only to live with God,
who is Love itself.
Ah, spirit filled with mildness,
when only will He grant you His heavenly Sion?

5. Aria

It sickens me to live longer,
therefore take me away, Jesus!
I shudder before all sins,
let me find this dwelling-place
where I myself shall be at peace.

©Pamela Dellal

Cantata Musicians: Alyse Jamieson *alto*
Brendan Shea *violin*
Daniel Stein *violin*
Rose Wollman *viola*
Brook Bennett *cello*
Daniel Schwandt *harpsichord*
Kevin Vaughn *organ*

Gloria Dei Lutheran Church

A congregation of the Evangelical Lutheran Church in America

Holy Communion: Sundays at 10:45am

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Ms. Dolores Miller *office administrator*

Dr. Kevin J. Vaughn *director of music & organist*
Mr. Daniel E. Schwandt *music associate*