

# Morrison Zion Evangelical Lutheran Church

Wisconsin Evangelical Lutheran Synod

*Our mission is to honor God as we Grow in the Gospel and Go with the Gospel*

**Welcome!** We thank God that you have joined us at worship today. Please sign our guest book near the double door entrance. Restrooms are in the basement near the double stairs.

Today we gather together in the very presence of God. He is present among us in a special way through his Word and Sacrament. We humbly acknowledge our sin and rejoice in the good news of forgiveness through the life and death of Christ. This is the focus of all of our worship.

**3<sup>rd</sup> Sunday In Lent**

**March 7, 2010**

## **Fifteen Centuries of Lenten Hymns**

A Hymn-Sing based on various Lenten Hymns

This morning our worship will focus on Lenten hymns that span over almost 1500 years and come from countries around the world. The people who have sung these hymns throughout the years have experienced many different things than we have. They have lived in many different places. But for all the differences there is one thing that unites every believer who has ever sang these hymns in any language. We are all united as members of the body of Christ. We are all forgiven through Jesus' perfect life in our place and Jesus' death as the punishment for our sins.

These Lenten hymns often picture Jesus' suffering, wounds, and passion. But many also go to beautiful poetic heights to show us that he endured all this so that we might be united to him (and thus also to one another).

Today we unite our voices to Christians we have never met. We unite with Christians who spoke languages we may or may not understand. We unite with those who have long been in the glory of heaven. We unite with them by praising God using the same hymns that they used. We are blessed by the spiritual gifts of brothers and sisters who are now in glory. We are blessed by the spiritual gifts of fellow believers who are still alive. Whether or not we have ever met any of them is not important. What is important is that they met and believed in Jesus as Lord and Savior and so do we! Unite your voices in joy with these people this morning!

We will begin with the oldest of these hymns and move to the most freshly penned hymn. As we do so we also move from France and Italy to Germany, then on to England, and finally to the United States.

---

### **French and Italian 6<sup>th</sup> Century through the 15<sup>th</sup> Century**

---

***Sing My Tongue The Glorious Battle*** CW 122 written by Venantius Fortunatus before 600

Our first hymn was written by Venantius Fortunatus. He was born in 530 outside of Venice, Italy. This hymn was written while he served in the church at Poitiers, in modern day France. He had been persuaded to serve here by his friend, Queen Radegunda. She had established a convent in Poitiers. Like many others of her day she was obsessed with finding relics from the life of Christ. Tradition

says that Fortunatus wrote this hymn on the occasion of his queen securing a piece of the “true cross of Christ.”

Verse 1 is a call to worship. It serves as a fitting introduction to our worship today. Verses 2-3 review the life of Christ from Christmas through the Epiphany seasons we just completed. Verse 4 focuses our attention on the cross of Jesus. Many stumble over the cross and consider it foolishness. But for believers throughout the ages the cross is God’s wisdom and power revealed. We will sing verses 1-4.

### **1 Corinthians 1:18, 22-25**

For the message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God... Jews demand miraculous signs and Greeks look for wisdom, but we preach Christ crucified: a stumbling block to Jews and foolishness to Gentiles, but to those whom God has called, both Jews and Greeks, Christ the power of God and the wisdom of God. For the foolishness of God is wiser than man's wisdom, and the weakness of God is stronger than man's strength.

### ***O Sacred Head Now Wounded* CW 105                      written by Bernard of Clairvaux 12<sup>th</sup> century**

Bernard was born in 1091 in France. At age 24 he founded the monastic community a Clairvaux. He became an influential man in disputes within the church and between kings. Luther said of him, “If there has ever been a pious monk who truly feared God, it was St. Bernard, whom alone I hold in much higher esteem than all other monks and priests throughout the world.”

This hymn was written as a meditation on the various parts of Jesus’ body as he hung on the cross. The hymn originally was used daily during Holy Week to focus on Christ’s body on the cross. Paul Gerhardt translated the hymn into German, which is the basis for what we sing today.

As we sing the hymn, note the focus on the various parts of Jesus’ body that can still be seen in the first three verses. We will sing verses 1-4.

### **Matthew 27:28-30**

They stripped him and put a scarlet robe on him, and then twisted together a crown of thorns and set it on his head. They put a staff in his right hand and knelt in front of him and mocked him. "Hail, king of the Jews!" they said. They spit on him, and took the staff and struck him on the head again and again.

### ***Jesus Refuge of the Weary* CW 108                      written by Girolamo Savonarola in 15<sup>th</sup> Century**

Girolamo Savonarola was born in 1452 at Ferrara, Italy. He became a member of the Dominican Order in 1475. He spent many years in Florence as a preacher of repentance. He was known for his zeal in attacking the sins of his day. After relentlessly denouncing the pope and many priests of his day, he was finally excommunicated. Both the civil courts and the church decreed that he should be killed. On May 23, 1498, the day before Ascension Day, he was executed in Florence. A small marker in the pavement marks the spot of his execution yet today.

It is not hard to imagine the temptation for Savonarola to become discouraged and give up as he attacked the corruption of the church of his day. Another reformer found comfort in Jesus and penned the hymn, “A Mighty Fortress Is Our God” as he struggled to reform the church. One has to wonder if the Italian Reformer found the same comfort in the lines of the hymn we will sing next.

**Matthew 11:28**

Come to me, all you who are weary and burdened, and I will give you rest.

---

**German  
17<sup>th</sup> Century**

---

***Lord Jesus, You Are Going Forth* CW 126**

written by Kaspar Nachtenhofer in 1651

Kaspar Nachtenhofer was born on March 5, 1624 at Halle, Germany. He was trained in theology and then served as a tutor for the chancellor at Coburg. He later became pastor at Coburg.

This hymn was written in 1651 while he was tutoring. It is believed to be one of only four hymns that he wrote. The hymn is unique in its dialogue between Jesus and the Christian’s soul. It originally contained only 4 verses. Verse 4 was written later by Magnus Omeis to complete the thought of the hymn. This dialogue between Jesus and the soul reviews what Jesus did and why he did it. It is a beautiful depiction of the Great Exchange that takes place. Christ receives our sin and we receive his perfection.

When we sing the hymn, the men will sing the verses marked “soul” in the hymnal (verses 1,3, and 5). The women will sing the verses marked “Jesus” (verses 2 and 4).

**2 Corinthians 5:21**

God made him who had no sin to be sin for us, so that in him we might become the righteousness of God.

***Christ the Life of All the Living* CW 114**

written by Ernst Christopher Homburg in 1659

Ernst Christopher Homburg was born in 1605 near Eisenach, Germany. He was a lawyer by profession and a poet of high rank. Early in his life his poetry was very worldly in nature. Later in life he faced domestic troubles and personal burdens because both he and his wife faced illnesses. After this time he began to use his poetic gifts in writing 150 hymns. He wrote, “I was especially induced and compelled to their composition by the anxious and sore domestic afflictions by which God ...has for some time laid me aside.”

This hymn emphasizes that Christ humbled himself to remove the guilt of our sin. Our response is thousand upon thousands of thanks in our thoughts words and actions. We will sing verses 1-4 and verse 7.

**Philippians 2:5-11**

Your attitude should be the same as that of Christ Jesus:

Who, being in very nature God,  
did not consider equality with God something to be grasped,  
but made himself nothing,  
taking the very nature of a servant,  
being made in human likeness.  
And being found in appearance as a man,  
he humbled himself  
and became obedient to death—  
even death on a cross!  
Therefore God exalted him to the highest place  
and gave him the name that is above every name,  
that at the name of Jesus every knee should bow,  
in heaven and on earth and under the earth,  
and every tongue confess that Jesus Christ is Lord,  
to the glory of God the Father.

---

**English  
18<sup>th</sup> Century**

---

***When I Survey the Wondrous Cross*** CW 125

written by Isaac Watts in 1707

Isaac Watts was born on July 17, 1674 at Southampton, England. He has been called the “Father of English hymnody.” His interest in hymn writing began at an early age. He complained to his father about the quality of the hymns and the hymn singing in their local church. His father responded by challenging Isaac to do better. The challenge led to a life that produced over 600 hymns, 21 of which are in our hymnal.

Theologian Matthew Arnold called :”When I Survey the Wondrous Cross” the greatest hymn in the English language. Watts wrote the hymn for a communion service in 1707. It is a deeply personal hymn that reveals the author’s response to God’s love for him in Christ. This was controversial in Watts’ day. Though personal, the hymn reflects the thoughts of the Apostle Paul. The hymn is said to be based on what Paul wrote in Galatians 6:14.

**Galatians 6:14**

May I never boast except in the cross of our Lord Jesus Christ, through which the world has been crucified to me, and I to the world.

***There Is a Fountain Filled with Blood*** CW 112

written by William Cowper in 1771

William Cowper was born in England on November 26, 1731. His father was the chaplain to King George II. He studied law, but hated his studies and was terrified by the thought of his final exams. His mental anguish led to a breakdown and attempted suicide. He was placed in a mental asylum for

18 months. It was at this time that he read Scripture extensively. He came across Romans 3:25 which pointed him to Jesus' sacrifice and his blood as his peace with God.

He became a prolific hymn writer. The torture of his soul never went completely away. Yet in his hymns and his Savior he found comfort. "There Is a Fountain Filled With Blood" originally was titled, "Peace for the Fountain Opened" and was based on Zechariah 13:1: "On that day a fountain will be opened to the house of David and the inhabitants of Jerusalem, to cleanse them from sin and impurity." Originally verse 1 read "There is a fountain filled with blood—drawn from Emmanuel's veins, and sinners, plung'd beneath that flood, lose all their guilty stains. Most modern hymnals have chosen to soften this vivid imagery.

### **Romans 3:25**

God presented him (Jesus) as a sacrifice of atonement, through faith in his blood.

### **Offering**

*Stand*

**Prayer of the Church: Prayer of the Church for Lent** (p. 125)

### **Lord's Prayer**

*Be Seated*

---

## **American 19<sup>th</sup> Century through the 21<sup>st</sup> Century**

---

***What Wondrous Love Is This?*** CW 120

Anonymous American Folk Hymn 1811

This hymn is one of the best known American folk hymns. One typical folk hymn characteristic found in these words is the repetition of key phrases. Since folk music is generally learned without the assistance of the printed page, such repetition is necessary.

Like all true folk music, the origins of this text and music remain unknown. It is simply the product of devout people who, when reflecting on the sacrificial gift of God's Son, respond with amazed adoration for this wondrous love."

### **John 15:13**

Greater love has no one than this, that he lay down his life for his friends.

***Were You There*** CW 119

Anonymous African American Spiritual 1899

Folk songs are generally described as songs of which the origins have been lost but which express the heartfelt traditions and experiences of a particular culture or people. "Were You There" comes

from the African-American spiritual tradition. It conveys deep emotion at the suffering and death of Christ. It seeks to personalize Jesus' life and death for the world by encouraging the singer to stand at the foot of the cross and consider what Jesus was willing to endure for you.

### **1 Peter 2:22-24**

"He committed no sin,  
and no deceit was found in his mouth."

When they hurled their insults at him, he did not retaliate; when he suffered, he made no threats. Instead, he entrusted himself to him who judges justly. He himself bore our sins in his body on the tree, so that we might die to sins and live for righteousness; by his wounds you have been healed.

### **O Come My Soul** CW 99

written by Kurt Eggert in 1973

Kurt Eggert wrote this hymn in March 1973 for his choir to sing in a Good Friday Tenebrae service at Atonement Lutheran Church in Milwaukee, where he was both pastor and choir director. Pastor Eggert served as the Hymnal Project Director for the development of our hymnal, *Christian Worship: A Lutheran Hymnal*.

In three short verses this hymn leads us to consider the magnitude of the gospel. Our Savior dies as our substitute. Our sin caused his pain. His wondrous love caused our forgiveness. We live with the confidence that our names are written in the book of life. This confidence leads us to praise our Savior endlessly.

### **Romans 8:1-4**

Therefore, there is now no condemnation for those who are in Christ Jesus, because through Christ Jesus the law of the Spirit of life set me free from the law of sin and death. For what the law was powerless to do in that it was weakened by the sinful nature, God did by sending his own Son in the likeness of sinful man to be a sin offering. And so he condemned sin in sinful man, in order that the righteous requirements of the law might be fully met in us, who do not live according to the sinful nature but according to the Spirit.

### **What Grace Is This!** CWS 715

written by Laurie Gauger in 2005

The Lenten hymn "What Grace Is This" contains echoes of the four "servant songs" of Isaiah 42-53: "Therefore have I set my face like flint . . . he took up our infirmities . . . was pierced . . . was numbered with the transgressors . . . bore the sins of many."

Built on the foundation of these prophecies, the text then highlights the paradox of Christ's passion by juxtaposing opposites in every stanza:

- 1) The One who is eternal and therefore cannot die . . . does die.
- 2) The One who is "very God" . . . stoops to the role of a sinner.
- 3) The One who is Lord of all the nations . . . submits to earthly Roman rule.
- 4) The One who is sinless . . . accepts the punishment of a common thief.
- 5) The One who was swaddled as a tender newborn . . . is swaddled again as a dead man.

6) The One who is exalted . . . “wears this raw humility” so that I may be exalted “to eternity.”

All this the God-man Jesus Christ does “for all,” for every sinner in the world, as stanza 4 explains, yet the text highlights the personal nature of Christ’s love. He died not for a nameless, faceless mass of humanity, but for every individual—“for me.”

The author, WELS member Laurie Gauger, wrote, “The hymn began in my mind with the image in stanza five: I realized that the act of swaddling was done both at birth and death. Mary swaddled the baby Jesus, and 33 years later, he would be swaddled again in preparation for burial. That really struck me, and that stanza was written first. The rest followed from there.”

### **Isaiah 50:7**

Because the Sovereign LORD helps me,  
I will not be disgraced.  
Therefore have I set my face like flint,  
and I know I will not be put to shame.

---

### **Our Stewardship of the Means of Grace:**

**Worship:** 312      **Communion:** 179      **Lent:** 230 (165, 65)

**Bible Study:** 88 (30, 28, 10, 3, 10, 7)      **Youth Study:** 18

Sunday	10:00 a.m.	Sunday School
Monday	7:00 a.m.	Bible Study, church
	7:00 p.m.	Youth Group Bible Study
	7:00 p.m.	Elders
	7:30 p.m.	Church Council
Tuesday	2:00 p.m.	Bible Study, church
Wednesday	11:00 a.m.	Lenten Worship
	12:00 p.m.	Soup Supper
	4:45 p.m.	Confirmation class
	4:45 p.m.	Bible History grades 3-4
	5:30 p.m.	Bible History, grades 1-2
	6:30 p.m.	Soup Supper
	7:30 p.m.	Lenten Worship.
Friday	8:15 p.m.	Choir
		Youth Blindmen’s Volleyball
		Wedding Rehearsal
Saturday		Adult Blindmen’s Volleyball
		Timm/Krueger wedding
Sunday	8:00 a.m.	Adult Christ-Light Bible Study, church
	8:00 p.m.	Hebrews Bible Study, commons
	9:00 a.m.	Worship with communion
	10:00 a.m.	Band rehearsal
	1:00 p.m.	Men’s Bible study, commons
	7:00 p.m.	Bible Study, church <i>The Theology of the Cross</i> discussion

**Thank You** to Rick Loppnow for leading us in worship Sunday. Pastor Ott will return from the Family Bible Retreat this evening.

**MLHS Sunday Showcase** is Sunday, March 7, 11 a.m.-4p.m. The admission price (includes lunch) is \$6.00 at the door, \$5.00 in advance, \$4.00 for children (age 4 - grade 8). Lunch is 11am to 2pm. Proceeds go to new gym bleachers.

**We Preach Christ Crucified** is the theme of our midweek Lenten worship this year. Join us Wednesdays at 11:00 a.m. or 7:30 p.m.

**Soup Supper** During Lent we will have a soup and sandwich meal after the morning service and at 6:30 p.m. before the evening service. If you would like to help by serving, making soup, or making bars, please sign up on the sheets in the church basement. If you have any questions, please contact Paula Ott (864-2348).

**Pancake/Porky Breakfast** The Youth Group will serve a pancake/porky breakfast before and after worship on Sunday, March 14.

**Men's Bible Study** will meet next Sunday, March 14 at 1:00 p.m. We will continue the study of "Men in the Church."

**Church Band** will meet in March to prepare for the Easter festival service. Rehearsals will be held Sunday, March 14 and March 28 after worship. A final rehearsal will be held on Wednesday, March 31 at 7:00 p.m. We will also discuss opportunities for the band to perform during the summer. All instrumentalists are encouraged to join. If you're unable to make rehearsals but would still like to play, please contact Mrs. Kuchenbecker.

**The Theology of the Cross** The Sunday Bible Study will begin discussing this book next Sunday evening at 7:00 p.m. If you ordered a copy of the book they can be found in the church basement by the mailboxes. Please make your payment out to the church. The payment can be placed in an envelope marked, "The Theology of the Cross" and placed in the offering basket at any service.

**Questions/Comments** about our congregation may be directed to:

Pastor Randy Ott	ottr@mzluth.org	864-2348
Principal Brian Humann		864-2349
President Jade Witt		983-2829
Elders: Todd Leiber		864-7301
School Board: Mike Zittlow		864-2545

**School Faculty:** Brenda Kuchenbecker, Joan Wegner, Brian Humann, Rick Muchka, Tim Pingel

**Today's Organist:** Brenda Kuchenbecker

**Website:** [www.mzluth.org](http://www.mzluth.org)      **Synod Website:** [www.wels.net](http://www.wels.net)

**Custodian:** Beverly Leiterman      864-2355

**Church and School Secretary:** Nancy Pantzlaff      864-7334

**Wisconsin Lutheran Child and Family Service** (WELS counseling)  
Kathleen Jasman, Administrator, Appleton      731-9798

**Living Hope Counseling Ministries** (WELS counseling)  
Dr. John Johnson, Director, De Pere      338-8699