

Five Hundred Years, and Counting, of Lutheran Music

No celebration of the 500th Anniversary of the Reformation is complete without much lively music and the singing of daring hymns. Lutherans are, after all, singing animals who know that God and the angels like nothing better than a robust song by which we give our thanks and preach the Gospel. There was always music in Christian worship, but with Martin Luther (and his musicians like Johann Walter), hymns came alive and the whole congregation sang their faith boldly and loudly – who could hold them back? Who did not want to sing, “Dear Christians, One and All, Rejoice, with exultation springing!” Hymns make God’s words go directly to the heart and nothing bothers and pesters the Devil more than a feisty band of Christians declaring, “Fast bound in Satan’s chains I lay, death brooded darkly o’er me...But God had seen my wretched state before the world’s foundation, and mindful of his mercies great, he planned for my salvation!”

Lutherans have always been under siege for the gospel, and they do not ignore that enemies would like nothing more than to silence them – but they refuse to be silenced, and so hymns are a confession and declaration to the world that whatever may befall us now, Christ has already conquered and we do not fear anyone or anything. We have God’s Word! What more is needed? That is why Luther’s first hymn was a broadside barnbuster for the burning of the first two Lutheran martyrs in Brussels: “Vain is Satan’s boast of vict’ry in their death; Still, still, though dead, they speak; and Trumpet-tongued proclaim!” Even the dead will sing! The hymn is called, *A New Song Shall Here Begin* in the ashes of burned martyrs. You cannot stop the truth, and the truth will set you free. What truth is that? That we do not go up to Christ, but he has come down all the way to us, and the angels thus proclaim: “From Heaven Above to Earth I Come, to bring good news to everyone!” That means God does not send a new Moses to you, but a preacher who announces that the time of our warfare is over, and that God has a new judgment to make: “No more death sentence for you!” (Romans 8).

So you are audacious. Satan cannot stand “one little word shall fell him!” Such is the meaning of “Lord Keep Us Steadfast in the Word, from Turk and pope defend us!” What makes people so angry at Lutherans that they want to kill them? – or at least put them in a closet and keep them quiet? It is all the public, bold proclamation that says no work of any kind will save us. Christ forgives, and so he chooses the ungodly, while they are ungodly to be his own heirs. The law of God, though it is the best thing going on earth, does not open heaven and eternal life for us. What does? Here our hymns all come to the same point. Jesus Christ speaks a new word of gospel, as in the eighth stanza of *Dear Christians, One and All Rejoice*: “Though he will shed my precious blood, of life me thus bereaving; all this I suffer for your good; be steadfast and believing. Life will from death the victory win; my innocence shall bear your sin; and you are blest forever.” You no longer bear your sins – Christ does! No wonder Lutherans like to sing so many stanzas. Why stop at four? The good stuff doesn’t usually come until the seventh or eighth stanza.

So Lutheran hymns are hearty and confident. They drip with sure, firm, certain trust in God’s promises. They are not whiny and self-centered. They are not moony and dreamy, oozing with statements of how much we love God or what we intend to do for Him – but never get done. They speak, rather, of Christ and what he has done for us. They speak of death and resurrection. Luther recognized that only singing can fight the real trials in life, and if you want to teach the faith to your children, music is really the ticket. So, Luther put the whole catechism to music – the Ten Commandments, the three articles of the creed, the Lord’s Prayer, Baptism, and the Lord’s Supper. Children learn when they can sing. Of course, that means the songs have to be good – and though Luther never did say “Why should the devil have all the good tunes?” – he also never balked at singing with good instruments and memorable melodies.

But in the end, it is always the words that matter. They must say, teach and deliver both the law and the gospel. No wonder that Luther’s most famous hymn, *A Mighty Fortress* is not only in every Christian hymnal – including Rome’s! – but Luther got the whole Christian church to stand up and shout: “For God himself fights by our side with weapons of the Spirit. If they take our house, goods, fame, child or spouse, wrench our life away; they cannot win the day, the Kingdom’s ours forever!” If that doesn’t get your heart racing and mouth moving what will? This is the great inheritance of Lutheran music, and we want to use it well and pass it on to our heirs in a song like *Now to the Holy Spirit Let us Pray*: “clinging to our Savior, whose blood has bought us, who to our true homeland has brought us; Lord have mercy!” Let us sing heartily and with the full confidence of faith that Christ’s promise cannot be denied – and so we will be singing together not only this day, but eternally before the throne of the Lamb.

CHRIST IS MADE THE SURE FOUNDATION

A Hymn Festival Celebrating Martin Luther and
the 500th Anniversary of the Reformation

A = Assisting Pastor **C** = Congregation

Welcome and Acknowledgments

Dr. John Christopherson
Senior Pastor, First Lutheran Church

Zachary Rygiel
Director of Music, First Lutheran Church

Prelude: During the prelude, we prepare for worship. Johann Sebastian Bach was a Lutheran church musician and organist. In his personal Bible, he reflected on music in this way: "Where there is devotional music, God with His grace is always present." Bach wrote music for the glory of God and proclamation of the Gospel.

Invocation: With words from Martin Luther's Small Catechism, we call upon Father, Son, and Holy Spirit to be present with us and for us, even as God has promised.

Dialogue: This dialogue draws upon passages from the New Testament books of Romans and Galatians. Both of these letters by St. Paul were central to Martin Luther's understanding of justification by faith alone in Christ.

Prelude

Sonata II for Flute and Harpsichord, BWV 1031
I. Allegro moderato
Johann Sebastian Bach

Please stand and face the processional cross at the back of the church.

Invocation

A Blessed be the ☩ holy Trinity, one God – Father, Son, and Holy Spirit – who gives us life and all we need, redeems and calls us children of God, grants and keeps us in the one true faith, and reforms us again and again.

C Amen.

Dialogue

A By the power of God's Word, faith in Christ has come to us this day!

C In Jesus Christ we are children of God through faith.

A We are not ashamed of the gospel; it is the power of God for salvation to everyone who has faith.

C In the good news of Christ Jesus, the righteousness of God is revealed.

A As it is written: "The one who is righteous will live by faith."

C Amen! Thanks be to God!

Processional Hymn: Samuel J. Stone wrote this hymn text in 1866 to pair with this phrase from the Apostles' Creed: "The holy catholic church; the communion of saints". Today, we sing this hymn together with the "blessed heavenly chorus" with whom we share "mystic sweet communion" through faith in the death and resurrection of our Lord.

Processional Hymn

"The Church's One Foundation"

arr. Paul O. Manz

AURELIA



All 1. The church's one foun - da - tion is Je - sus Christ, her Lord;
Choir 2. E - lect from ev - 'ry na - tion, yet one o'er all the earth,
All 3. Though with a scorn-ful won - der this world sees her op - pressed,
Choir 4. Through toil and trib - u - la - tion and tu - mult of her war,
All 5. Yet she on earth has u - nion with God, the Three in One,
 she is his new cre - a - tion by wa - ter and the word.
 her char - ter of sal - va - tion one Lord, one faith, one birth:
 by schisms . . . rent a - sund - er, by her - e - sies dis - tressed,
 she waits the con - sum - ma - tion of peace for - ev - er - more;
 and mys - tic sweet com - mu - nion with those whose rest is won.
 From heav'n he came and sought her to be his ho - ly bride;
 one ho - ly name she bless - es, par - takes one ho - ly food,
 yet saints their watch are keep - ing; their cry goes up: "How long?"
 till with the vi - sion glo - rious her long - ing eyes are blest,
 Oh, bless - ed heav'n-ly cho - rus! Lord, save us by your grace,
 with his own blood he bought her, and for her life he died.
 and to one hope she press - es with ev - 'ry grace en - dued.
 and soon the night of weep - ing shall be the morn of song.
 and the great church vic - to - rious shall be the church at rest.
 that we, like saints be - fore us, may see you face to face.

Please be seated.

Reflection

Dr. Steven Paulson

Please remain seated. We stand to sing at the conclusion of stanza five of the next hymn.

Hymn: The first thing you probably notice about this hymn is its duration – there are fourteen stanzas in all! According to many scholars, Reformation-era congregations sang these extended chorale tunes in alternation. Today, we experience this same practice. Men, women, children, the pipe organ, and brass are each assigned stanzas to sing, and not one is the same. In this arrangement by Daniel Schwandt and various composers, each musical setting was chosen to depict the text of a given stanza.

This children's Christmas hymn by Martin Luther is structured so that the first five stanzas sing the angel's announcement of Christ's birth. Stanzas six through fourteen are the congregation's response to the good news of a Savior. Today, the choir sings the first five stanzas, while the congregation may remain seated. We stand to sing and respond to the birth of Christ beginning with stanza six.

Hymn

"From Heaven Above"

VOM HIMMEL HOCH




Choir 1. "From heav'n a - bove to earth I come to bear good
Children's Choir 2. "To you this night is born a child of Mar - y,
Choir 3. "This is the Christ, God's Son most high, who hears your
Choir 4. "The bless - ing that the Fa - ther planned the Son holds
Choir 5. "These are the signs that you will see to let you
news to ev - 'ry home! Glad tid - ings of great joy I
cho - sen vir - gin mild; this new - born child of low - ly
sad and bit - ter cry, who will him - self your Sav - ior
in his in - fant hand, that in his king - dom, bright and
know that it is he: in man - ger - bed, in swad - dling
bring to all the world, and glad - ly sing:
birth shall be the joy of all the earth."
be and from all sin will set you free."
fair, you may with us his glo - ry share."
clothes the child who all the earth up - holds."

Please stand at the conclusion of Stanza 5 to sing Stanza 6.



All 6. Now let us all with joy - ful cheer go with the
Organ 7. Look, look, dear friends, look o - ver there! What lies with -
All 8. Wel - come to earth, O no - ble Guest, through whom this
Choir 9. O Lord, you have cre - a - ted all! How did you
All 10. Were earth a thou - sand times as fair and set with
shep - herds and draw near to see this won - drous gift of
in that man - ger bare? Who is that love - ly lit - tle
sin - ful world is blest! You turned not from our needs a -
come to be so small, to sweet - ly sleep in man - ger -
gold and jew - els rare, still such a cra - dle would not



God, the bless - ed child to us be - stowed.
 one? The ba - by Je - sus, God's dear Son.
 way; how can our thanks such love re - pay?
 bed where low - ing cat - tle late - ly fed?
 do to rock a prince so great as you.

Organ 11. For velvets soft and silken stuff
 you have but hay and straw so rough
 on which as king so rich and great
 to be enthroned in humble state.

All 12. Ah, dearest Jesus, holy child,
 prepare a bed, soft, undefiled,
 a quiet chamber in my heart,
 that you and I may never part.

Organ 13. My heart for very joy now leaps;
 my voice no longer silence keeps;
 I too must sing with joyful tongue
 the sweetest ancient cradle-song:

Sing stanza 14 as printed below; trumpets play interludes between each phrase.



All 14. "Glo - ry to God in high-est heav'n, who
 un-to us the Son has giv'n." With
 an-gels sing in pi-ous mirth a
 glad new year to all the earth!

Please be seated.

Reflection

Dr. Steven Paulson

Please stand.

Hymn: This hymn was sung for the first time on Easter Sunday, April 5, 1523. It is a setting of the Gloria by Nikolaus Decius, who served as a cantor and pastor in Braunschweig, Germany. Stanzas two through four proclaim the work of the Holy Trinity to create life, redeem humanity, and comfort all in time of sorrow and affliction.

Hymn

"All Glory Be to God on High"

arr. Daniel E. Schwandt

ALLEIN GOTT IN DER HÖH

The musical score is written for four parts: Soprano, Alto, Tenor, and Bass. It includes a 4-part harmony section and a choir section. The lyrics are in English and German. The score is divided into six systems, each with a treble and bass staff. The key signature is one flat (B-flat), and the time signature is common time (C). The lyrics are as follows:

4-part harmony

All 1. All glo - ry be to God on high, who has the world be-

4-part harmony 2. O Fa - ther, for your lord - ship true we give you praise and

Choir 3. Lord Je - sus Christ, the on - ly Son of God, cre - a - tion's

All 4. O Ho - ly Spir - it, per - fect gift, who brings us con - so-

friend - ed; to us no harm shall now come nigh, the
hon - or; we wor - ship you; we trust in you; we
au - thor, re - deem - er of your wan - d'ring ones, and
la - tion: to men and wom - en saved by Christ as -

strife at last is end - ed. God shows good-will to
give you thanks for - ev - er. Your will is per - fect,
source of all true plea - sure; O Lamb of God, O
sure your in - spi - ra - tion. Through sick - ness, need, and

one and all, and peace when trou - bled sin - ners call. Thank
and your might re - lent - less - ly con - firms the right; your
Lord di - vine, con - form our lives to your de - sign, and
bit - ter death, grant us your warm, life - giv - ing breath; our

God for grace and mer - cy!
lord - ship is our bless - ing.
on us all have mer - cy.
lives are in your keep - ing. A - men.

"All Glory Be to God on High"

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*Please be seated.***Reflection**

Dr. Steven Paulson

Please stand.

Hymn: This hymn by Philipp Nicolai has become known as the "Queen of Chorales." It is based on Psalm 45, as well as passages from the book of Revelation. Nicolai served as a Lutheran pastor in Germany, where in 1597, the plague struck. Thirteen hundred people died in a six-month period. Nicolai's house overlooked the cemetery where he conducted the internments of as many as thirty funerals a day.

Facing death on all sides, Nicolai wrote this hymn in 1599. He declares that Christ is "living, to us giving life forever. Christ keeps us and fails us never." This is a marvelous hymn of faith, appropriate for all times of worship. We "sing out, telling the story" today, confident that Christ – our bright Morning Star – "goes with us all the way – today, tomorrow, everyday" and will return to "transport us to that happy place beyond all tears and sinning."

Hymn**"O Morning Star, How Fair and Bright!"**

WIE SCHÖN LEUCHTET

All 1. O Morn - ing Star, how fair and bright! You shine with
Women 2. Come, pre - cious dia - mond, light di - vine, and deep with -
Choir 3. Lord, when you look on us in love, at once there
Men 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 Sa - vior,
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!

Organ 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!

All 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.

Please be seated.

Reflection

Dr. Steven Paulson

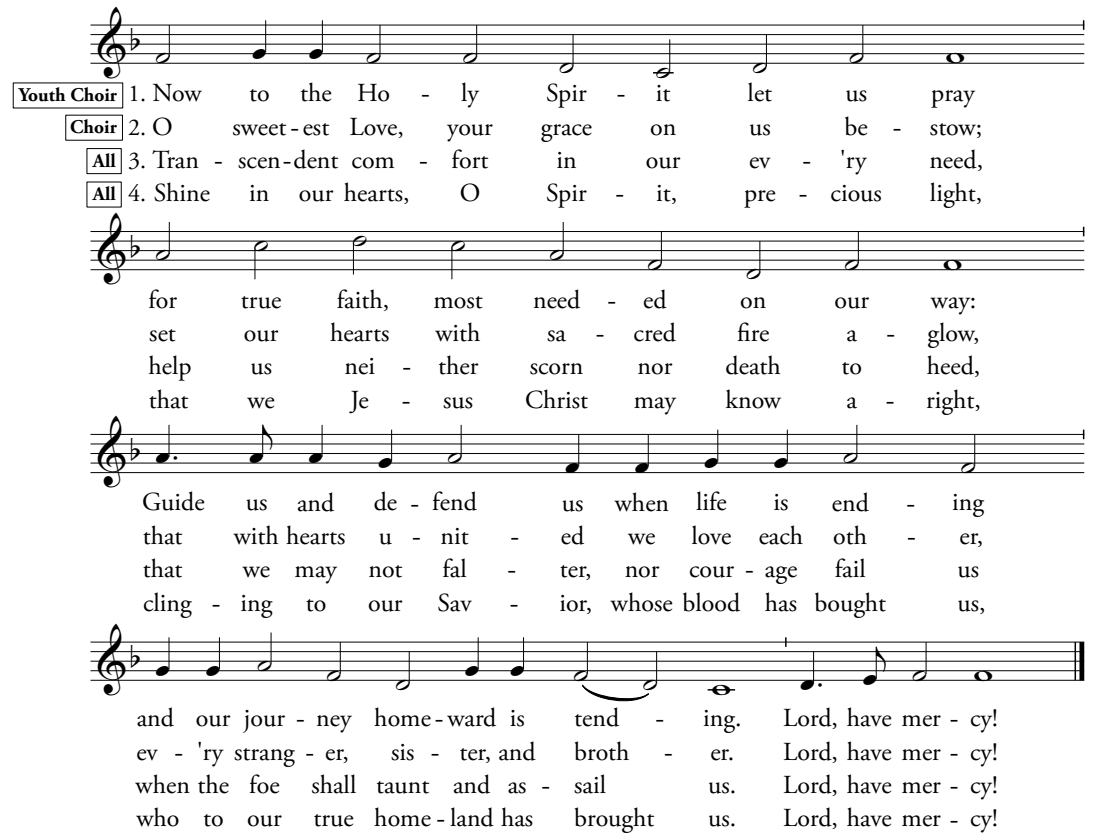
Please stand.

Hymn: In the first stanza of this hymn, we clearly see the work of the Holy Spirit for the Christian. In the words of Martin Luther's *Small Catechism* together with this hymn, the Holy Spirit calls, gathers, enlightens, sanctifies and gives "true faith, most needed on our way."

Hymn

"Now to the Holy Spirit Let Us Pray"

NUN BITTEN WIR



Youth Choir 1. Now to the Ho - ly Spir - it let us pray

Choir 2. O sweet - est Love, your grace on us be - stow;

All 3. Tran - scen - dent com - fort in our ev - 'ry need,

All 4. Shine in our hearts, O Spir - it, pre - cious light,

for true faith, most need - ed on our way:
 set our hearts with sa - cred fire a - glow,
 help us nei - ther scorn nor death to heed,
 that we Je - sus Christ may know a - right,

Guide us and de - fend us when life is end - ing
 that with hearts u - nit - ed we love each oth - er,
 that we may not fal - ter, nor cour - age fail us
 cling - ing to our Sav - ior, whose blood has bought us,

and our jour - ney home - ward is tend - ing. Lord, have mer - cy!
 ev - 'ry strang - er, sis - ter, and broth - er. Lord, have mer - cy!
 when the foe shall taunt and as - sail us. Lord, have mer - cy!
 who to our true home - land has brought us. Lord, have mer - cy!

Please be seated.

Reflection

Dr. Steven Paulson

Please stand.

Hymn: In the words of church music scholar Paul Westermeyer, this hymn is "a trinitarian petition – to the Father to keep us steadfast in the word of God and curb the power of those who stand against it, to the Son to defend the church that we may sing Christ's praise, and to the Holy Spirit to send peace and unity on earth and lead us from death to life."

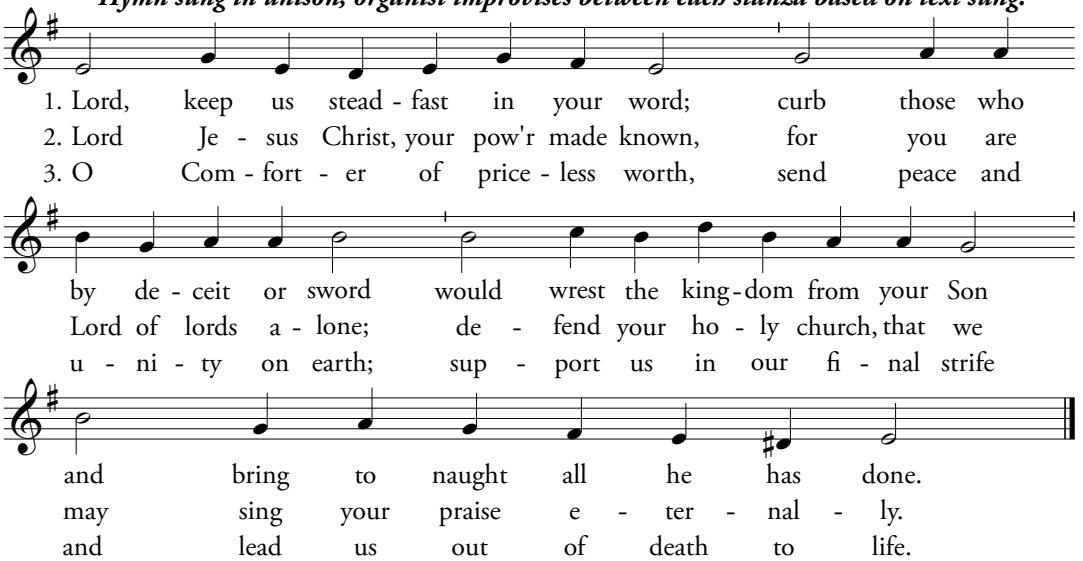
Today, organist John Schwandt improvises between each stanza. Each improvisation musically paints the text of the stanza sung.

Hymn

"Lord, Keep Us Steadfast in Your Word"

ERHALT UNS, HERR

Hymn sung in unison; organist improvises between each stanza based on text sung.



1. Lord, keep us stead - fast in your word; curb those who
 2. Lord Je - sus Christ, your pow'r made known, for you are
 3. O Com - fort - er of price - less worth, send peace and
 by de - ceit or sword would wrest the king - dom from your Son
 Lord of lords a - lone; de - fend your ho - ly church, that we
 u - ni - ty on earth; sup - port us in our fi - nal strife
 and bring to naught all he has done.
 may sing your praise e - ter - nal - ly.
 and lead us out of death to life.

Please be seated.

Reflection

Dr. Steven Paulson

Please stand.



Hymn: Undoubtedly Martin Luther's most widely sung text and tune, this hymn is a paraphrase of Psalm 46. Many in the congregation may know the first stanza by heart, but it is the final three stanzas that offer Christ's promise in the face of sin, death, and the devil. The rhythm to which we sing this hymn today is not Luther's original writing. Listen to stanza three, when the choir sings Luther's original rhythmic setting of the tune, while the organ musically paints the "hordes of devils and tyrants" who fill the world, threatening to devour all God has made.

Hymn

"A Mighty Fortress Is Our God"

arr. John Ferguson

EIN FESTE BURG

The musical score is written for a 4-part harmony and a choir. It consists of two systems of staves. The first system includes a treble and bass staff for the 4-part harmony, and a single bass staff for the choir. The second system also includes a treble and bass staff for the 4-part harmony, and a single bass staff for the choir. The lyrics are written below the staves, with some lines split between the two systems. The score includes various musical notations such as notes, rests, and bar lines. The key signature has one sharp (F#), and the time signature is common time (C).

All 1. A might - y for - tress is our God, a sword and shield vic -
4-part harmony 2. No strength of ours can match his might! We would be lost, re -
Choir 3. Though hordes of dev - ils fill the land all threat - ning to de -
All 4. God's Word for - ev - er shall a - bide, no thanks to foes, who

to - rious; he breaks the cruel op - pres - sor's rod and
 ject - ted. But now a cham - pion comes to fight, whom
 vour us, we trem - ble not, un - moved we stand; they
 fear it; for God him - self fights by our side with

wins sal - va - tion glo - rious. The old sa - tan - ic foe
 God him - self e - lect - ed. You ask who this may be?
 can - not o - ver - pow'r us. Let this world's ty - rant rage;
 weap - ons of the Spir - it. Were they to take our house,

has sworn to work us woe! With craft and dread - ful might
 The Lord of hosts is he! Christ Je - sus, might - y Lord,
 in bat - tle we'll en - gage! His might is doomed to fail;
 goods, hon - or, child, or spouse, though life be wrenched a - way,

he arms him - self to fight. On earth he has no e - qual.
 God's on - ly Son, a - dored. He holds the field vic - to - rious.
 God's judg - ment must pre - vail! One lit - tle word sub - dues him.
 they can - not win the day, The king - dom's ours for - ev - er!

Please be seated.

Reflection

Dr. Steven Paulson

Please stand.

Benediction

- A** May Almighty God, who brought forth a reformation in raising our Lord from death to life, lift you up and restore your life in the victory of his Son.
- C** Amen.
- A** May Jesus Christ, the Son of God, give you his Word of new life, that you might be strengthened by the power of his death and resurrection to life everlasting.
- C** Amen.
- A** May God the Holy Spirit, who creates, calls, and gathers the Church in faith, keep you in God's baptismal promise this day and always.
- C** Amen.
- A** Almighty God, Father, ☩ Son, and Holy Spirit bless you now and forever.
- C** Amen.

Recessional Hymn:
On this occasion of the 500th Anniversary of the Reformation, Jesus Christ is our sure and strong foundation. Faith clings to Christ's Word and promise of new life, which "binds all the church as one." Jesus Christ is our "hope and confidence" today, and "while unending ages run!"

Recessional Hymn

"Christ Is Made the Sure Foundation"

arr. Dr. John Schwandt

WESTMINSTER ABBEY

All 1. Christ is made the sure foun - da - tion, Christ, our head and

Women 2. To this tem - ple, where we call you, come, O Lord of

Men 3. Here be - stow on all your ser - vants what they seek from

All 4. Praise and hon - or to the Fa - ther, praise and hon - or

cor - ner - stone, cho - sen of the Lord and pre - cious,
hosts, and stay; come with all your lov - ing - kind - ness,
you to gain; what they gain from you, for - ev - er
to the Son, praise and hon - or to the Spir - it,

bind - ing all the church in one; ho - ly Zi - on's
hear your peo - ple as they pray; and your full - est
with the bless - ed to re - tain; and here - af - ter
ev - er three and ev - er one: one in might and

help for - ev - er and our con - fi - dence a - lone.
ben - e - dic - tion shed with - in these walls to - day.
in your glo - ry ev - er - more with you to reign.
one in glo - ry while un - end - ing a - ges run!

Postlude: The postlude today is an improvisation by Dr. John Schwandt based on three hymns sung today: "A Mighty Fortress is Our God," "O Morning Star, How Fair and Bright!" and "Christ Is Made the Sure Foundation."

Dr. John Schwandt is recognized nationally for his work as an improviser. He placed first by a unanimous jury decision in the 1998 National Competition in Organ Improvisation held in Denver, Colorado in conjunction with the American Guild of Organists' National Convention.

Please be seated for the postlude.

Postlude

Improvisation on Reformation Hymns:

EIN FESTE BURG, WIE SCHÖN LEUCHTET and WESTMINSTER ABBEY

Dr. John Schwandt

*A German supper in the First Lutheran Reformation Hall
immediately follows the hymn festival.*



Dr. John D. Schwandt

Professor of Organ and Director of the American Organ Institute at the University of Oklahoma

John D. Schwandt is Professor of Organ and Director of the American Organ Institute (AOI) at the University of Oklahoma School of Music. He is a nationally acclaimed performer and is in demand as a clinician, recitalist, leader of hymn festivals, silent film accompanist and as an organ consultant and tonal finisher. Dr. Schwandt has been a featured performer for the American Guild of Organists (AGO), the American Theatre Organ Society (ATOS) and the Organ Historical Society (OHS). He has been featured numerous times on American Public Media's Pipedreams broadcasts. Equally at home on a classical or theatrical pipe organ, he is known for his musical versatility and ability to

excite and engage audiences of every kind.

Prior to Dr. Schwandt's 2006 OU appointment, he was Assistant Professor of Organ and Curator of Organs at Indiana University. In 2006, he founded the American Organ Institute (AOI) to preserve the unique American characteristics of the pipe organ. The program includes not only the established classical repertoire, but emphasizes skills such as improvisation, liturgical organ playing and broad musical flexibility, particularly as it is applied to the accompaniment of silent films and the performance of theatrical and popular music. The AOI is also the only program in America that possesses a fully-equipped pipe organ workshop capable of building, maintaining and restoring instruments. It functions in part as a laboratory for a new curriculum of organ technology courses. Thus, at the AOI it is possible to major not only in performance, but in Church Music, Organ Technology, and Theatre Organ. Students of Dr. Schwandt have recently won or placed in the Poister, Rodland, Schweitzer, Manz, Mader, NYACOP, and Longwood Competitions and the AGO's National Competition in Organ Improvisation.

Dr. Schwandt's teachers have included George Damp, John Ferguson, and Larry Smith, and he received first prize in the 1998 NCOI in Denver.



Dr. Steven D. Paulson

Professor of Systematic Theology at Luther Seminary, St. Paul, MN

Dr. Steven Paulson, Professor of Systematic Theology at Luther Seminary in St. Paul, will offer theological reflections throughout the festival. Dr. Paulson is one of the leading Lutheran scholars in the world today. He is a Summa Cum Laude and Phi Beta Kappa graduate of St. Olaf College, Northfield, Minn., and earned the master of divinity degree from Luther Seminary in 1984. He holds both the master of theology and doctor of theology degrees from Lutheran School of Theology in Chicago. Dr. Paulson had the distinction of serving as a plenary speaker to the International Congress for Luther Research at Wittenberg, Germany in August of 2017.

A hearty thanks to the Milt and Gene Erickson families for their generous gift from the estate of their beloved sister, DeLoris "De" Erickson – making possible the presence of Dr. Steven Paulson today, along with the beautifully designed bulletins. "De" was a long time matriarch in the faith among the family of First Lutheran – serving especially in our Sunday School and Special Needs Ministry.



Today's hymn festival celebrating the 500th Anniversary of the Reformation begins a new arts series at First Lutheran Church.

The Lankford Arts Series: The Art of Faith was founded in 2017, thanks to an endowment bequest made by David and Susan Lankford to First Lutheran Church. David and Susan were dedicated stewards of the music program at First Lutheran, singing in the choir and giving of their time and talent to the congregation they loved.

Each year, First Lutheran Church will host events for the Sioux Falls community which seek to connect great art and faith. We hope to inspire coming generations through the music David and Susan loved, and to enrich and enliven the community with the faith they shared.



Additional support of this series is always welcome. We give thanks for the following individuals who have generously contributed toward this and future events in the Lankford Arts Series: The Art of Faith.

Friend of the Arts

Tim Killeen

Mary Eich

Zachary and Jordan Rygiel

Instrumentalists

Trumpet

Tyler Nettlestad
Pam Sonnichsen
Jim Speirs

Trombone

John Alpers
Carl Hallstrom
Orlando Hofer

Timpani

Jordan Rygiel

Flute

Mary Ryrholm

Violin

Elizabeth Jerstad

Reformation Mass Choir

Baltic Lutheran-East Nideros Parish, Baltic

Kimberly Questad, director

East Side Lutheran Church, Sioux Falls

Glenyta Hanson, director

First Congregational Church, Sioux Falls

Jack Mohlenhoff, director

First Lutheran Church, Brookings

Pat Anderson, director

First Lutheran Church, Sioux Falls

Dr. Paul Nesheim, director

First United Methodist Church, Sioux Falls

Kelby Fode, director

Gloria Dei Lutheran Church, Sioux Falls

Matt Walicke, director

Grace Lutheran Church, Sioux Falls

Daren Miller, director

Hope Lutheran Church, Sioux Falls

Dr. Thomas Krause, director

Our Savior's Lutheran Church, Flandreau

Mary Beth Sutton, director

Our Savior's Lutheran Church, Sioux Falls

Gene LeVasseur, director

Peace Lutheran Church, Sioux Falls

Nancy Crum, director

St. John American Lutheran Church, Sioux Falls

Sarah Jo Jorgensen, director

St. Mark's Lutheran Church, Sioux Falls

Shari Smith, director

Trinity Lutheran Church, Madison

Mary Hunter, director

United Methodist Church, Flandreau

Malerie Yeaton, director

Thanks is extended to all participating choir members and their music directors, who have worked diligently to lead our singing and help give voice to the baptized gathered.

