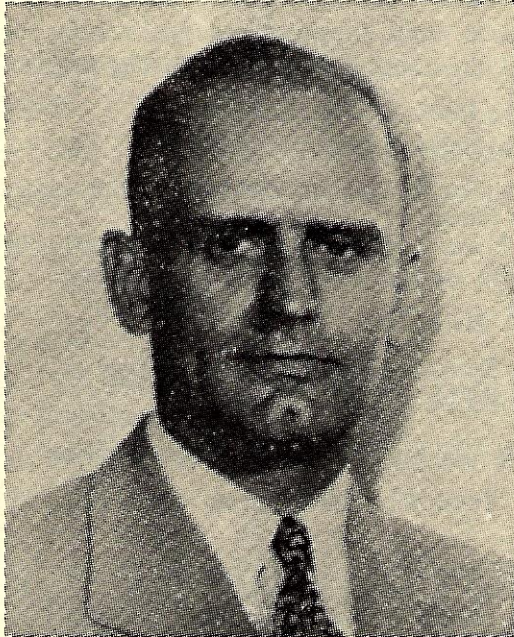


IN THE NAME OF JESUS!

INSTALLATION SERVICE



THE REVEREND HARRY D. SMITH

AS PASTOR OF

FIRST LUTHERAN CHURCH

KNOXVILLE, TENNESSEE

MAY 5, 1963

4:00 P. M.

The Order of Worship

Prelude: "Trumpet Tune in D Major".....Henry Purcell

Processional: Hymn 239, "Come, Thou Almighty King"

Order of Vespers: Page 41, Lutheran Hymnal.

V: O Lord, open Thou my lips:

R: And my mouth shall show forth Thy praise.

V. Make haste, O God, to deliver me:

R: Make haste to help me, O Lord.

Glory be to the Father and to the Son and to the Holy
Ghost:

As it was in the beginning, is now, and ever shall be:
World without end. Amen. Hallelujah!

The Lection: Isaiah 55:8-13

V: But Thou, O Lord, have mercy upon us:

R: Thanks be to Thee, O Lord!

The Anthem: "All Hail the Power of Jesus' Name"

Hymn 498, "Thou Who the Night in Prayer Didst Spend"

The Sermon.....The Rev. Mr. Everett Grese
Rev. Grese is pastor of First Lutheran Church of Chatta-
nooga. Pastor Grese served his internship in Knoxville.

The Gathering of Offerings. The Voluntary, "All Glory Be to
God on High"Boehm

Hymn 491, "Send, O Lord, Thy Holy Spirit"

The Installation

V. Let my prayers be set forth before Thee as incense:

R: And the lifting up of my hands as the evening sacrifice.
Lord now lettest Thou Thy servant depart in peace
According to Thy word; for mine eyes have seen Thy
salvation: which Thou hast prepared before the face of
of all people. A light to lighten the Gentiles; and the
Glory of Thy people Israel. Glory be to the Father, etc.

The Prayers

The Kyrie: Lord have mercy upon us.
Christ have mercy upon us.
Lord have mercy upon us.

The Lord's Prayer

V: The Lord be with you:

R: And with thy Spirit.

V: Bless we the Lord:

R: Thanks be to God.

The Benediction

Recessional: Hymn 54, "Guide Me, O Thou Great Jehovah"

Postlude: "Trumpet Voluntary in D Major".....Purcell

The Officiants

The Rev. Robert P. Nerger, Pastor of St. Paul Lutheran Church, Wartburg, Representative of the President of the Western District.

The Rev. Everett Grese, Pastor of First Lutheran Church, Chattanooga.

The Rev. Robert T. Kunz, Pastor of Grace Lutheran Church, Knoxville.

The Participating Clergy

The Rev. Roland Gabbert, Pastor of Bethlehem Lutheran Church, Johnson City.

The Rev. Eldor Harmann, Pastor of Concordia Lutheran Church, Kingsport.

The Rev. Charles Nenow, Pastor of Trinity Lutheran Church, Bristol.

The Rev. Wesley Ringhardt, Pastor of Redeemer Lutheran Church, Kingston-Harriman.

The Rev. Ross Schuler, Pastor of Faith Lutheran Church, Oak Ridge.

The Rev. Alan Wyneken, Pastor of Our Savior Lutheran Church, Morristown, and Immanuel Lutheran Church, Greeneville.

The Organist: Miss Katherine Cluver

The Choir: Senior Choir, First Lutheran Church, Knoxville.

McConnell

Welcome to the Smith Family

The Rev. Harry D. Smith was born at Covington, Kentucky, in 1924. He studied at Concordia College, Fort Wayne, Indiana 1943-44. He graduated from Concordia Seminary, St. Louis, Missouri, in 1948, receiving the Bachelor of Divinity degree. Concordia Seminary also awarded him the degree of Master of Sacred Theology in 1949. Pastor Smith was missionary to Cochin, South India from 1950-56. He was pastor of Zion Lutheran Church, Cincinnati, Ohio, from 1956 until becoming pastor of First Lutheran Church, Knoxville, Tennessee, on May 5, 1963.

Pastor Smith studied at the College of Music of Cincinnati in 1941-42. He was a member of the St. Louis Philharmonic Orchestra and the St. Louis Bach Chorus for five years.

Pastor Smith is married and has four children: Martin, 13; Frederick, 11; Carol, 6; Marilyn, 1. His wife, Dorothy, is the daughter of Rev. E. S. Husmann of Dayton, Ohio; she is the great-granddaughter of one of the founders of the Lutheran Church—Missouri Synod.

We pray God will bless their labors and residence in Knoxville.

A reception for Pastor and Mrs. Smith and their family will be held in the substory of the church immediately after the service. Refreshments will be served. All are cordially invited.

"God Is Gone Up With A Shout"

"God is gone up with a shout, the Lord with the sound of a trumpet... For God is the King of all the earth; sing ye praises with understanding. God reigneth over the heathen; God sitteth upon the throne of His holiness." Psalm 47

At the Nativity hosts of angels sang, "Glory to God in the highest and on earth peace, good will to men." At the Ascension one angel appeared; all was quiet and serene. Men are to do the singing now.

Could we find a better song to sing about the Ascension than Psalm 47? "Clap your hands all ye people; shout unto God with the voice of triumph." Have you ever been so happy you wanted to clap your hands and did? I have. I have heard audiences not only applaud but shout when the great Swedish tenor Jussi Bjoerling sang. They really let the world know what they thought. What does this all mean? It means that we ought to get the message of the Ascension across by our deportment.

Let me illustrate. When I went to India in 1950 I observed the Communist mode of operation to foment revolution and build the power of a mob. A leader marches down the road, fist in the air. A line marches behind him. The leader shouts a slogan. "The chief of police must go." The line of marchers raise their fist and shout, "The chief of police must go." The leader continues, "If he doesn't go, we'll make him go." Football cheer-leading. The marchers take up the refrain. I hadn't seen that before. Now we see it in our country, and the unsophisticated have no idea that they are participating in the formation of a mob, the ground work of a revolution.

If you watch such scenes you feel a power present. It communicates. It is the power of anger, of hate, of destruction. Well wrote Charles Dickens in his Tale of Two Cities, "There is a sound of running feet. It reaches from Paris to London. Hear them not o' my soul. It is the Terror." What does the psalmist say? Let men hear the sound of the Ascension and its message. It is the sound of power, the power of love, of triumph, of restoration, of peace.

Our psalm touches so many of the Ascension thoughts. "He shall choose our inheritance for us." We know where Jesus has gone. That's the "better country," to prepare a place for us and all His own. Can we hear that shout when God went up? Does the sound of the trumpet echo in our mind. "God reigneth over the heathen". The Ascension emphasizes this point. "Why stand ye gazing?" There is work to be done. The four Gospels are only the story of what Jesus began to do and to teach. He still wants to do and to teach and will through you and me. Great success attends this work. "The princes of the people are gathered. The shields of the earth belong to God."

We can only celebrate the Ascension, seen by others. But we shall see Jesus coming in the clouds and all the angels. May His invisible presence now strengthen us till that Day. Amen.

Sermon by Rev. Harry D. Smith, First Lutheran Church, May 18, 1969...

"St. Matthew"

"And as Jesus passed forth from thence, he saw a man, named Matthew, sitting at the receipt of custom and He saith unto him, Follow me. And he arose, and followed Him." Matthew 9:9

There is probably not a balder piece of narrative in all literature than Matthew's account of the calling of the first four disciples. There is not an adjective in it and only one adverb. But this should not lead us to think that the event is unimportant. Matthew records the birth and resurrection of Jesus in subordinate clauses and devotes to the act of crucifixion a single participle. There are events so great that man dare not wrap them in his rawer breath, incidents so incisive in the history of God and man that the bare force of their having occurred blocks out rhetoric.

To celebrate the feast of St. Matthew we would like to know more of the man. But the Gospel he left will not reveal his personality. The only record found is our text above. We do not know what this Apostle did after Jesus' Ascension. Matthew was no hero. He belonged to that group of apostates, tax collectors, that preferred to take the "cash" of the material world and let the "credit" of Israel's promise go. He had been excommunicated for that, rightly. I suppose at times he cared about it.

There have been a few genuine heroes. Daniel; David; Abraham; Nehemiah; Noah. God must have His purposes in developing such men. But let's face it, you and I won't make it. Most men will not. I don't know why we are such hero worshippers. Maybe it's because God made us in His image, and we now feel something is missing.

Jesus called Matthew. He calls you and me to be disciples. Matthew then wrote what has been called, "the most powerful book ever written." One story peculiar to Matthew may show us why. It is the story of the man who owed millions, hopeless. All was forgiven him. This debtor found one who owed him a small debt. He grabbed him by the throat, cast him into prison. This deed was reported, and the Lord cast the first debtor into hell. What's the message of Matthew? Forgiven men are set free to forgive. That's the power given to a disciple. Matthew's Gospel is full of what it means to be a disciple, to follow.

Did you notice what Matthew did when Jesus called. He got right up and followed. That is the definition of a disciple. A Lutheran from North Carolina said, "Our Lutheran Laymen's League is going downhill. People support our Lutheran Hour, but they don't want to involve themselves. Once a year we have a fishfry. Everyone comes. They say, We enjoyed your party. I tell them its yours too. We're all Laymen. Matthew's Gospel shows us that it is the very definition of a disciple to get involved, in worship, in Bible study, in the financial support of the Church. Now wonder Communism laughs at Christians.

Jesus calls you and me, people whose lives will be just as obscure in history as Matthew's. Jesus let Matthew write the first book of the New Testament. He can let us do something, if we learn the meaning of forgiveness, if we get right up and follow. And then we'll be able to fulfill Matthew 28:20, "Go and make disciples". Amen.

Sermon by Rev. Harry D. Smith, First Lutheran Church, Knoxville, Tennessee
September 21, 1969