

**RESURRECTION EVANGELICAL
LUTHERAN CHURCH**



**Twelfth Sunday After Pentecost
August 11, 2024
10:00 AM**

WELCOME!

Welcome to Resurrection Evangelical Lutheran Church, we are glad you are here!

If you are a visitor, we invite you to introduce yourself to our pastor and feel at home among us. In this bulletin, words in bold print are spoken by the assembly, non-bolded words are spoken by a leader. Two abbreviations used for hymns and service elements: ELW stands for Evangelical Lutheran Worship, which is the red hymnal in the book holder attached to the pew in front of you, and ACS is All Creation Sings, which is the blue songbook.

Following the worship service, please consider joining us for refreshments and fellowship in the Parish Hall, downstairs. An usher can direct you to the elevator.

COMMEMORATION IN THE WIDER CHURCH

Sunday, August 11, 2024, Clare, Abbess of San Damiano, died 1253

A contemporary of Francis of Assisi, Clare and a growing number of companions established a women's Franciscan community, called the Order of Poor Ladies, or Poor Clares. She inspired other women to pursue spiritual goals.

Tuesday, August 13, 2024

Florence Nightingale, died 1910; Clara Maass, died 1901; renewers of society

Nightingale was born in England, and horrified her wealthy family by deciding to become a nurse. She led a group of nurses in ministering in the midst of the Crimean War, and worked for hospital reform. Maass, a native of New Jersey, was also a war nurse, and volunteered as a subject for research on yellow fever. She died of the disease.

Wednesday, August 14, 2024, Maximilian Kolbe, died 1941; Kaj Munk, died 1944; martyrs

Father Kolbe was a Franciscan priest arrested by the Nazis and confined in Auschwitz. Kolbe gave generously of his meager resources, and finally volunteered to be starved to death in place of another man. A Danish Lutheran pastor and playwright, Munk strongly denounced the Nazis who occupied Denmark in the Second World War. His sermons and articles helped to show the anti-Christian nature of the movement.

Thursday, August 15, 2024, Mary, Mother of Our Lord

The church (including Martin Luther) honored Mary with the title theotokos, meaning "God-bearer," for her role in giving birth to the Son of God. Her song, the Magnificat, speaks eloquently of God's lifting the lowly and feeding the hungry.

INTRODUCTION TO THE DAY

Jesus says that the bread he gives for the life of the world is his flesh, and whoever eats this bread has eternal life now and will be raised on the last day. In Ephesians Paul tells us what this life Jesus gives us looks like, this life we live as those marked with the seal of the Holy Spirit in baptism. We live in love, as Christ loved us and gave himself up for us. The whole purpose of life is giving yourself for the other.

ORDER OF SERVICE

OPENING VOLUNTARY

Chorale Improvisation #51, Op. 66, "Schmücke Dich"

Sigfrid Karg-Elert

At the ringing of a bell, the assembly stands and faces the font.

WELCOME

CONFESSION AND FORGIVENESS (ACS p. 29)

All may make the sign of the cross, the sign that is marked at baptism.

Blessed be the holy Trinity, ✚ one God,
the God of manna,
the God of miracles,
the God of mercy.

Amen.

Drawn to Christ and seeking God's abundance,
let us confess our sin.

Silence is kept for reflection.

God, our provider,
help us. It is hard to believe there is enough to share. We question your ways when they differ from the ways of the world in which we live. We turn to our own understanding rather than trusting in you. We take offense at your teachings and your ways.

Turn us again to you.

Where else can we turn?

Share with us the words of eternal life and feed us for life in the world.

Amen.

Beloved people of God:

in Jesus, the manna from heaven, you are fed and nourished.

By Jesus, the worker of miracles, there is always more than enough.

Through Jesus, ✚ the bread of life, you are shown God's mercy:

you are forgiven and loved into abundant life.

Amen.

GATHERING HYMN: O Jesus, Joy of Loving Hearts (ELW 658)



1 O Je - sus, joy of lov - ing hearts, the fount of
2 We taste you, ev - er - liv - ing bread, and long to
3 For you our rest - less spir - its yearn, wher - e'er our
4 O Je - sus, ev - er with us stay! Make all our



life, the light of all: from ev - 'ry bliss that earth im -
feast up - on you still; we drink of you, the foun - tain -
chang - ing lot is cast; glad, when your smile on us you
mo - ments fair and bright! Oh, chase the night of sin a -



parts we turn, un - filled, to hear your call.
head; our thirst - ing souls from you we fill.
turn, blest, when by faith we hold you fast.
way! Shed o'er the world your ho - ly light.

Text: attr. Bernard of Clairvaux, 1091–1153; tr. Ray Palmer, 1808–1887, alt.
Music: WALTON, W. Gardiner, *Sacred Melodies*, 1815

GREETING (ELW p. 138)

The grace of our Lord Jesus Christ, the love of God,
and the communion of the Holy Spirit be with you all.
And also with you.

HYMN OF PRAISE: (ACS p. 31)



1 Glo - ry to you, God, for yours is the earth;
2 Glo - ry to you, God, for yours is the earth;
3 Glo - ry to you, God, for yours is the earth;



yours is the prom - ise, the bless - ing, the birth.
yours the ho - san - nas, the dy - ing, re - birth.
yours the a - noint - ing, the ra - di - ant worth.



Ours the re - joic - ing for Word giv - en frame;
Ours the re - joic - ing for na - ture re - claimed;
Ours the re - joic - ing for spir - its a - flame;



ours the thanks - giv - ing to your ho - ly name.



Ours be the tell - ing of deeds great - ly done;



yours be the glo - ry, O God, yours a - lone.

PRAYER OF THE DAY (ACS p.33)

Let us pray.

A brief silence is kept before the prayer.

Gracious God, your blessed Son came down from heaven to be the true bread that gives life to the world. Give us this bread always, that he may live in us and we in him, and that, strengthened by this food, we may live as his body in the world, through Jesus Christ, our Savior and Lord.

Amen.

The assembly is seated.

FIRST READING: 1 Kings 19:4-8

First Kings chapter 18 describes the contest between Elijah and the prophets of Baal. The contest proves that the LORD is God, and afterward Elijah orders the killing of the Baal prophets. Angered by the deaths of her prophets, Queen Jezebel threatens to kill Elijah. This reading finds Elijah fleeing, fatigued, and in utter despair.

A reading from First Kings.

⁴ [Elijah] went a day's journey into the wilderness and came and sat down under a solitary broom tree.

He asked that he might die, "It is enough; now, O LORD, take away my life, for I am no better than my ancestors." ⁵ Then he lay down under the broom tree and fell asleep.

Suddenly an angel touched him and said to him, "Get up and eat." ⁶ Elijah looked, and there at his head was a cake baked on hot stones and a jar of water. He ate and drank and lay down again.

⁷ The angel of the LORD came a second time, touched him, and said, "Get up and eat, or the journey will be too much for you." ⁸ Elijah got up, and ate and drank; then he went in the strength of that food forty days and forty nights to Horeb the mount of God.

Word of God, word of life.

Thanks be to God.

SECOND READING: Ephesians 4:25 – 5:2

Christians are called to be imitators of God. This does not mean Christians are perfect. Rather, the Spirit is at work in our lives so that our actions and attitudes genuinely reflect the love and forgiveness we have received through Christ and his death.

A reading from Ephesians.

²⁵ So then, putting away falsehood, let each of you speak the truth with your neighbor, for we are members of one another. ²⁶ Be angry but do not sin; do not let the sun go down on your anger, ²⁷ and do not make room for the devil. ²⁸ Those who steal must give up stealing; rather, let them labor, doing good work with their own hands, so as to have something to share with the needy. ²⁹ Let no evil talk come out of your mouths but only what is good for building up, as there is need, so that your words may give grace to those who hear. ³⁰ And do not grieve the Holy Spirit of God, with which you were marked with a seal for the day of redemption. ³¹ Put away from you all bitterness and wrath and anger and wrangling and slander, together with all malice. ³² Be kind to one another, tenderhearted, forgiving one another, as God in Christ has forgiven you. ^{5:1} Therefore be imitators of God, as beloved children, ² and walk in love, as Christ loved us and gave himself up for us, a fragrant offering and sacrifice to God.

Word of God, word of life.

Thanks be to God.

GOSPEL ACCLAMATION (ACS p. 33)

The assembly sings the Alleluias, the cantor sings the verse, the Alleluias are repeated.

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

Repeat alleluia

I am the living bread that came | down from heaven.*

Whoever eats this bread will | live forever.

GOSPEL: John 6:35, 41-51

After feeding more than five thousand people in the wilderness, Jesus teaches them regarding the true significance of this remarkable sign.

The holy gospel according to John.

Glory to you, O Lord.

³⁵ Jesus said to [the crowd,] “I am the bread of life. Whoever comes to me will never be hungry, and whoever believes in me will never be thirsty.”

⁴¹ Then the Judeans began to complain about him because he said, “I am the bread that came down from heaven.” ⁴² They were saying, “Is not this Jesus, the son of Joseph, whose father and mother we know? How can he now say, ‘I have come down from heaven’?” ⁴³ Jesus answered them, “Do not complain among yourselves. ⁴⁴ No one can come to me unless drawn by the Father who sent me, and I will raise that person up on the last day. ⁴⁵ It is written in the prophets, ‘And they shall all be taught by God.’ Everyone who has heard and learned from the Father comes to me. ⁴⁶ Not that anyone has seen the Father except the one who is from God; this one has seen the Father.

⁴⁷ “Very truly, I tell you, whoever believes has eternal life. ⁴⁸ I am the bread of life. ⁴⁹ Your ancestors ate the manna in the wilderness, and they died. ⁵⁰ This is the bread that comes down from heaven, so that one may eat of it and not die. ⁵¹ I am the living bread that came down from heaven. Whoever eats of this bread will live forever, and the bread that I will give for the life of the world is my flesh.”

The gospel of the Lord.

Praise to you, O Christ.

SERMON

Rev. Harry Therwanger

HYMN OF THE DAY: O Living Bread from Heaven (ELW 542)

1 O liv - ing Bread from heav - en, how well you feed your guest!
 2 My Sav - ior, you have led me with - in your ho - liest place,
 3 You gave me all - I want - ed; this food can death de - stroy.
 4 Oh, grant me then, well - strength - ened with heav'n - ly food, while here

The gifts that you have giv - en have filled my heart with rest.
 and here your - self have fed me with trea - sures of your grace;
 And you have free - ly grant - ed the cup of end - less joy.
 my course on earth is length - ened, to serve you, free from fear;

O won - drous food of bless - ing! O cup that heals our woes!
 for you have free - ly giv - en what earth could nev - er buy,
 My Lord, I do not mer - it the fa - vor you have shown,
 and bring me home to praise you where none can peace de - stroy,

My heart, this gift pos - sess - ing, in thank - ful song o'er - flows!
 the bread of life from heav - en, that now I shall not die.
 and all my soul and spir - it bow down be - fore your throne.
 where I will ev - er raise you glad songs in end - less joy.

Text: Johann Rist, 1607–1667; tr. Catherine Winkworth, 1827–1878, alt.
 Music: AURELIA, Samuel S. Wesley, 1810–1876

CREED: Apostles' Creed (ACS p.17)

I believe in God, the Father almighty, creator of heaven and earth.

I believe in Jesus Christ, God's only Son, our Lord, who was conceived by the Holy Spirit, born of the virgin Mary, suffered under Pontius Pilate, was crucified, died, and was buried; he descended to the dead. On the third day he rose again; he ascended into heaven, he is seated at the right hand of the Father, and he will come to judge the living and the dead.

I believe in the Holy Spirit, the holy catholic church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen.

PRAYERS OF INTERCESSION

Assembly, please stand.

The response for today's intercessions is "save us from our troubles."

The presiding minister concludes the prayers:

Receive our prayers, O God, and come quickly to our aid, through the power of the Spirit and the love of Jesus Christ.

Amen.

PEACE

The peace of Christ be with you always.

And also with you.

The assembly may greet one another with a sign of Christ's Peace by bowing, waving, or offering another appropriate gesture and may say, "Peace be with you," or similar words. The assembly is seated.

OFFERTORY

"Carlisle"

Charles Callahan

OFFERING AND SETTING THE TABLE

Members of the assembly may bring their offering forward when ushers invite them. Baskets are available to receive your gift at the front of the sanctuary. Communion ministers will sanitize and cleanse their hands prior to handling the gifts of bread and wine.

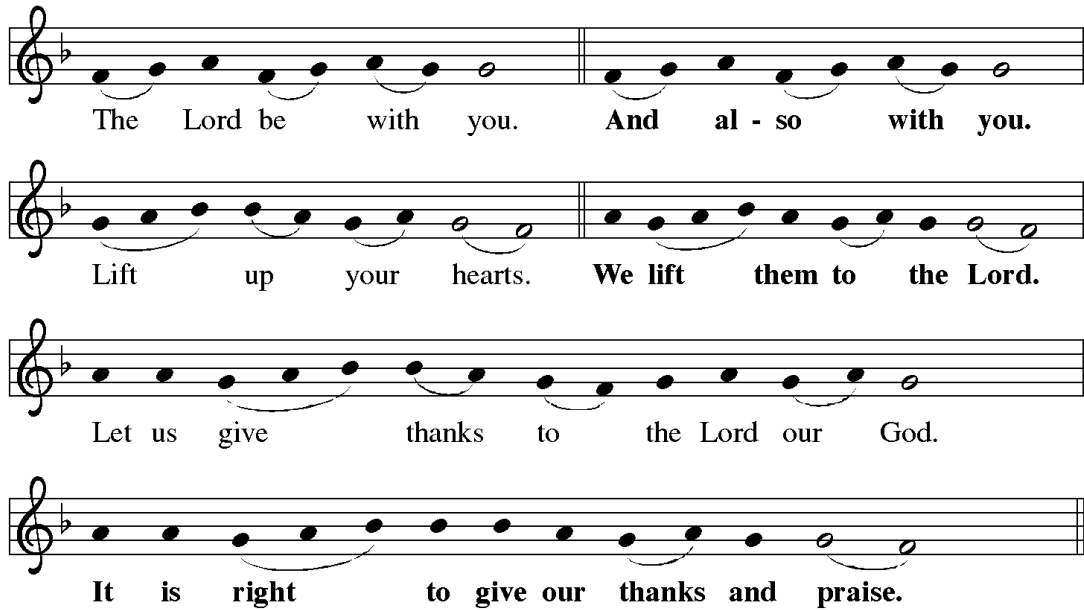
OFFERING PRAYER (ACS p. 35)

Let us pray.

God of goodness and growth, all creation is yours, and your faithfulness is sure. Word and water, wine and bread: these are signs of your abundant grace. Receive the gifts we bring, and nourish us to proclaim your abiding love in our communities and in the world, through Jesus Christ, our strength and our song.

Amen.

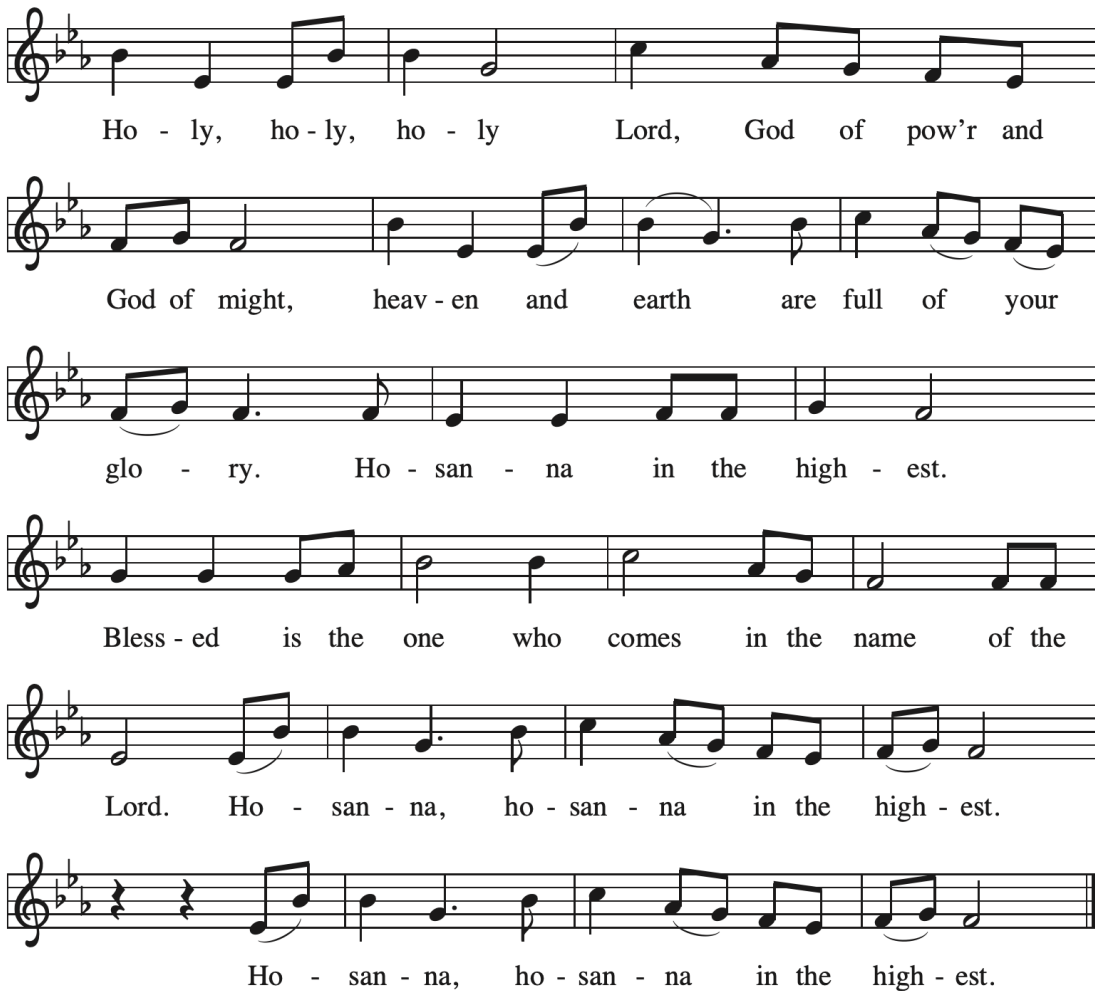
GREAT THANKSGIVING: (ACS p.36)



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 Thanksgiving continues with the Preface for the day; the assembly responds:

HOLY, HOLY, HOLY (ACS p. 36)



Ho - ly, ho - ly, ho - ly Lord, God of pow'r and
God of might, heav - en and earth are full of your
glo - ry. Ho - san - na in the high - est.
Bless - ed is the one who comes in the name of the
Lord. Ho - san - na, ho - san - na in the high - est.
Ho - san - na, ho - san - na in the high - est.

THANKSGIVING AT THE TABLE (ACS p. 37)

The presiding minister continues, using one of the following or another appropriate form.

O God triune, how majestic is your name in all the earth.
Over the eons your merciful might evolved our home, a fragile tree of life.
Here by your wisdom are both life and death, growth and decay,
the nest and the hunt, sunshine and storm, darkness and light.
Sustained by these wonders, we creatures of dust join in the ancient song:
The earth is full of your glory.

The earth is full of your glory.

O God triune, you took on our flesh in Jesus our healer.
In Christ you bring life from death;
we remember his cross, we laud his resurrection.
Broken like bread, he enlivens our body.
Outpoured like wine, he fills the earth with goodness.
Receiving this mystery, we mortals sing our song:
The earth is full of your glory.

The earth is full of your glory.

We praise you for the heart of Jesus, so filled with your love for this earth.

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.

Gathered around this table, we your children unite in this song:
The earth is full of your glory.

The earth is full of your glory.

O God triune, you create the worlds, you uphold the living, you embrace the dead.
Send forth your Spirit and renew the face of the earth.
Strengthen us for our journey with this meal, the body and blood of Christ.
Give us a future that trusts in you and cares for your earth.
Empowered by your promises, we rise from our deaths to praise you again:
The earth is full of your glory.

The earth is full of your glory.

Amen, and amen.

Amen, and amen.

LORD'S PRAYER

And now, we pray as Jesus taught us:

Our Father in heaven, hallowed be your name,

your kingdom come, your will be done, on earth as in heaven.

Give us today our daily bread.

Forgive us our sins as we forgive those who sin against us.

Save us from the time of trial and deliver us from evil.

For the kingdom, the power, and the glory are yours, now and forever. Amen.

INVITATION TO COMMUNION

Come to the banquet, for all is now ready.

The assembly may be seated. At the direction of ushers, baptized and communing members wishing to commune will proceed to the front of the nave, maintaining appropriate physical distance. To receive the bread, place your hands palms up and level so that the presiding minister may place the bread in your open palm. Using a receptacle, such as a small juice glass, hold it firmly that the assisting minister can pour wine from the common cup into your individual glass. For health reasons, please do not dip the bread into the wine. You may elect to commune by receiving the bread only. Gluten free hosts are also available. Once you have received the bread and wine, return to your places by the side aisles. You may elect to come forward for a blessing, simply cross your arms, placing your palms on your chest.

COMMUNION

When giving the bread and cup, the communion ministers say

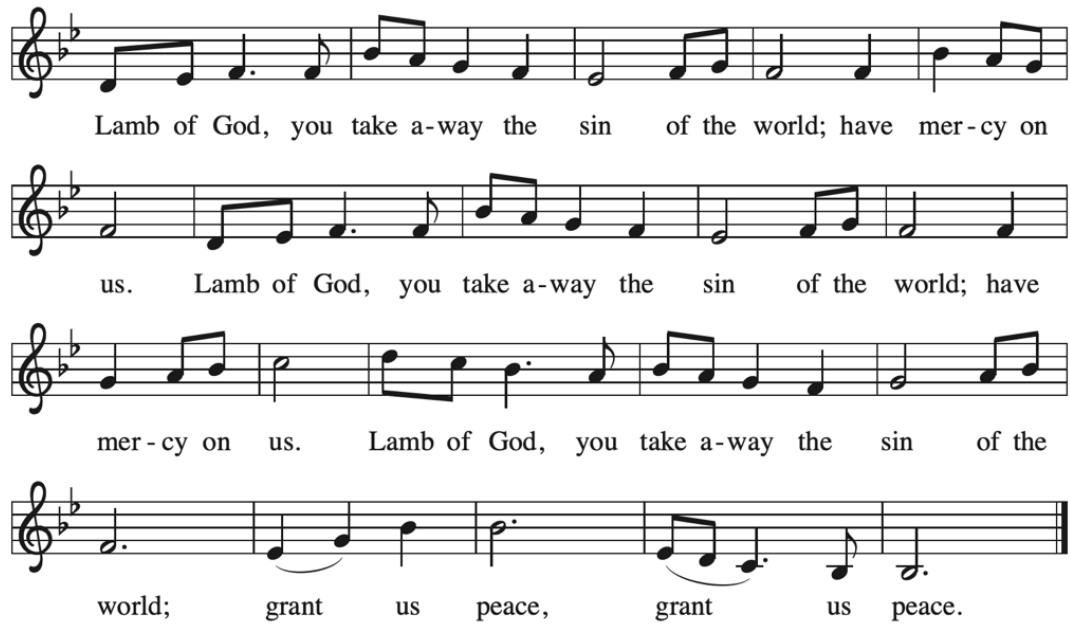
“The body of Christ, given for you,” and

“the blood of Christ, shed for you.”

Each person may respond

Amen.

LAMB OF GOD (ACS p. 40)



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, grant us peace.



HYMN DURING COMMUNION: Bread of Life, Our Host and Meal (ELW 464)

1 Bread of life, our host and meal, Je - sus, feed us.
2 Bread now break and wine now pour, Je - sus, feed us.
3 Grant for - give - ness in the feast— Je - sus, feed us—
4 Thank you for this gift we share. Je - sus, feed us.

Christ, by faith, to see and feel, feed us with your love.
Make us one, our hope re - store; feed us with your love.
for the great - est and the least; feed us with your love.
Save God's chil - dren ev - 'ry - where; feed us with your love.

Text: Ray Makeever, b. 1943; Rusty Edwards, b. 1955
Music: JESUS, FEED US, Ray Makeever; arr. Rusty Edwards
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PRAYER AFTER COMMUNION (ACS p. 41)

Let us pray.

We thank you, O God, that you have strengthened our hearts through this feast of life and salvation. Shine the light of Christ on our path, that we may do justice, love kindness, and walk humbly with you, now and forever.

Amen.

ANNOUNCEMENTS

BLESSING (ACS p. 41)

God, the Source of glory, God, the Word of life, God, the Spirit of truth ✝ bless you all, now and forever.

Amen.

SENDING HYMN: Glorious Things of You Are Spoken (ELW 647)

1 Glo - rious things of you are spo - ken, Zi - on, cit - y
 2 See, the streams of liv - ing wa - ters, spring - ing from e -
 3 Round each hab - i - ta - tion hov - 'ring, see the cloud and
 4 Sav - ior, since of Zi - on's cit - y I through grace a

of our God! He whose word can - not be bro - ken
 ter - nal love, well sup - ply your sons and daugh - ters,
 fire ap - pear for a glo - ry and a cov - 'ring,
 mem - ber am, let the world de - ride or pit - y,

formed you for his own a - bode. On the Rock of A - ges
 and all fear of want re - move. Who can faint, while such a
 show - ing that the Lord is near. Thus de - riv - ing from their
 I will glo - ry in your name. Fad - ing are the world's vain

found - ed, what can shake your sure re - pose? With sal -
 riv - er ev - er will their thirst as - suage? Grace which,
 ban - ner light by night and shade by day, safe they
 plea - sures, all their boast - ed pomp and show; sol - id

va - tion's walls sur - round - ed, you may smile at all your foes.
 like the Lord, the giv - er, nev - er fails from age to age.
 feed up - on the man - na which God gives them on their way.
 joys and last - ing trea - sures none but Zi - on's chil - dren know.

Text: John Newton, 1725-1807, alt.
 Music: BLAENWERN, William P. Rowlands, 1860-1937

DISMISSAL (ACS p. 41)

Go in peace. Christ is with you.

Thanks be to God.

CLOSING VOLUNTARY

“Scherzo”

Alan Ridout

*Please join us for refreshments and fellowship in the Parish Hall, downstairs.
An usher can direct you to the elevator.*

Readings for August 18

1 Kings 19:4-8

First Kings chapter 18 describes the contest between Elijah and the prophets of Baal. The contest proves that the LORD is God, and afterward Elijah orders the killing of the Baal prophets. Angered by the deaths of her prophets, Queen Jezebel threatens to kill Elijah. This reading finds Elijah fleeing, fatigued, and in utter despair.

Psalms 34:1-8

Taste and see that the LORD is good.

Ephesians 4:25—5:2

Christians are called to be imitators of God. This does not mean Christians are perfect. Rather, the Spirit is at work in our lives so that our actions and attitudes genuinely reflect the love and forgiveness we have received through Christ and his death.

John 6:35, 41-51

After feeding more than five thousand people in the wilderness, Jesus teaches them regarding the true significance of this remarkable sign.

Evangelical Lutheran Worship Hymnal:

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Notes on the music for today

HYMN OF THE DAY: O Living Bread from Heaven ELW 542

Text: Johann Rist, 1607–1667; tr. Catherine Winkworth, 1827–1878, alt.

Tune: AURELIA, Samuel S. Wesley, 1810–1876

Phrase after phrase in “O living Bread from heaven” (ELW 542) complements this Sunday’s readings. Like Elijah, we too are strengthened to live and to serve God by serving others. The author Johann Rist (1607–1667) was a Lutheran pastor who, while serving in many situations of social calamity and personal agony, wrote nearly 700 hymns. The tune, AURELIA, was composed by Samuel Wesley, the grandson of Charles Wesley, one of the founders of Methodism. -Gail Ramshaw

AURELIA (meaning "golden") was published as a setting for “Jerusalem the Golden” in *Selection of Psalms and Hymns*, which was compiled by Charles Kemble and Wesley in 1864. Shortly after, to the chagrin of some, it was paired with “The Church’s One Foundation”, a text by Samuel John Stone (1839-1900): Dr. Henry Gauntlett was apparently very annoyed by this match-up, as he thought Wesley’s tune was “inartistic, secular twaddle.” Though opinions vary concerning the tune's merits, it has been firmly associated with Stone's text since tune and text first appeared together in the 1868 edition of *Hymns Ancient and Modern*.

OFFERTORY: Carlisle, Charles Callahan (1951)

The hymn tune “Carlisle” was written by Charles Lockhart (1745-1815). He was first organist of the Lock Hospital, and was for some years associated with Martin Madan in the musical arrangements there. Though blind from infancy, Lockhart had a distinct musical gift, and was especially known for training children’s choirs. He published a set of hymn tunes about 1810 of which this was one. “Carlisle” was his most popular hymn tune and it can be found in 92 hymnals.

Charles Callahan is a well-known composer, organist, choral conductor, pianist and teacher. He is a graduate of The Curtis Institute of Music, Philadelphia, Pa., and The Catholic University of America, Washington, DC. The serene and tranquil nature found in the “Carlisle” tune pairs well with the gentle, confident lyricism of Callahan’s compositions.

OPENING VOLUNTARY: Chorale Improvisation #51, Op. 66, “Schmücke Dich” Sigfrid Karg-Elert (1877-1933)

Having made substantial contributions to the organ and flute repertoires, Sigfrid Karg-Elert is well-known to organists and flutists. His music is colorful and impressionistic, but he also drew on the established ways of writing organ music - including works based on Lutheran chorales (hymn tunes).

This beautiful piece is a Choral-Improvisation based on the melody “Schmücke dich, o liebe Seele”, a eucharistic hymn published in Berlin in 1649.

CLOSING VOLUNTARY: “Scherzo” Alan Ridout (1934-1996)

Alan Ridout studied briefly at the Guildhall School of Music before commencing four years of study at the Royal College of Music, London with Herbert Howells and Gordon Jacob. He was later taught by Michael Tippett, Peter Fricker and (under a Dutch government scholarship) Henk Badings.

He went on to teach at the Royal College of Music, the University of Birmingham, the University of Cambridge, the University of London, and at The King's School, Canterbury. He also broadcast musical talks on the radio.

He lived for much of his life in Canterbury, but after a serious heart attack in 1990 he moved to France. Ridout was a prolific composer; the complete list of his works runs to 100 pages. His style is mostly tonal, though in younger life he wrote some microtonal works. His works include church, orchestral and chamber music, often intended for amateurs and children. Much of the church music came out of a collaboration between Ridout and Allan Wicks, organist and master of the choristers at Canterbury Cathedral which began in 1964.

August 11, 2024

10:00 AM

Rev. Harry Therwanger
Dave Oaks
Mark Linton
Mark Linton and Glen Mason
Bob Verdile
Glen Mason

Presiding Minister
Assisting Minister
Reader
Communion Assistant
Cantor
Lock-Up, starting August 11

*The flowers in the chancel are given
in Loving Memory of Beatrice Flatness by Gail Flatness.*

Attendance August 4, 10:00 AM, 60
Live Stream Views, 13 | Views after Streaming, 45

Our worship service is regularly video recorded and posted online.
Printed scripture readings and weekly announcements are available from the ushers.

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