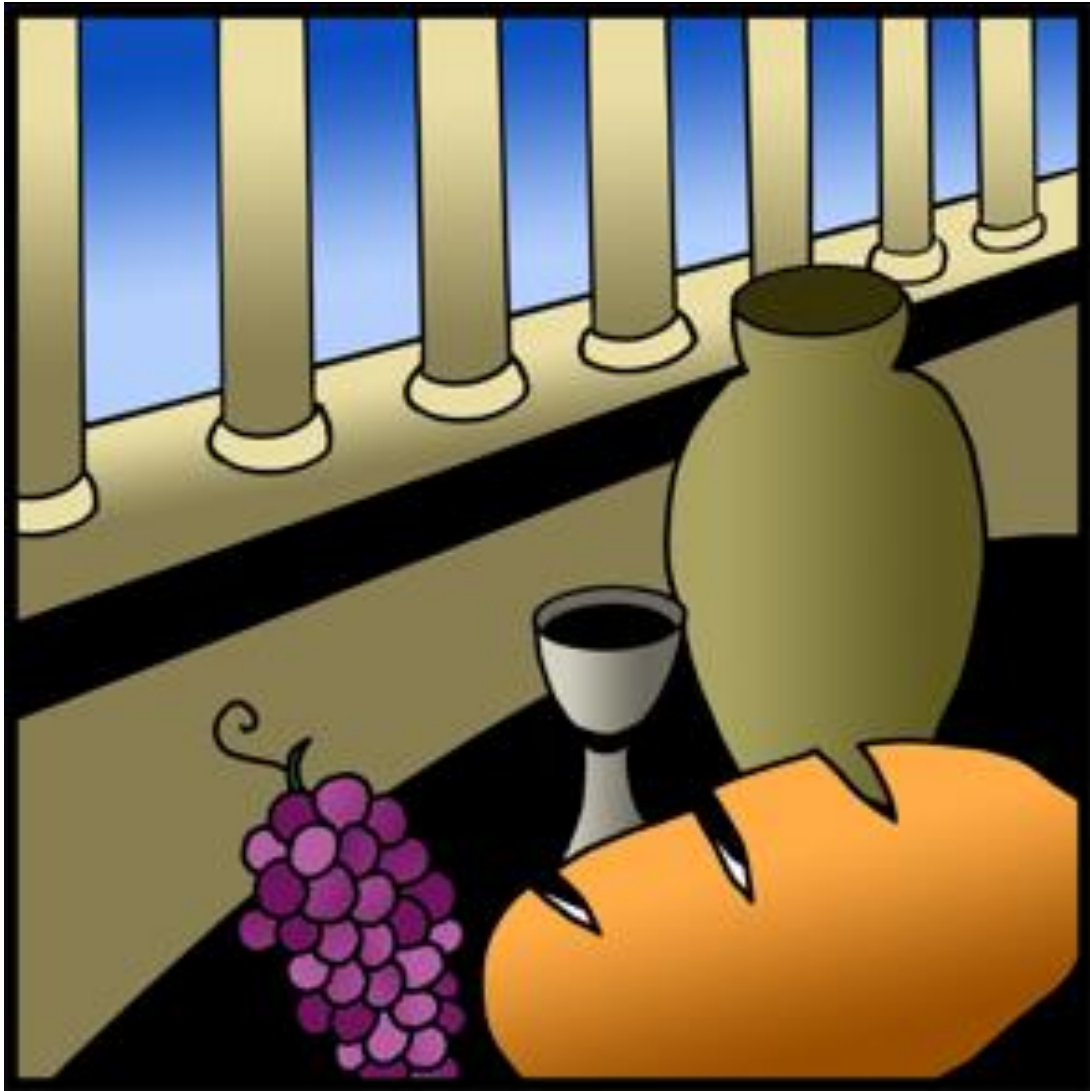


**RESURRECTION EVANGELICAL  
LUTHERAN CHURCH**



**Thirteenth Sunday After Pentecost  
August 18, 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**

### **Tuesday, August 20, 2024, Bernard, Abbot of Clairvaux, died 1153**

Bernard, a Cistercian monk, was a man of great spirituality who wrote mystical works and criticized those whom he thought took an overly intellectual approach to the faith. He became an abbot, and wrote several hymns that are still beloved today.

### **Saturday, August 24, 2024, Bartholomew, Apostle**

Mentioned as one of Jesus' disciples in Matthew, Mark, and Luke, Bartholomew's name is replaced in John's gospel by Nathanael, leading many to believe that the two are different names for the same person. Little is known about his work, though some traditions place him later in India or Armenia.

## **INTRODUCTION TO THE DAY**

Wisdom prepares a feast, sets her table, and invites all to come and eat her bread and drink her wine. The first chapter of John's gospel owes much to the biblical tradition that imagined Wisdom as existing before anything was created and having a role in the work of creation. Christ, the wisdom of God (1 Cor. 1:24), today invites us to eat his flesh and drink his blood. John's gospel includes no account of the institution of the Lord's supper, but here we can't help hearing Jesus' words as an invitation to the meal of bread and wine we share.

# ORDER OF SERVICE

**OPENING VOLUNTARY**

*Cantilène*

Gabriel Pierné

*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: If God My Lord Be for Me (ELW 788)**



1 If God my Lord be for me, I may a host de - fy;  
 2 I build on this foun - da - tion, that Je - sus and his blood  
 3 Christ Je - sus is my splen - dor, my sun, my light, a - lone;  
 4 For joy my heart is ring - ing; all sor - row dis - ap - pears;



for when I pray, be - fore me my foes, con - found - ed, fly.  
 a - lone are my sal - va - tion, the true, e - ter - nal good.  
 were he not my de - fend - er be - fore the judg - ment throne,  
 and full of mirth and sing - ing, it wipes a - way all tears.



If Christ, my head and mas - ter, be - friend me from a - bove,  
 With - out him all that pleas - es will vain and emp - ty prove.  
 I nev - er should find fa - vor and mer - cy in God's sight,  
 The sun that cheers my spir - it is Je - sus Christ, my king;



what foe or what di - sas - ter can drive me from his love?  
 The gifts I have from Je - sus a - lone are worth my love.  
 but be de - stroyed for - ev - er as dark - ness by the light.  
 the heav'n I shall in - her - it makes me re - joice and sing.

Text: Paul Gerhardt, 1607–1676; tr. Richard Massie, 1800–1887, adapt.  
 Music: IST GOTT FÜR MICH, English melody, 16th cent.; arr. hymnal version  
 Arr. © 2006 Augsburg Fortress.

**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.*

Ever-loving God, your Son gives himself as living bread for the life of the world. Fill us with such a knowledge of his presence that we may be strengthened and sustained by his risen life to serve you continually, through Jesus Christ, our Savior and Lord.

**Amen.**

*The assembly is seated.*

**FIRST READING: Proverbs 9:1-6**

*Wisdom is portrayed as a woman who invites people to partake of her banquet. Just as ordinary food is necessary for physical life, Wisdom's food—insight and understanding—is necessary for fullness of life with God. Partaking of Wisdom's banquet is the way to life.*

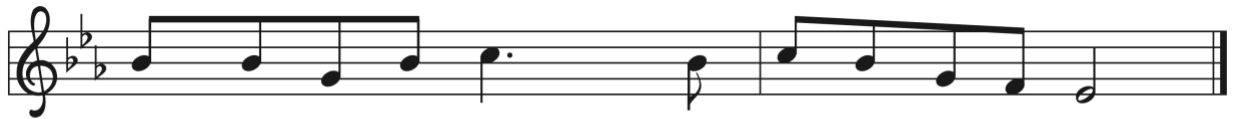
A reading from Proverbs.

- <sup>1</sup>Wisdom has built her house,  
she has hewn her seven pillars.  
<sup>2</sup>She has slaughtered her animals, she has mixed her wine,  
she has also set her table.  
<sup>3</sup>She has sent out her female servants; she calls  
from the highest places in the town,  
<sup>4</sup>“You who are simple, turn in here!”  
To those without sense she says,  
<sup>5</sup>“Come, eat of my bread  
and drink of the wine I have mixed.  
<sup>6</sup>Lay aside immaturity, and live,  
and walk in the way of insight.”

Word of God, word of life.  
**Thanks be to God.**

**PSALM: Psalm 34:9-14**

*The psalm for the day is sung.*



Those who seek the LORD lack noth - ing that is good.



<sup>9</sup>Fear the LORD, you saints | of the LORD,  
for those who fear the | LORD lack nothing.

<sup>10</sup>**The lions are in want and | suffer hunger,  
but those who seek the LORD lack nothing | that is good. R**

<sup>11</sup>Come, children, and lis - | ten to me;  
I will teach you reverence | for the LORD.

<sup>12</sup>**Who among you takes plea - | sure in life  
and desires long life to en - | joy prosperity?**

<sup>13</sup>Keep your | tongue from evil  
and your lips from | lying words.

<sup>14</sup>**Turn from evil | and do good;  
seek peace | and pursue it. R**

**SECOND READING: Ephesians 5:15-20**

*True wisdom integrates our new reality in Christ with our Christian fellowship and daily conduct. Because we are filled with the Spirit, Christians regularly rejoice together, give thanks to God for one another, and care for one another. In this way we revere our Lord Jesus Christ.*

A reading from Ephesians.

<sup>15</sup>Be careful, then, how you live, not as unwise people but as wise, <sup>16</sup>making the most of the time, because the days are evil. <sup>17</sup>So do not be foolish, but understand what the will of the Lord is. <sup>18</sup>Do not get drunk with wine, for that is debauchery, but be filled with the Spirit, <sup>19</sup>as you sing psalms and hymns and spiritual songs to one another, singing and making melody to the Lord in your hearts, <sup>20</sup>giving thanks to God, the Father, at all times and for everything in the name of our Lord Jesus Christ.

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

Those who eat my flesh and drink my blood a-<sup>l</sup> bide in me,\* and I a-<sup>l</sup> bide in them.



**GOSPEL: John 6:51-58**

*In John's gospel, the feeding of the five thousand leads to extended teaching in which Jesus identifies himself as the true "bread of life." Finally, in these verses, he makes a connection that would not be understood until after his death, in light of the church's celebration of holy communion.*

The holy gospel according to John.

**Glory to you, O Lord.**

[Jesus said,] <sup>51</sup>"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."

<sup>52</sup>The Judeans then disputed among themselves, saying, "How can this man give us his flesh to eat?" <sup>53</sup>So Jesus said to them, "Very truly, I tell you, unless you eat the flesh of the Son-of-Man and drink his blood, you have no life in you. <sup>54</sup>Those who eat my flesh and drink my blood have eternal life, and I will raise them up on the last day, <sup>55</sup>for my flesh is true food, and my blood is true drink. <sup>56</sup>Those who eat my flesh and drink my blood abide in me and I in them. <sup>57</sup>Just as the living Father sent me and I live because of the Father, so whoever eats me will live because of me. <sup>58</sup>This is the bread that came down from heaven, not like that which the ancestors ate, and they died. But the one who eats this bread will live forever."

The gospel of the Lord.

**Praise to you, O Christ.**

**SERMON**

Rev. Harry Therwanger

**HYMN OF THE DAY: I Am the Bread of Life (ELW 485)**

Leader or All

1 "I am the Bread of life. You who  
 2 "The bread that . . . I will give is my  
 3 "Un - less . . . you . . . eat of the  
 4 "I am the res - ur - rec - tion, . . . .  
 5 Yes, Lord, . . . . I be - lieve that . . .

come to me shall not hun - ger, and who be -  
 flesh for the life of the world, . . . . and if you  
 flesh of the Son of Man . . . . and . . . .  
 I . . . . am the life. . . . If you be -  
 you . . . . are the Christ, . . . . the . . .

lieve in me shall not thirst. No one can come to  
 eat . . . . of this bread, and you shall . . live for -  
 drink . . . . of his blood, and drink . . . . of his  
 lieve . . . . in . . . me, e - ven . . though you  
 Son . . . . of . . . God, who . . . . have . . .

me ev - er, . . . . you shall live for - ev - er."  
 blood, you shall not have life with - in you."  
 die, . . . . you shall live for - ev - er."  
 come in - to . . . . the . . . . world. . . .

*Refrain*  
 All

"And I will raise you up, and I will raise you up,

and I will raise you up on the last day."

Text: Suzanne Toolan, RSM, b. 1927, based on John 6  
 Music: I AM THE BREAD, Suzanne Toolan, RSM  
 Text and music © 1966, 1970, 1986, 1993 GIA Publications, Inc., 7404 S. Mason Ave., Chicago, IL 60638, www.giamusic.com, 800.442.3358.  
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**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 "Grant us your wisdom in all things."

*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**      Piano Improvisation on *Let Us Break Bread*      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 image shows four staves of musical notation in G major, 4/4 time. Each staff contains a melody line with lyrics underneath. The lyrics are: '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.', and '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.

The image shows six staves of musical notation in G major, 4/4 time. Each staff contains a melody line with lyrics underneath. The lyrics are: '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.', and '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: Come and Seek the Ways of Wisdom (ACS 971)**



1 Come and seek the ways of Wis-dom, she who danced when  
2 Lis - ten to the voice of Wis-dom, cry - ing in the  
3 Sis - ter Wis - dom, come, as - sist us; nur - ture all who



earth was new. Fol - low close - ly what she teach - es,  
mar - ket - place. Hear the Word made flesh a - mong us,  
seek re - birth. Spir - it - guide and close com - pan - ion,



for her words are right and true. Wis - dom clears the  
full of glo - ry, truth, and grace. When the word takes  
bring to light our sa - cred worth. Free us to be -



path to jus - tice, show - ing us what love must do.  
root and rip - ens, peace and righ - teous - ness em - brace.  
come your peo - ple, ho - ly friends of God and earth.

Text: Ruth Duck, b. 1947

Music: MADELEINE, Donna Kasbohm, b. 1933

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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: Voices Raised to You (ELW 845)**

1 Voic - es raised to you we of - fer; tune them, God, for  
 2 All cre - a - tion joins to praise you; earth and sky your  
 3 Christ, the song of love in - car - nate, touch - ing earth with  
 4 Spir - it, flam - ing through cre - a - tion, kin - dle faith with -  
 5 How can an - y praise we of - fer mea - sure all the

songs of praise. Hearts and hands we bring in trib - ute  
 works dis - play. Art and mu - sic, gifts you lend us,  
 heav - en's grace, for your liv - ing, suf - f'ring, dy - ing,  
 in each heart. Lift our voic - es high in cho - rus;  
 thanks we owe? Take our hearts and hands and voic - es—

for your gifts through all our days. Al - le - lu - ia!  
 we re - turn to you to - day. Al - le - lu - ia!  
 for your ris - ing, hear our praise! Al - le - lu - ia!  
 through our hands your love im - part. Al - le - lu - ia!  
 gifts of love we can be - stow. Al - le - lu - ia!

Al - le - lu - ia! Tri - une God, to you we sing!  
 Al - le - lu - ia! God, cre - a - tor, source of life!  
 Al - le - lu - ia! Christ, re - deem - er, Lord of life!  
 Al - le - lu - ia! Spir - it, help - er, breath of life!  
 Al - le - lu - ia! Tri - une God, to you we sing!

Text: Herman G. Stuempfle Jr., b. 1923  
 Music: SONG OF PRAISE, Carolyn Jennings, b. 1936  
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 Music © 1996 Carolyn Jennings, admin. Augsburg Fortress.



**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 25**

#### **Joshua 24:1-2a, 14-18**

*In the Near East, covenant means “agreement” or “alliance.” It describes relationships and is the primary word used to characterize the relationship between God and Israel. By delivering Israel, God has already begun the relationship. Joshua calls upon the people to respond.*

#### **Psalm 34:15-22**

*The eyes of the Lord are upon the righteous. (Ps. 34:15)*

#### **Ephesians 6:10-20**

*Like a general giving a rousing speech to troops before battle, this letter closes by calling on Christians to be equipped for spiritual warfare against evil. The full armor of God includes truth, righteousness, peace, faith, the gift of salvation, and the word of God inspired by the Spirit.*

#### **John 6:56-69**

*The “hard saying” that offends Jesus’ disciples is his claim that his followers must eat his flesh and drink his blood. The followers who return to their old lives know something about how odd this sounds. Simon Peter, on the other hand, knows something about the scarcity of living, gracious words. He asks the most important question: “To whom shall we go?”*

*Evangelical Lutheran Worship Hymnal:*

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*All Creation Sings Hymnal:*

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**Notes on the music for today**

HYMN OF THE DAY: I Am the Bread of Life ELW 485

Text: Suzanne Toolan, RSM, (1927)

Music: Suzanne Toolan, RSM

Tune: I Am the Bread, Bread of Life (Toolan)

Sr. Suzanne Toolan was born in Lansing, Michigan. She joined the Sisters of Mercy in Burlingame, California, in 1950, where she taught at Mercy High School. One day in 1964 Toolan wrote the hymn during her free period. She claims to have discarded the original copy before being inspired to keep it by a student who overheard her working on it. She originally presented the hymn at a diocesan music educators' conference in 1966. The popularity of the hymn coincided with the use of vernacular languages following the Second Vatican Council.

Along with its use in the *Worship* hymnal for the Catholic Church, the hymn also appears in the Episcopal Church's *The Hymnal 1982* and the Evangelical Lutheran Church in America's *Evangelical Lutheran Worship*.

The hymn text is a close paraphrase of John 6:35, 44, 51, and 53. With the exception of stanza 5, it is the words of Jesus. Putting the words of God or Jesus in the congregation's mouth has some historical precedent in a writer like Paul Gerhardt or a hymn like "How firm a foundation," but the connective links are more obscure in the twentieth century and subtly join its temptation for humanity to play God. That is clearly not the author's intention.

It is more interesting to me that musically, the attributes necessary for a hymn to support communal singing are very weak or almost absent in the verses of this tune. The verses are not metric, the syllables of each are set in constantly changing ways and, although the refrain is more melodically friendly and its high range expresses "raising up," the vocal shifts from the low notes of the verse to the high range of the refrain and back down again, are awkward for many.

Still, this hymn is much loved by many who find hope and consolation in these words of Jesus.

OFFERTORY: "Piano Improvisation on *Let Us Break Bread*" Charles Callahan

Here is another hymn tune setting by Charles Callahan, this time a short meditation for piano. This hymn is a traditional spiritual, probably from the antebellum period in the American south. It may have

been used by slaves to signal a secret gathering, since such assemblies were illegal. In that case, perhaps the original version of the song consisted of only the final stanza and the refrain. Some writers are of this opinion, and add that after the Civil War, the first two stanzas were added in order to make it a Communion hymn. However, an understanding of certain aspects of church history and tradition present another theory.

In the antebellum South, many slaves were required to attend church every Sunday at an early morning service, while their white owners attended the later service. The song text refers to kneeling during Communion, which is common in certain liturgical traditions. It also refers to having one's "face to the rising sun." Horace Boyer has pointed out that "it is an old tradition for Christian Churches to be aligned on an East-West axis so that early morning communion was always 'into the sun.' This was the tradition of Anglican church buildings almost universally until about 1800". Therefore, it is possible that this song was first sung by slaves in Episcopal Virginia for whom the experience of taking Communion would have involved kneeling toward the rising sun.

#### OPENING VOLUNTARY: Cantilène, Gabriel Pierné (1863-1937)

Gabriel Pierné has been called the most complete French musician of the late Romantic/early Twentieth Century era. Pierné's compositional style can be described as very traditional and classical in form while possessing a modern spirit. He was able to eloquently balance his own personal language with the elements of both discipline and instinct. Evidence of his studies with both Massenet and Franck are very apparent. From Massenet he acquired a sense of melody and lightness, while from Franck he developed a sense of structure and consciousness of art, and an inspiration for religious music. Though much of his music is overshadowed by other French composers from his day, it is because his time was devoted primarily to conducting.

One of my favorite pieces to play in summer, Cantilène is the second of *Trois Pieces*, Op. 29.

#### CLOSING VOLUNTARY: "Scherzo" Alan Ridout (1934-1996)

Last Sunday's Congregational Meeting at the end of the service has resulted in the rescheduling of Alan Ridout's "Scherzo" to this Sunday.

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 18, 2024**

**10:00 AM**

**Rev. Harry Therwanger**  
**Dave Oaks**  
**John Handley**  
**John Handley and Ted Mortensen**  
**Bob Verdile**  
**John Wood**

**Presiding Minister**  
**Assisting Minister**  
**Reader**  
**Communion Assistant**  
**Cantor**  
**Lock-Up, starting August 18**

*The flowers in the chancel are given  
in memory of Anissi and Espiridon Chaale. by Helen Chaale.*

**Attendance August 11, 10:00 AM, 76**  
**Live Stream Views, 7 | Views after Streaming, 25**

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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**Angie Brooke, Christian Education Coordinator**  
**Leslie Nolen, Council President**  
**Christina Cuesta, Council Secretary**