

**RESURRECTION EVANGELICAL
LUTHERAN CHURCH**



**Fourteenth Sunday After Pentecost
August 25, 2024
10:00 a.m.**

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

Wednesday, August 28, 2024, Augustine, Bishop of Hippo, died 430

Augustine was one of the greatest theologians of the Western church. A native of North Africa, he recovered from a debauched young adulthood through the influence of his mother, Monica, and Bishop Ambrose of Milan. Besides writing influential theological books, he served as bishop of Hippo, in present-day Algeria.

Wednesday, August 28, 2024, Moses the Black, monk, martyr, died around 400

Converted from life as a thief and a robber to Christianity, Moses was an Ethiopian who became a desert monk at Skete. The change in his heart and life had a profound impact on his native country. He was murdered when Berber bandits attacked his monastery.

INTRODUCTION TO THE DAY

Introduction to the day

In today's gospel many people take offense at Jesus' invitation to eat his flesh and drink his blood; even many of Jesus' disciples peel off. This is the backdrop in John's gospel for Peter's confession of faith. "To whom can we go?" asks Peter, in words we sometimes sing just before the gospel is read. "You have the words of eternal life." In order to take such a stand, as Peter and Joshua did, Paul tells us to arm ourselves with the word of God. We pray in the Spirit that we might be bold ambassadors of the gospel.

ORDER OF SERVICE

OPENING VOLUNTARY

“Bread of Life”

Seth Bingham

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: (ELW 404)

1 Come, gra - cious Spir - it, heav'n - ly dove, with light and
2 The light of truth to us dis - play and make us
3 Lead us to Christ, the liv - ing way, nor let us
4 Lead us to heav'n, that we may share full - ness of

com - fort from a - bove. Come, be our guard - ian
know and choose your way; plant ho - ly fear in
from his pas - tures stray. Lead us in ho - li -
joy for - ev - er there; lead us to our e -

and our guide; o'er ev - 'ry thought and step pre - side.
ev - 'ry heart, that we from God may ne'er de - part.
ness, the road that we must take to dwell with God
ter - nal rest, to be with God for - ev - er blest.

Text: Simon Browne, 1680-1732, alt.
Music: HERR JESU CHRIST, MEINS, German folk tune, 15th cent.

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.

Holy God, your word feeds your people with life that is eternal. Direct our choices and preserve us in your truth, that, renouncing what is false and evil, we may live in you, through your Son, Jesus Christ, our Savior and Lord.

Amen.

The assembly is seated.

FIRST READING: 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.

A reading from Joshua.

¹Joshua gathered all the tribes of Israel to Shechem, and summoned the elders, the heads, the judges, and the officers of Israel, and they presented themselves before God. ^{2a}And Joshua said to all the people, ¹⁴“Now, therefore, revere the Lord and serve the Lord in sincerity and in faithfulness; put away the deities that your ancestors served beyond the River and in Egypt and serve the Lord. ¹⁵Now if you are unwilling to serve the Lord, choose this day whom you will serve, whether the deities your ancestors served in the region beyond the River or the deities of the Amorites in whose land you are living, but as for me and my household, we will serve the Lord.”

¹⁶Then the people answered, “Far be it from us that we should forsake the Lord to serve other deities, ¹⁷for it is the Lord our God who brought us and our ancestors up from the land of Egypt, out of the house of slavery, and who did those great signs in our sight. The Lord protected us along all the way that we went and among all the peoples through whom we passed, ¹⁸and the Lord drove out before us all the peoples, the Amorites who lived in the land. Therefore we also will serve the Lord, for the Lord is our God.”

Word of God, word of life.

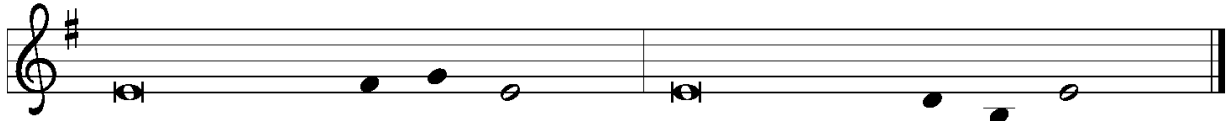
Thanks be to God.

PSALM: Psalm 34:15-22

The psalm for the day is sung.



The eyes of the LORD are up - on the righ - teous.



- ¹⁵The eyes of the Lord are up- | on the righteous,
and God's ears are open | to their cry.
- ¹⁶**The face of the Lord is against those | who do evil,
to erase the remembrance of them | from the earth.**
- ¹⁷The righteous cry, and | the Lord hears them
and delivers them from | all their troubles.
- ¹⁸**The Lord is near to the | brokenhearted
and saves those whose spir- | its are crushed. R**
- ¹⁹Many are the troubles | of the righteous,
but the Lord delivers them from | every one.
- ²⁰**God will keep safe | all their bones;
not one of them | shall be broken.**
- ²¹Evil will bring death | to the wicked
and those who hate the righteous | will be punished.
- ²²**O Lord, you redeem the life | of your servants,
and those who put their trust in you will | not be punished. R**

SECOND READING: 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.

A reading from Ephesians.

¹⁰Be strong in the Lord and in the strength of the Lord's power; ¹¹put on the whole armor of God, so that you may be able to stand against the wiles of the devil, ¹²for our struggle is not against blood and flesh but against the rulers, against the authorities, against the cosmic powers of this present darkness, against the spiritual forces of evil in the heavenly places. ¹³Therefore take up the whole armor of God, so that you may be able to withstand on that evil day and, having prevailed against everything, to stand firm. ¹⁴Stand, therefore, and belt your waist with truth and put on the breastplate of righteousness ¹⁵and lace up your sandals in preparation for the gospel of peace. ¹⁶With all of these, take the shield of faith, with which you will be able to quench all the flaming arrows of the evil one. ¹⁷Take the helmet of salvation and the sword of the Spirit, which is the word of God.

¹⁸Pray in the Spirit at all times in every prayer and supplication. To that end, keep alert and always persevere in supplication for all the saints. ¹⁹Pray also for me, so that when I speak a message may be given to me to make known with boldness the mystery of the gospel, ²⁰for which I am an ambassador in chains. Pray that I may declare it boldly, as I must speak.

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

Lord, to whom | shall we go?* You have the words of e- | ternal life.

GOSPEL: 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?”

The holy gospel according to John.

Glory to you, O Lord.

[Jesus said,] ⁵⁶“Those who eat my flesh and drink my blood abide in me and I in them. ⁵⁷Just as the living Father sent me and I live because of the Father, so whoever eats me will live because of me. ⁵⁸This is the bread that came down from heaven, not like that which your ancestors ate, and they died. But the one who eats this bread will live forever.” ⁵⁹He said these things while he was teaching in the synagogue at Capernaum.

⁶⁰When many of his disciples heard it, they said, “This teaching is difficult; who can accept it?” ⁶¹But Jesus, being aware that his disciples were complaining about it, said to them, “Does this offend you? ⁶²Then what if you were to see the Son-of-Man ascending to where he was before? ⁶³It is the spirit that gives life; the flesh is useless. The words that I have spoken to you are spirit and life. ⁶⁴But among you there are some who do not believe.” For Jesus knew from the beginning who were the ones who did not believe and who was the one who would betray him. ⁶⁵And he said, “For this reason I have told you that no one can come to me unless it is granted by the Father.”

⁶⁶Because of this many of his disciples turned back and no longer went about with him. ⁶⁷So Jesus asked the twelve, “Do you also wish to go away?” ⁶⁸Simon Peter answered him, “Lord, to whom can we go? You have the words of eternal life. ⁶⁹We have come to believe and know that you are the Holy One of God.”

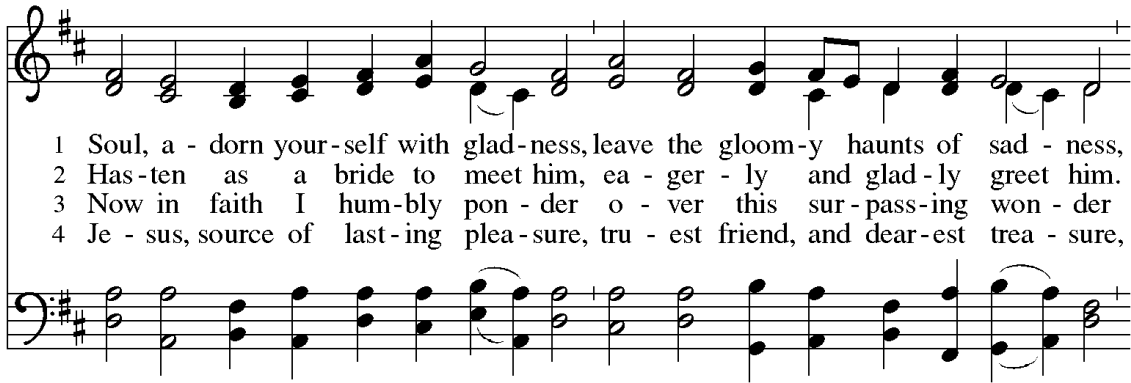
The gospel of the Lord.

Praise to you, O Christ.

SERMON

Rev. Harry Therwanger

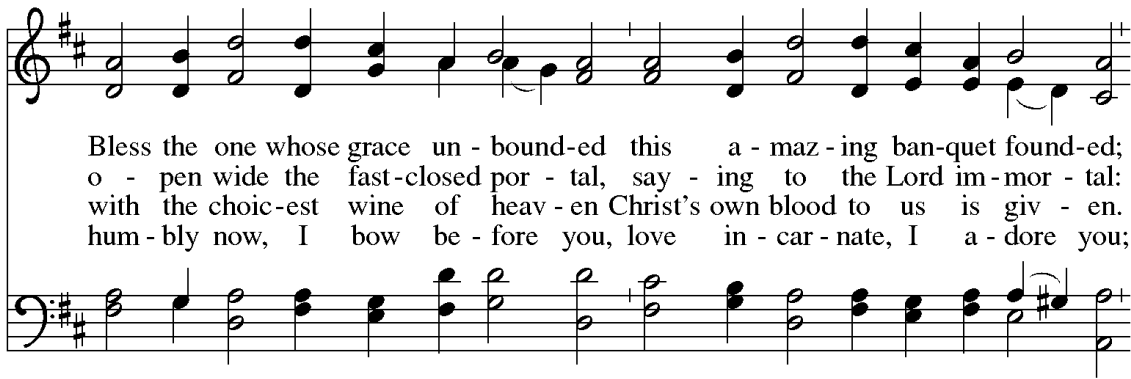
HYMN OF THE DAY: Soul, Adorn Yourself with Gladness (ELW 488)



1 Soul, a - dorn your-self with glad-ness, leave the gloom-y haunts of sad - ness,
 2 Has - ten as a bride to meet him, ea - ger - ly and glad - ly greet him.
 3 Now in faith I hum-bly pon - der o - ver this sur - pass - ing won - der
 4 Je - sus, source of last - ing plea - sure, tru - est friend, and dear - est trea - sure,



come in - to the day-light's splen - dor, there with joy your prais - es ren - der.
 There he stands al - read - y knock - ing; quick - ly, now, your gate un - lock - ing,
 that the bread of life is bound - less though the souls it feeds are count - less;
 peace be - yond all un - der - stand - ing, joy in - to all life ex - pand - ing:



Bless the one whose grace un - bound - ed this a - maz - ing ban - quet found - ed;
 o - pen wide the fast - closed por - tal, say - ing to the Lord im - mor - tal:
 with the choic - est wine of heav - en Christ's own blood to us is giv - en.
 hum - bly now, I bow be - fore you, love in - car - nate, I a - dore you;



Christ, though heav'n - ly, high, and ho - ly, deigns to dwell with you most low - ly.
 "Come, and leave your loved one nev - er; dwell with - in my heart for - ev - er."
 Oh, most glo - rious con - so - la - tion, pledge and seal of my sal - va - tion.
 wor - thi - ly let me re - ceive you, and, so fa - vored, nev - er leave you.

Text: Johann Franck, 1618–1677; tr. *Lutheran Book of Worship*
 Music: SCHMÜCKE DICH, Johann Crüger, 1598–1662
 Text © 1978 *Lutheran Book of Worship*, admin. Augsburg Fortress.

BLESSING OF THE BACKPACKS

PRAYERS OF INTERCESSION

Assembly, please stand.

The response for today's intercessions is "We put our trust in you."

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

"Hungry Feast"

David Cherwein

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: Blessed Assurance (ELW 638)

1 Bless-ed as-sur-ance, Je-sus is mine! Oh, what a fore-taste of glo-ry di-vine!
2 Per-fect sub-mis-sion, per-fect de-light, vi-sions of rap-ture now burst on my sight;
3 Per-fect sub-mis-sion, all is at rest; I in my Sav-ior am hap-py and blest,

Heir of sal-va-tion, pur-chase of God, born of his Spir-it, washed in his blood.
an-gels de-scend-ing bring from a-bove ech-oes of mer-cy, whis-pers of love.
watch-ing and wait-ing, look-ing a-bove, filled with his good-ness, lost in his love.

Refrain

This is my sto-ry, this is my song, prais-ing my Sav-ior all the day long:

this is my sto-ry, this is my song, prais-ing my Sav-ior all the day long.

Text: Fanny J. Crosby, 1820–1915
Music: ASSURANCE, Phoebe P. Knapp, 1830–1908

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.

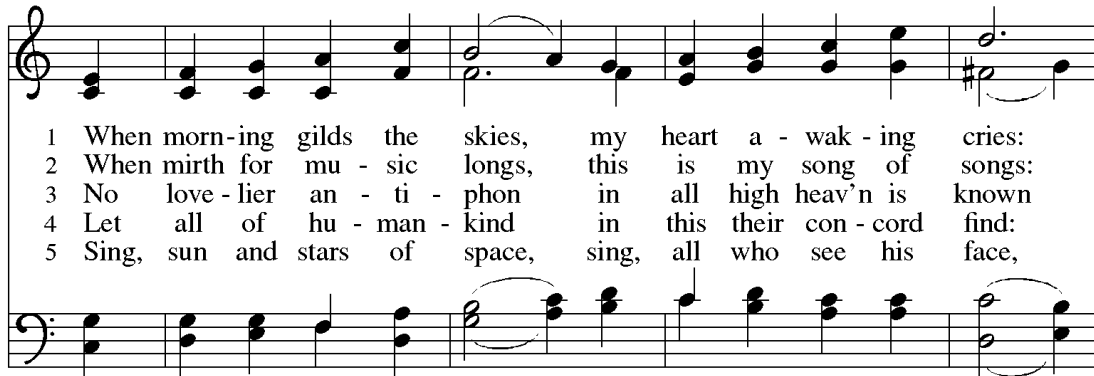
ANNOUNCEMENTS

BLESSING (ACS p. 41)

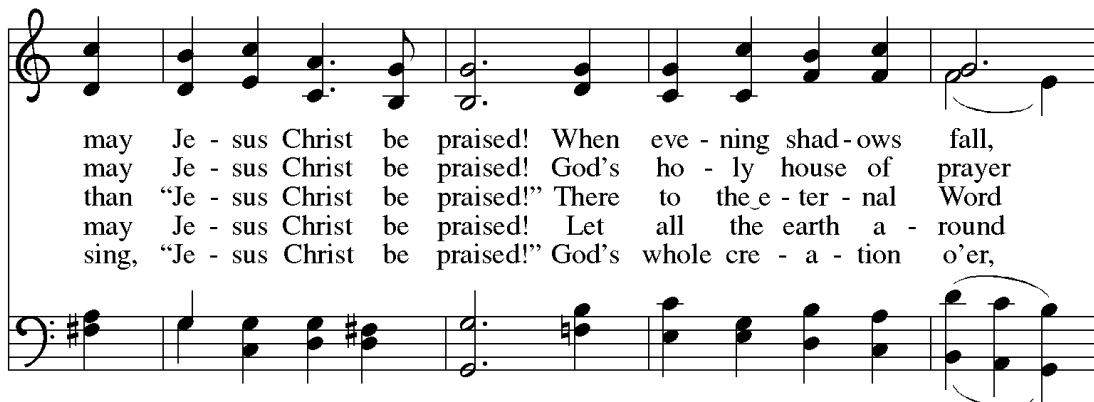
God, the Source of glory, God, the Word of life, God, the Spirit of truth ✝ bless you all, now and forever.

Amen.

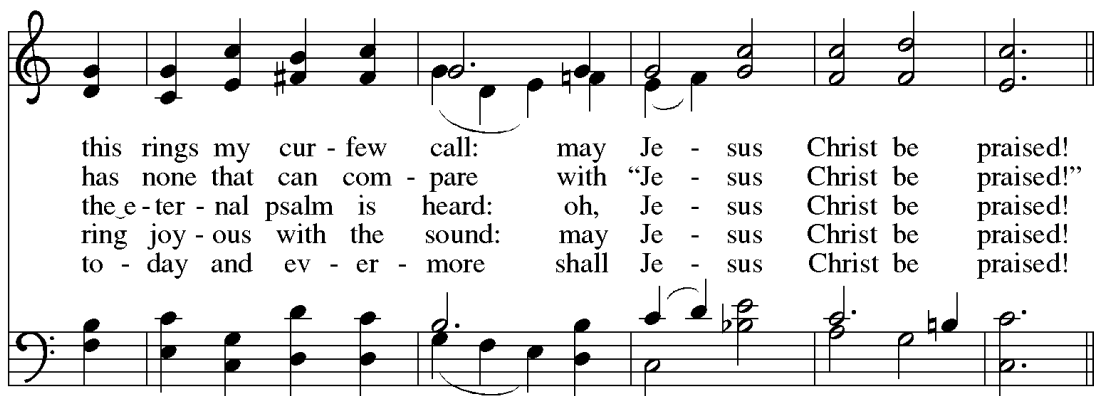
SENDING HYMN: When Morning Guilds the Skies (ELW 853)



1 When morn-ing gilds the skies, my heart a - wak - ing cries:
2 When mirth for mu - sic longs, this is my song of songs:
3 No love - lier an - ti - phon in all high heav'n is known
4 Let all of hu - man - kind in this their con - cord find:
5 Sing, sun and stars of space, sing, all who see his face,



may Je - sus Christ be praised! When eve - ning shad - ows fall,
may Je - sus Christ be praised! God's ho - ly house of prayer
than "Je - sus Christ be praised!" There to the e - ter - nal Word
may Je - sus Christ be praised! Let all the earth a - round
sing, "Je - sus Christ be praised!" God's whole cre - a - tion o'er,



this rings my cur - few call: may Je - sus Christ be praised!
has none that can com - pare with "Je - sus Christ be praised!"
the e - ter - nal psalm is heard: oh, Je - sus Christ be praised!
ring joy - ous with the sound: may Je - sus Christ be praised!
to - day and ev - er - more shall Je - sus Christ be praised!

Text: German hymn, 19th cent.; tr. Robert Bridges, 1844-1930, alt.
Music: LAUDES DOMINI, Joseph Barnby, 1838-1896

DISMISSAL (ACS p. 41)

Go in peace. Christ is with you.

Thanks be to God.

CLOSING VOLUNTARY

“Holy Manna”

Wilbur Held

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



Readings for September 1

Deuteronomy 4:1-2, 6-9

The Israelites believed the law was a divine gift that provided guidelines for living out the covenant. Moses commands the people to obey the law and to neither add to nor subtract from it. The Israelites are also to teach the law to their children and their children's children.

Psalm 15

Lord, who may dwell in your tabernacle? (Ps. 15:1)

James 1:17-27

The letter of James was intended to provide first-century Christians with instruction in godly behavior. Here Christians are encouraged to listen carefully and to act on what they hear, especially by caring for those least able to care for themselves.

Mark 7:1-8, 14-15, 21-23

Mark's gospel depicts Jesus as challenging traditional ways in which religious people determine what is pure or impure. For Jesus, the observance of religious practices cannot become a substitute for godly words or deeds that spring from a faithful heart.

Notes on the music for today

HYMN OF THE DAY: Soul, Adorn Yourself with Gladness ELW 488

Text: Johann Franck, 1618–1677; tr. Lutheran Book of Worship

Tune: SCHMÜCKE DICH, Johann Crüger, 1598–1662

This text is often considered the best and most popular of the Lutheran chorales for the Lord's Supper. The dominant tone is one of deep joy enhanced by a sense of awe. We express joy and praise for "this wondrous banquet" (st. 1), and we show reverence in receiving Christ (st. 2). Thankful for "heavenly food" and drink (st. 3), we rejoice in Christ's love for us and in its power to unite us (st. 4).

Johann Crüger composed the hymn tune specifically for the text. Johann S. Bach used this tune in his Cantata 180; he and many other composers have written organ preludes on the melody.

OFFERTORY: "Hungry Feast" David Cherwein (1957)

In recent weeks Pastor has remarked on the recurring references to "bread" in the readings. And in the music we have sung or heard, "bread" has certainly been well represented, including today's three organ pieces.

Ray Makeever (1943) wrote this hymn text and music for a communion liturgy, after hearing Gordon Lathrop speak about the eucharist as a hungry feast—hungry for a word of peace, hungry for a world released from hungry people of every kind, and hungry that the hunger cease. It was first published in *With All Your Heart: Songs and Liturgies of Encouragement and Hope* (1984).

OPENING VOLUNTARY: "Bread of Life" Seth Bingham (1882-1972)

Seth Bingham was born in Bloomfield, New Jersey, the youngest of four siblings in a farming family that soon relocated to Naugatuck, Connecticut. After extensive childhood activities in church music, he studied organ and composition with Harry Benjamin Jepson and Horatio Parker at Yale University, gaining a B.A. in 1904. Taking time also to study in Paris with Alexandre Guilmant, Vincent d'Indy and Charles-Marie Widor, Bingham earned his B.Mus. from Yale in 1908, and subsequently taught theory, composition and organ at Yale from 1908 to 1919. Beginning in 1913, he was organist and choirmaster at Madison Avenue Presbyterian Church in New York City, a position he held until his 1951 retirement. He was an associate professor at Columbia University from 1922 to 1954, received an honorary doctorate from Ohio Wesleyan University in 1952, and lectured at the School of Sacred Music at Union Theological Seminary from 1953 to 1965.

William F. Sherwin (1826-1888) composed this tune, BREAD OF LIFE, for Mary Artemisia Lathbury's hymn in 1877, the same year the text itself was written, and the two were published together the next year in *Chautauqua Carols*. It is a quiet and meditative tune that fits the stream of what Sherwin's teacher Lowell Mason considered a "chaste" European model with "scientific improvement" and "correct" tunes.

CLOSING VOLUNTARY: “Holy Manna” Wilbur Held (1914-2015)

The tune HOLY MANNA was composed by William B Moore (1790-1850). He was born, possibly in TN. Having contributed tunes to *Wyeth’s Repository* (1810), he is known for his tunebook *Columbian Harmony* (1825). He also composed and arranged tunes in William Walker’s *Southern Harmony* (1835).

HOLY MANNA is most often found paired with the text “Brethren, we have met to worship.” The tune’s name comes from this text, where the last two lines in each of its five stanzas is some form of “holy manna will be shower’d all around.”

Wilbur Held was born in the little Chicago suburb of Des Plaines. Dr. Held’s mother was an accomplished violinist, and there was always music in his home and his church. But piano lessons were poorly practiced, and the decision to get serious about music didn’t happen until after graduation from high school when he enrolled at the American Conservatory of Music in Chicago, studying organ with Frank van Dusen and theory/composition with John Palmer. After getting serious he did pretty well, and midway in his studies he became Leo Sowerby’s assistant at St. James Church—an association that lasted seven years. He received a bachelor’s and master’s degree from the conservatory.

In 1946 he joined the faculty at the Ohio State University, where he became Professor of Organ and Church Music and head of the keyboard department. He remained in this position for over 30 years, and for most of that time was also organist-choirmaster at Trinity Episcopal Church in Columbus, Ohio.

Evangelical Lutheran Worship Hymnal:

#404: Come, Gracious Spirit, Heavenly Dove, Text: Simon Browne, alt. Music: HERR JESU CHRIST, MEINS, German folk tune, 15th cent. Text and Music: Public Domain.

#488: Soul, Adorn Yourself with Gladness, Text: Johann Franck, tr. *Lutheran Book of Worship*. Music: SCHMÜCKE DICH, Johann Crüger. Text: ©1978 *Lutheran Book of Worship*, admin. Augsburg Fortress. Music: Public Domain. All rights reserved. Used with permission under ONE LICENSE #A-713051.

#638: Blessed Assurance, Text: Fanny J. Crosby. Music: ASSURANCE, Phoebe P. Knapp. Text and Music: Public Domain.

#853: When Morning Gilds the Skies, Text: German hymn, 19th cent.; tr. Robert Bridges, alt. Music: LAUDES DOMINI, Joseph Barnby. Text and Music: Public Domain.

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August 25, 2024

10:00 a.m.

**Rev. Harry Therwanger
Glen Mason
Chris Bergman
Chris Bergman and Ron Bergman
Robert Verdile
Bill Bergman**

**Presiding Minister
Assisting Minister
Reader
Communion Assistant
Cantor
Lock-Up, starting August 25**

*The flowers in the chancel are given by Effie Stallsmith and Franz Gimmler,
in memory of Granddaughter Caylyn.*

Attendance August 18, 10:00 AM, 56

Live Stream Views, 8 | Views after Streaming, 20

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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