

**RESURRECTION EVANGELICAL
LUTHERAN CHURCH**



**Twenty-First Sunday after Pentecost
October 13, 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

Monday, October 7, 2024, Henry Melchior Muhlenberg, pastor in North America, died 1787
Divided Lutherans in America asked leaders in Europe to send someone who could take charge and unite their work. Muhlenberg was sent, and was effective in organizing the American Lutherans. Among other accomplishments, his liturgical principles became the basis for the Common Service of 1888.

Thursday, October 10, 2024, Massie L. Kennard, renewer of the church, died 1996 (TFF)
A native of Chicago, Kennard was a major figure in supporting and working toward ethnic and racial inclusiveness in the former Lutheran Church in America. Ordained in 1958, he served in positions including Director for Minority Concerns of the Division for Mission in North America.

Tuesday, October 15, 2024, Teresa of Avila, teacher, renewer of the church, died 1582
A mystical writer and reformer of the monastic order (Carmelites) to which she belonged, Teresa may also be commemorated with John of the Cross on December 14. Latino Christians traditionally remember her on this date.

Thursday, October 17, 2024, Ignatius, Bishop of Antioch, martyr, died around 115
Ignatius was the second bishop of Antioch in Syria, the city where the name "Christians" originated. Ignatius is known to us from his letters, which encouraged Christians to live in love, yet stand firm in true doctrine.

Friday, October 18, 2024, Luke, Evangelist
Identified as the author of both Luke and Acts, Luke was careful to place the events of Jesus' life in their social and religious contexts. His gospel gives us some of the most beloved parables, as well as the songs of Zechariah, Mary, the angels, and Simeon.

INTRODUCTION TO THE DAY

Introduction to the day

The rich man who comes to ask Jesus what he should do to inherit eternal life is a good man, sincere in his asking. Mark's gospel is alone in saying that Jesus looked on him and loved him. Out of love, not as judgment, Jesus offers him an open door to life: sell all you own and give it to the poor. Our culture bombards us with the message that we will find life by consuming. Our assemblies counter this message with the invitation to find life by divesting for the sake of the other.

ORDER OF SERVICE

OPENING VOLUNTARY

“Jesus, Our Divine Companion”

Robert Hebble

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

WELCOME

CONFESSION AND FORGIVENESS (ELW p. 94)

The assembly stands. All may make the sign of the cross, the sign that is marked at baptism, as the presiding minister begins.

Blessed be the holy Trinity, ✝ one God,
who forgives all our sin,
whose mercy endures forever. **Amen.**

Almighty God, to whom all hearts are open, all desires known, and from whom no secrets are hid: cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you and worthily magnify your holy name, through Jesus Christ our Lord. **Amen.**


Let us confess our sin in the presence of God and of one another.

Silence is kept for reflection.

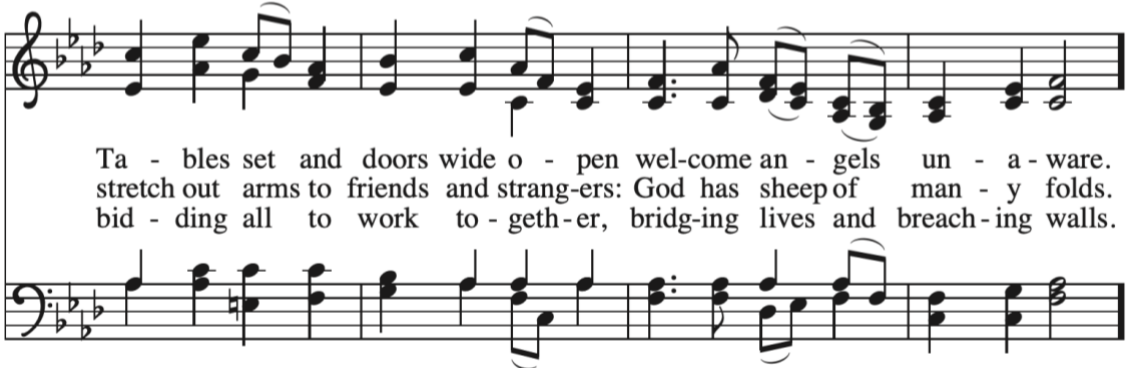
Most merciful God,
we confess that we are captive to sin and cannot free ourselves. We have sinned against you in thought, word, and deed, by what we have done and by what we have left undone. We have not loved you with our whole heart; we have not loved our neighbors as ourselves. For the sake of your Son, Jesus Christ, have mercy on us. Forgive us, renew us, and lead us, so that we may delight in your will and walk in your ways, to the glory of your holy name. Amen.

In the mercy of almighty God, Jesus Christ was given to die for us, and for his sake God forgives us all our sins. As a called and ordained minister of the church of Christ, and by his authority, I therefore declare to you the entire forgiveness of all your sins, in the name of the Father, and of the ✝ Son, and of the Holy Spirit. **Amen.**

GATHERING HYMN: Commonwealth Is God's Commandment (ACS 1036)

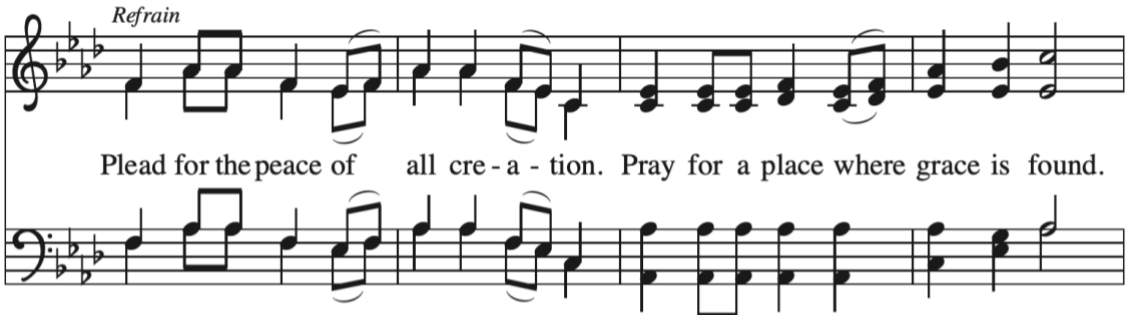


1 Com-mon-wealth is God's com-mand-ment; com-mon goods are meant to share.
2 Shar-ing lav-ish gifts and bless-ings, love that not one mite with-holds,
3 Gen-ders, rac-es, tribes, and na-tions, hear the Ho-ly One who calls,



Ta-bles set and doors wide o-pen wel-come an-gels un-a-ware.
stretch out arms to friends and strang-ers: God has sheep of man-y folds.
bid-ding all to work to-geth-er, bridg-ing lives and breach-ing walls.

Refrain



Plead for the peace of all cre-a-tion. Pray for a place where grace is found.



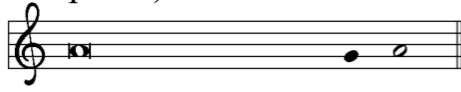
Shan-ti, pax, sha-lom, mas-la-ha: com-mon good is ho-ly ground.

Text: Mary Louise Bringle, b. 1953
Music: RESTORATION, W. Walker, *Southern Harmony*, 1835
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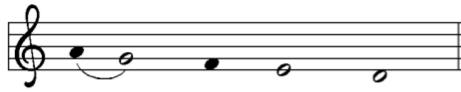
GREETING (ELW p. 147)

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.

KYRIE (ELW p.147)



In peace, let us pray to the Lord.



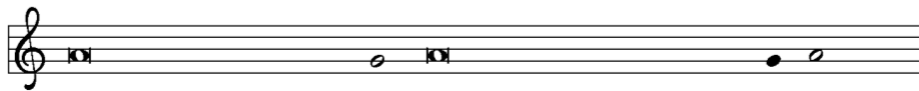
Lord, have mer - cy.



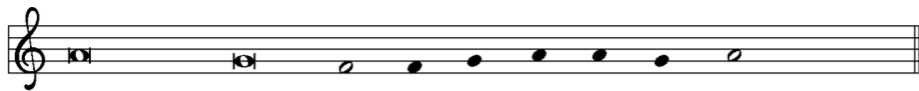
For the peace from a-bove, and for our sal - vation, let us pray to the Lord.



Lord, have mer - cy.



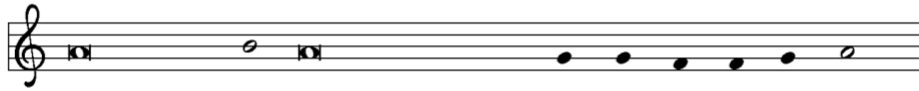
For the peace of the whole world, for the well - being of the church of God,



and for the unity of all, let us pray to the Lord.



Lord, have mer - cy.



For this holy house, and for all who offer here their wor - ship and praise,



let us pray to the Lord. Lord have mer - cy.



Help, save, comfort, and de - fend us, gra - cious Lord. A - men.

PRAYER OF THE DAY (ELW p.150)

Let us pray. *A brief silence is kept before the prayer.*

Almighty and ever-living God, increase in us your gift of faith, that, forsaking what lies behind and reaching out to what lies ahead, we may follow the way of your commandments and receive the crown of everlasting joy, through Jesus Christ, our Savior and Lord. **Amen.**

The assembly is seated.

FIRST READING: Amos 5:6-7, 10-15

Amos was a herdsman by profession and a prophet by God's call. During a time of great prosperity in the northern kingdom of Israel, the prophet speaks to the wealthy upper class. He warns his listeners that fulfilling God's demand for justice brings blessing, while corruption and oppression incur God's wrath.

A reading from Amos.

⁶Seek the Lord and live,
or the Lord will break out against the house of Joseph like fire,
and it will devour Bethel, with no one to quench it.

⁷Ah, you who turn justice to wormwood,
and bring righteousness to the ground!

¹⁰They hate the one who reproves in the gate,
and they abhor the one who speaks the truth.

¹¹Therefore because you trample on the poor
and take from them levies of grain,
you have built houses of hewn stone,
but you shall not live in them;
you have planted pleasant vineyards,
but you shall not drink their wine.

¹²For I know how many are your transgressions,
and how great are your sins—
you who afflict the righteous, who take a bribe,
and push aside the needy in the gate.

¹³Therefore the prudent will keep silent in such a time;
for it is an evil time.

¹⁴Seek good and not evil,
that you may live;
and so the Lord, the God of hosts, will be with you,
just as you have said.

¹⁵Hate evil and love good,
and establish justice in the gate;
it may be that the Lord, the God of hosts,
will be gracious to the remnant of Joseph.

Word of God, word of life.

Thanks be to God.

PSALM: Psalm 90:12-17

The psalm is sung responsively by the whole verse.

So teach us to num - ber our
days that we may ap - ply our hearts to wis - dom.

The image shows three staves of musical notation in treble clef. The first staff contains the melody for the first line of text. The second staff contains the melody for the second line of text. The third staff shows a few notes and rests, likely representing the end of the phrase or a continuation of the melody.

¹²So teach us to num- | ber our days
that we may apply our | hearts to wisdom.

¹³**Return, O Lord; how long | will you tarry?
Be gracious | to your servants. R**

¹⁴Satisfy us by your steadfast love | in the morning;
so shall we rejoice and be glad | all our days.

¹⁵**Make us glad as many days as you af- | flicted us
and as many years as we suf- | fered adversity.**

¹⁶Show your ser- | vants your works,
and your splendor | to their children.

¹⁷**May the graciousness of the Lord our God | be upon us;
prosper the work of our hands; pros- | per our handiwork. R**

SECOND READING: Hebrews 4:12-16

We cannot hide our thoughts, desires, and actions from God, to whom we are completely accountable. Nevertheless, Jesus understands our human weakness and temptations, because he also experienced them. Therefore we can approach the throne of grace to receive divine mercy from Christ.

A reading from Hebrews.

¹²Indeed, the word of God is living and active and sharper than any two-edged sword, piercing until it divides soul from spirit, joints from marrow; it is able to judge the thoughts and intentions of the heart. ¹³And before God no creature is hidden, but all are naked and laid bare to the eyes of the one to whom we must render an account.

¹⁴Since, then, we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us hold fast to our confession. ¹⁵For we do not have a high priest who is unable to sympathize with our weaknesses, but we have one who in every respect has been tested as we are, yet without sin. ¹⁶Let us therefore approach the throne of grace with boldness, so that we may receive mercy and find grace to help in time of need.

Word of God, word of life.

Thanks be to God.

GOSPEL ACCLAMATION (ELW p. 102)

The assembly stands to welcome the gospel. All sing the Alleluias, the cantor sings the verse, the Alleluias are repeated.

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

Blessed are the ¹poor in spirit,* for theirs is the king- ¹dom of heaven.

GOSPEL: Mark 10:17-31

Jesus has been teaching his disciples about what is most valued in God's eyes. Now, a conversation with a rich man brings his message home to the disciples in a way that is surprising but unforgettable.

The holy gospel according to Mark.

Glory to you, O Lord.

¹⁷As [Jesus] was setting out on a journey, a man ran up and knelt before him and asked him, “Good Teacher, what must I do to inherit eternal life?” ¹⁸Jesus said to him, “Why do you call me good? No one is good but God alone. ¹⁹You know the commandments: ‘You shall not murder. You shall not commit adultery. You shall not steal. You shall not bear false witness. You shall not defraud. Honor your father and mother.’” ²⁰The man said to Jesus, “Teacher, I have kept all these since my youth.” ²¹Jesus, looking at him, loved him and said, “You lack one thing; go, sell what you own, and give the money to the poor, and you will have treasure in heaven; then come, follow me.” ²²When the man heard this, he was shocked and went away grieving, for he had many possessions.

²³Then Jesus looked around and said to his disciples, “How hard it will be for those who have wealth to enter the dominion of God!” ²⁴And the disciples were perplexed at these words. But Jesus said to them again, “Children, how hard it is to enter the dominion of God! ²⁵It is easier for a camel to go through the eye of a needle than for someone who is rich to enter the dominion of God.” ²⁶They were greatly astounded and said to one another, “Then who can be saved?” ²⁷Jesus looked at them and said, “For mortals it is impossible, but not for God; for God all things are possible.”

²⁸Peter began to say to Jesus, “Look, we have left everything and followed you.” ²⁹Jesus said, “Truly I tell you, there is no one who has left house or siblings or mother or father or children or fields for my sake and for the sake of the good news ³⁰who will not receive a hundredfold now in this age—houses, siblings, mothers and children, and fields, with persecutions—and in the age to come eternal life. ³¹But many who are first will be last, and the last will be first.”

The gospel of the Lord.

Praise to you, O Christ.

YOUTH MESSAGE

Rev. Harry Therwanger

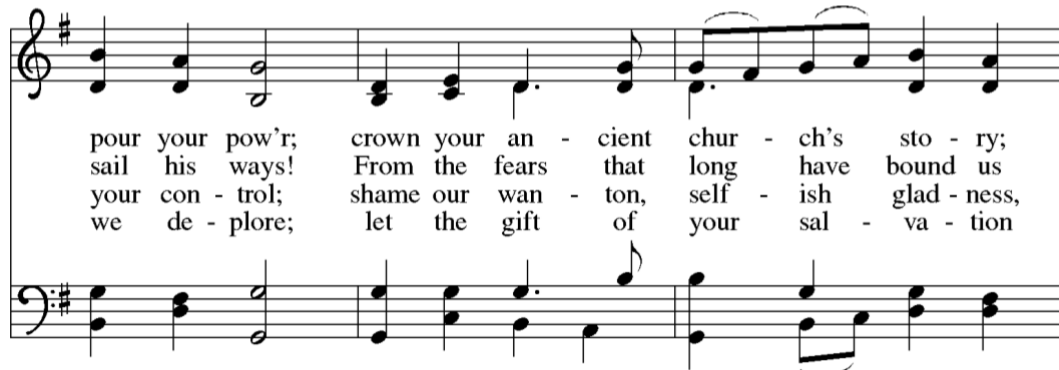
SERMON

Rev. Harry Therwanger

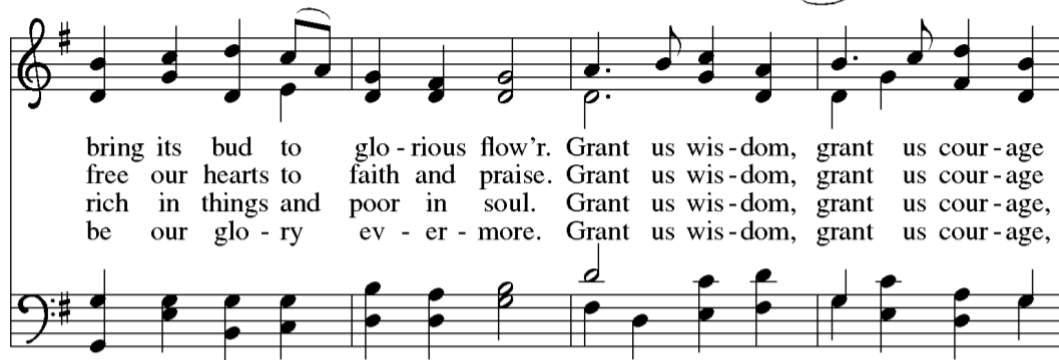
HYMN OF THE DAY: God of Grace and God of Glory (ELW 705)



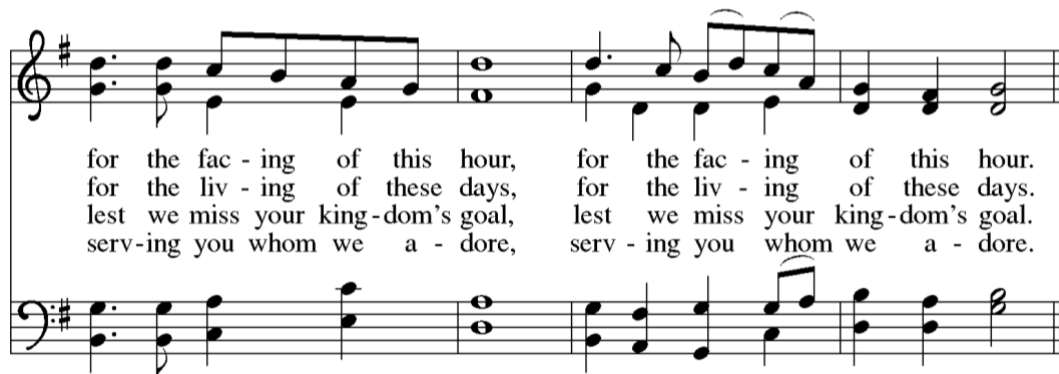
1 God of grace and God of glo - ry, on your peo - ple
 2 Lo! The hosts of e - vil round us scorn the Christ, as -
 3 Cure your chil - dren's war - ring mad - ness; bend our pride to
 4 Save us from weak res - ig - na - tion to the e - vils



pour your pow'r; crown your an - cient chur - ch's sto - ry;
 sail his ways! From the fears that long have bound us
 your con - trol; shame our wan - ton, self - ish glad - ness,
 we de - plore; let the gift of your sal - va - tion



bring its bud to glo - rious flow'r. Grant us wis - dom, grant us cour - age
 free our hearts to faith and praise. Grant us wis - dom, grant us cour - age
 rich in things and poor in soul. Grant us wis - dom, grant us cour - age,
 be our glo - ry ev - er - more. Grant us wis - dom, grant us cour - age,



for the fac - ing of this hour, for the fac - ing of this hour.
 for the liv - ing of these days, for the liv - ing of these days.
 lest we miss your king - dom's goal, lest we miss your king - dom's goal.
 serv - ing you whom we a - dore, serv - ing you whom we a - dore.

Text: Harry E. Fosdick, 1878-1969
 Music: CWM RHONDDA, John Hughes, 1873-1932

PRAYERS OF INTERCESSION

Assembly, please stand.

The response for today's intercessions is "be gracious to us."

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 ANTHEM

"Even When God is Silent"

Sumner Jenkins

OFFERING AND SETTING THE TABLE

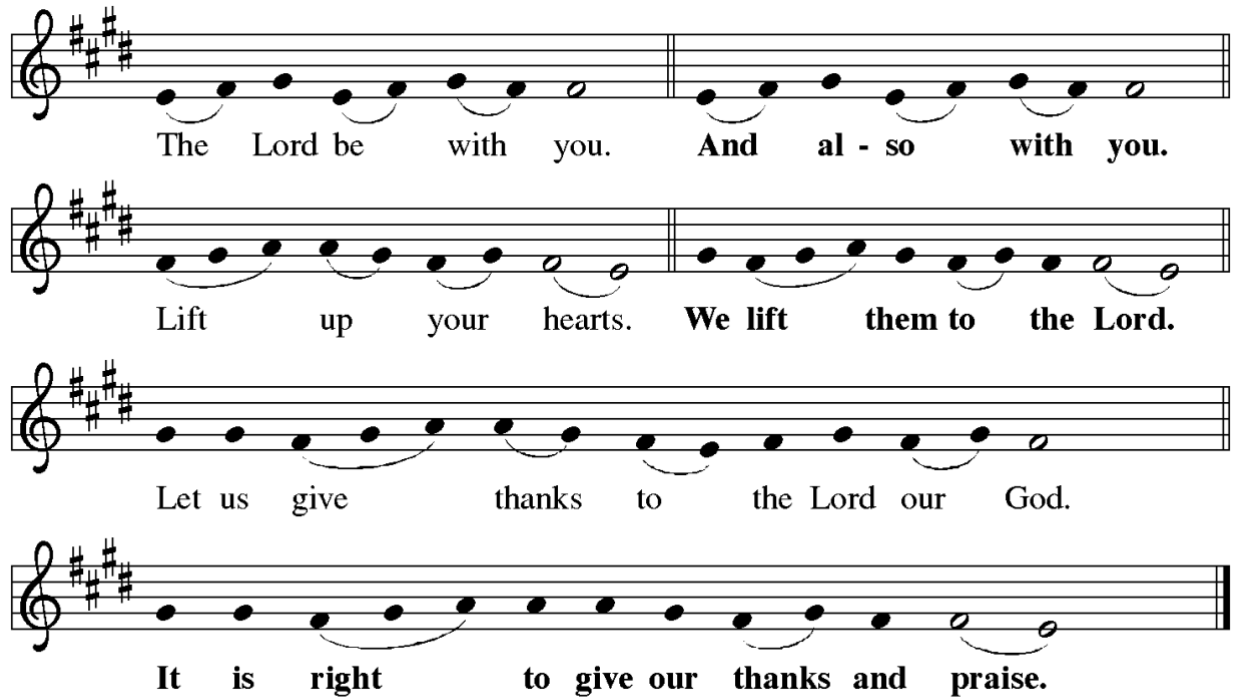
Members of the assembly may bring their offering forward when ushers invite them. Baskets are available to receive your gift at the front of the sanctuary. Communion ministers will sanitize and cleanse their hands prior to handling the gifts of bread and wine.

OFFERING PRAYER (ELW 152)

Let us pray.

God of mercy and grace, the eyes of all wait upon you, and you open your hand in blessing. Fill us with good things at your table, that we may come to the help of all in need, through Jesus Christ, our redeemer and Lord. **Amen.**

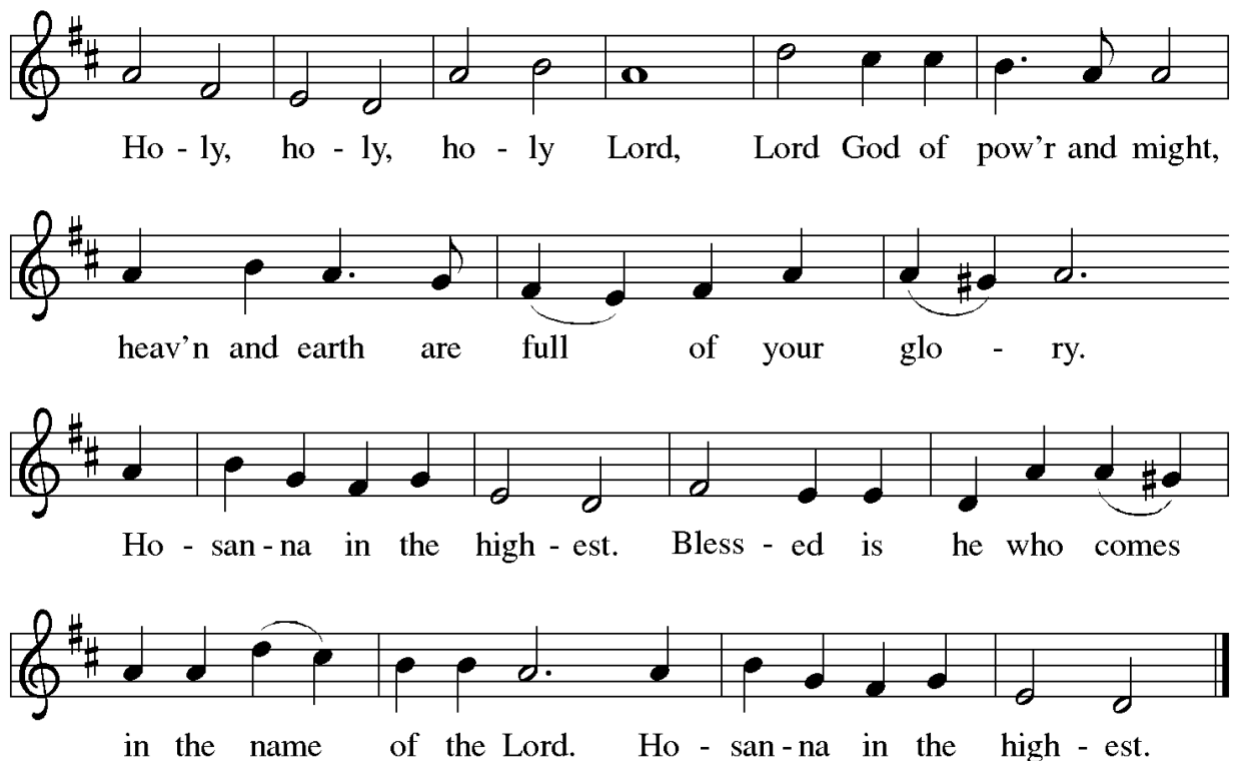
GREAT THANKSGIVING: (ELW 152)



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 (ELW p. 153)



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

THANKSGIVING AT THE TABLE (ELW p. 153)

Holy, mighty, and merciful Lord,
heaven and earth are full of your glory.
In great love you sent to us Jesus, your Son,
who reached out to heal the sick and suffering,
who preached good news to the poor,
and who, on the cross, opened his arms to all.

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.

Remembering, therefore, his death, resurrection, and ascension,
we await his coming in glory.

Pour out upon us the Spirit of your love, O Lord,
and unite the wills of all who share this heavenly food,
the body and blood of Jesus Christ, our Lord;
to whom, with you and the Holy Spirit,
be all honor and glory, now and forever.
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. To receive the wine, hold a small cup firmly, the assisting minister will pour wine from the common cup. Please do not dip the bread into the wine. Gluten free hosts are also available. Return to your seats by the side aisles. You may elect to commune by receiving the bread only or you may elect to receive a blessing, simply cross your arms over 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 (ELW p. 154)



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: Gather Us In (ELW 532)



1 Here in this place the new light is stream-ing, now is the dark - ness
 2 We are the young, our lives are a mys - t'ry, we are the old who
 3 Here we will take the wine and the wa - ter, here we will take the
 4 Not in the dark of build-ings con - fin - ing, not in some heav - en,



van - ished a - way; see in this space our fears and our dream-ings
 yearn for your face; we have been sung through - out all of his - t'ry,
 bread of new birth, here you shall call your sons and your daugh - ters,
 light years a - way— here in this place the new light is shin - ing,



brought here to you in the light of this day.
 called to be light to the whole hu - man race.
 call us a - new to be salt for the earth.
 now is the king - dom, and now is the day.



Gath - er us in, the lost and for - sak - en, gath - er us in, the
 Gath - er us in, the rich and the haugh - ty, gath - er us in, the
 Give us to drink the wine of com - pas - sion, give us to eat the
 Gath - er us in and hold us for - ev - er, gath - er us in and



blind and the lame; call to us now, and we shall a - wak - en,
 proud and the strong; give us a heart, so meek and so low - ly,
 bread that is you; nour - ish us well, and teach us to fash - ion
 make us your own; gath - er us in, all peo - ples to - geth - er,



we shall a - rise at the sound of our name.
 give us the cour - age to en - ter the song.
 lives that are ho - ly and hearts that are true.
 fire . . of love in our flesh and our bone.

Text: Marty Haugen, b. 1950
 Music: GATHER US IN, Marty Haugen
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PRAYER AFTER COMMUNION (ELW p. 155)

Let us pray. We give you thanks, almighty God, that you have refreshed us through the healing power of this gift of life. In your mercy, strengthen us through this gift, in faith toward you and in fervent love toward one another; for the sake of Jesus Christ our Lord. **Amen.**

ANNOUNCEMENTS

BLESSING

The God of steadfastness and encouragement grant you to live in harmony with one another, in accordance with Christ Jesus. **Amen.**

The God of hope fill you with all joy and peace in believing, so that you may abound in hope by the power of the Holy Spirit. **Amen.**

The God of all grace ☩ bless you now and forever. **Amen.**

SENDING HYMN: Son of God, Eternal Savior (ELW 655)

1 Son of God, e - ter - nal Sav - ior, source of life and truth and grace,
2 As you, Lord, have lived for oth - ers, so may we for oth - ers live.
3 Come, O Christ, and reign a - mong us, King of love and Prince of peace;
4 Son of God, e - ter - nal Sav - ior, source of life and truth and grace,

Word made flesh, whose birth a - mong us hal - lows all our hu - man race,
Free - ly have your gifts been grant - ed; free - ly may your ser - vants give.
hush the storm of strife and pas - sion, bid its cru - el dis - cords cease.
Word made flesh, whose birth a - mong us hal - lows all our hu - man race:

you our head, who, throned in glo - ry, for your own will ev - er plead:
Yours the gold and yours the sil - ver, yours the wealth of land and sea;
By your pa - tient years of toil - ing, by your si - lent hours of pain,
by your pray - ing, by your will - ing that your peo - ple should be one,

fill us with your love and pit - y, heal our wrong, and help our need.
we but stew - ards of your boun - ty held in sol - emn trust will be.
quench our fe - vered thirst of plea - sure, stem our self - ish greed of gain.
grant, oh, grant our hope's fru - i - tion: here on earth your will be done.

Text: Somerset C. Lowry, 1855–1932

Music: IN BABILONE, *Oude en Nieuwe Hollandse Boerenlities en Contradansen*, 1710; arr. Julius Röntgen, 1855–1932

DISMISSAL (ELW p. 155)
Go in peace. Christ is with you.
Thanks be to God.

CLOSING VOLUNTARY

“Guide Me, O Thou Great Jehovah (ZION)” Herbert Colvin, arr.

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

Readings for October 20

Isaiah 53:4-12

This reading is from the last of four passages in Isaiah that are often called “servant songs.” Christians are probably most familiar with this servant song. In light of Christian faith, the servant’s healing ministry and redemptive suffering are understood to be fulfilled in the life and death of Christ.

Psalms 91:9-16

You have made the Lord your refuge, and the Most High your habitation. (Ps. 91:9)

Hebrews 5:1-10

Using imagery from scripture and from Jewish worship practices, Jesus is presented as the great high priest who was obedient to God’s saving plan. Through his suffering and death he has become the source of eternal salvation.

Mark 10:35-45

On the way to Jerusalem the disciples ask Jesus to grant them seats of honor. Jesus responds by announcing that he and his followers will “rule” through self-giving service.

Evangelical Lutheran Worship Hymnal:

#532: Gather Us In, Text: Marty Haugen. Music: GATHER US IN, Marty Haugen. Text and Music: ©1982 GIA Publications, Inc. All rights reserved. Used with permission under ONE LICENSE #A-713051.

#655: Son of God, Eternal Savior, Text: Somerset C. Lowry. Music: IN BABILONE, *Oude en Nieuwe Hollantse Boerenlities en Contradansen*, arr. Julius Röntgen. Text and Music: Public Domain.

#705: God of Grace and God of Glory, Text: Harry E. Fosdick. Music: CMW RHONDDA, John Hughes. Text and Music: Public Domain.

All Creation Sings Hymnal:

#1036: Commonwealth Is God’s Commandment, Text: Mary Louise Bringle. Music: W. Walker, RESTORATION, *Southern Harmony*. Text: ©2018 GIA Publications, Inc. Music: Public Domain. All rights reserved. Used with permission under ONE LICENSE #A-713051.

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Notes on the music for today

HYMN OF THE DAY: God of Grace and God of Glory (ELW 705)

Text: William Williams, 1717-1791, Tune: CWM RHONDDA, John Hughes, 1873-1932

The original text of this hymn was written in Welsh by William Williams, a circuit-riding preacher, in 1745, and given the original title, "A prayer for strength to go through the wilderness of the world." It has since been translated in seventy-five languages. It was translated into English by Peter Williams (no relation) in 1771. Most modern hymnals now use the first verse of Peter's translation, and the last two from William's own translation into English.

The notion of "the wilderness" or "the unknown" is not an idea we're overly fond of. Part of us would love to know how the future plays out - what to prepare for, what to let go because it won't be successful anyway. C. S. Lewis alludes to this desire in *Prince Caspian*, in this conversation between Lucy and Aslan. "Please, Aslan!" said Lucy, "am I not to know?" "To know what would have happened, child?" said Aslan. "No, nobody is ever told that." "Oh dear," said Lucy." Not knowing what the future holds brings a certain uneasiness to our lives. And yet, in a strange kind of way, there is comfort in the fact as well. Whatever happens to us or our loved ones is out of our hands; we simply couldn't know anything about it if we tried. There is a common phrase: "Let go, and let God." In this hymn by William Williams, we are given the words to express our prayer that God would guide us as we walk through a life of unknowns. At the end of her conversation with Aslan, Lucy, her head previously buried into Aslan's mane, suddenly sits up and says, "I'm sorry, Aslan...I'm ready now." Let us pray that we are always ready to go with God wherever He takes us, songs of praises ever on our lips.

CWM RHONDDA is a popular hymn tune written by John Hughes in 1907. The tune name is taken from the Welsh name for the Rhondda Valley. It is usually used in English as a setting for William Williams' text "Guide Me, O Thou Great Redeemer" (or, in some traditions, "Guide Me, O Thou Great Jehovah"), originally Arglwydd, arwain trwy'r anialwch ("Lord, lead me through the wilderness") in Welsh. The tune and hymn are often called "Bread of Heaven" because of a repeated line in this English translation. In Welsh the tune is most commonly used as a setting for a hymn by Ann Griffiths, *Wele'n sefyll rhwng y myrtywydd* ("Lo, between the myrtles standing"), and it was as a setting of those words that the tune was first published in 1907.

John Hughes wrote the first version of the tune, which he called "Rhondda", for the *Cymanfa Ganu* (hymn festival) in Pontypridd in 1905, when the enthusiasm of the 1904–1905 Welsh Revival was quite high. The present form was developed for the inauguration of the organ at Capel Rhondda, in Hopkinstown in the Rhondda Valley, in 1907. Hughes himself played the organ at this performance. The name was changed from RHONDDA to CWM RHONDDA by Harry Evans, of Dowlais, to avoid confusion with another tune, by M. O. Jones.

Besides being sung at churches and concerts (all-male choirs particularly seem to love this tune), CWM RHONDDA is heartily sung at rugby matches and royal weddings in Wales. The tune has been praised for its ability to stir up *hwyl*, a strong feeling of passion, by those who sing it. This is due in no small part to the climbing melody in the tune's third phrase ("bread of heaven, bread of heaven, feed me till I want no more") which reaches its climax on a dominant seventh chord.

OFFERTORY ANTHEM “Even When God is Silent” Sumner Jenkins (1962)

This is a beautifully set, powerful and moving testament to faith. The anonymous text found written on a basement wall in Cologne, Germany had been written by someone hiding from the Gestapo during the Nazi holocaust.

Mr. Jenkins holds degrees in Church Music and Organ Performance from Shenandoah Conservatory of Music in Winchester, VA. and has done additional study with Dr. Wilma Jensen and Diane Meredith Belcher. He is an active member of the Association of Anglican Musicians and the American Guild of Organists. Sumner joined St. Paul’s Episcopal Church in Lynchburg, VA in September 2016.

I believe in the sun even when it isn't shining.

I believe in love even when feeling it not.

I believe in God even when God is silent.

I believe in the silence.

OPENING VOLUNTARY “Jesus, Our Divine Companion” Robert Hebble (1934–2020)

This piece is a setting of PLEADING SAVIOR. It was composed by Joshua Leavitt (1794-1873) who was born in Heath, MA, earned a degree from Yale College, practiced law in Putney, VT, was graduated from Yale Seminary, was ordained and served as a Congregational minister at Stratford, CT for four years before he moved to New York City to serve as Secretary of the American Seamen’s Friend Society. He was for many years musical advisor to the most famous revivalist of the Second Great Awakening, Charles Grandison Finney. In 1831 he compiled and published *The Christian Lyre*, the first hymnal to print music (melody and bass) for every hymn.

American organist and composer Robert Hebble was a graduate of Yale University and the Juilliard School, where he studied with Vittorio Giannini and Roger Sessions. He also spent a year in Paris in private study with Nadia Boulanger. For over thirty years, Hebble's career was closely linked with the famed organist Virgil Fox. Fox was one of the first to recognize Hebble's creative gifts, appointing Hebble as his assistant at New York's Riverside Church at the age of sixteen.

CLOSING VOLUNTARY “Guide Me, O Thou Great Jehovah (ZION)” Herbert Colvin, arr. (1924 - 2011)

I found this setting of William Williams’ text set to the tune ZION composed by Thomas Hastings, and give it here today for an interesting comparison with the Hymn of the Day. In fact, the pairing of this text and ZION is found in more hymnals than CWM RHONDDA.

Thomas Hastings was born at Washington, Litchfield County, Connecticut. In 1786, the family moved to Clinton, Oneida Co., N. Y. There, amid rough frontier life, his opportunities for education were small; but at an early age he developed a taste for music, and began teaching it in 1806. Seeking a wider field, he went, in 1817, to Troy, then to Albany, and in 1823 to Utica, where he conducted a religious journal, in which he advocated his special views on church music. In 1832 he was called to New York to assume the charge of several Church Choirs, and there his last forty years were spent in great and increasing usefulness and repute. He died at New York, May 15, 1872. His aim was the greater glory of God through better musical worship; and to this end he was always training choirs, compiling works, and composing music. His hymn-work was a corollary to the proposition of his music-work; he wrote hymns for certain tunes; the one activity seemed to imply and necessitate the other. If we take the aggregate of American hymnals published during the last fifty years or for any portion of that time, more hymns by him are found in common use than by any other native writer. Not one of his hymns is of the highest merit, but many of them have become popular and useful.

Herbert Colvin was Professor of Music Theory and Chair of the Theory Department at Baylor University. His compositions include both organ and choral literature. He was organist at Seventh and James Baptist Church in Waco, Texas. When Baylor University acquired a carillon, Dr. Colvin became the University Carillonneur until he retired from that position in 2006.

October 13, 2024

10:00 a.m.

Rev. Harry Therwanger
Dave Oaks
Chris Bergman
Chris Bergman and Ron Bergman
Susanna Jacobson
Glen Mason

Presiding Minister
Assisting Minister
Reader
Communion Assistant
Cantor
Lock-Up, starting October 13

The flowers in the chancel are given by Paul and Jeanette Barkley in honor of our RELC friends who have kept us in their thoughts and prayers.

Attendance October 6, 10:00 a.m., 73

Live Stream Views, 14 | Views after Streaming, 23

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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