

# RESURRECTION EVANGELICAL LUTHERAN CHURCH



**Reformation Sunday**  
**Twenty-Third Sunday after Pentecost**  
**October 27, 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 28, 2024, Simon and Jude, Apostles**

We know little about these apostles. Simon is listed as "the zealot" or Cananean in New Testament lists. Jude, also called Thaddeus, asked Jesus at the last supper why he had revealed himself to the disciples but not to the world.

### **Thursday, October 31, 2024, Reformation Day**

By the end of the seventeenth century, many Lutheran churches celebrated a festival commemorating Martin Luther's posting of the Ninety-five Theses, a summary of abuses in the church of his time. At the heart of the reform movement was the gospel, the good news that it is by grace through faith that we are justified and set free.

### **Friday, November 1, 2024, All Saints Day**

The custom of commemorating all of the saints of the church on a single day goes back at least to the third century. All Saints Day celebrates the baptized people of God, living and dead, who make up the body of Christ. On this day or the following Sunday, many congregations will remember the faithful who have died during the past year.

## **INTRODUCTION TO THE DAY**

### **Introduction to the day**

Can we pray the way Bartimaeus prays? People try to hush him up because by addressing Jesus as "Son of David" he is making a politically dangerous claim that Jesus is the rightful king. Could our prayers ever be heard as a threat to unjust powers that be? Bartimaeus won't give up or go away quietly, but repeats his call for help more loudly. Do we ask so boldly? And are our prayers an honest answer to Jesus' question, "What do you want me to do for you?"

# ORDER OF SERVICE

**OPENING VOLUNTARY**

“Amazing Grace”

Jack Schrader, arr.

*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: Sing Praise to God, the Highest Good (ELW 871)**

1 Sing praise to God, the high - est good, the au - thor of cre -  
2 What your al - might - y pow'r has made, in mer - cy you are  
3 We sought the Lord in our dis - tress; O God, in mer - cy  
4 All who con - fess Christ's ho - ly name, give God the praise and

a - tion! O God of love, you un - der - stood our need for  
keep - ing; by morn - ing glow or eve - ning shade, your eye is  
hear us. Our Sav - ior saw our help - less - ness and came with  
glo - ry! Let all God's sav - ing pow'r pro - claim; give God the

your sal - va - tion. With heal - ing balm our souls you fill;  
nev - er sleep - ing; in the do - min - ion of your might  
peace to cheer us. For this we thank and praise the Lord,  
praise and glo - ry! Cast ev - 'ry i - dol from its throne;

all our la - ment with peace you still.  
all things are just and good and right. To God all praise and glo - ry!  
who is by one and all a - dored.  
God is the Lord, and God a - lone:

Text: Johann J. Schütz, 1640–1690; tr. Frances E. Cox, 1812–1897, adapt.  
Music: LOBT GOTT DEN HERREN, IHR, Melchior Vulpius, 1570–1615

**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.**

# CANTICLE OF PRAISE (ELW p.148)

*Refrain*

Assisting minister



This is the feast of vic-to-ry for our God. Al-le - lu - ia.

All



1 Wor-thy is Christ, the Lamb who was slain, whose blood set us



free to be peo-ple of God. Pow - er and rich - es and wis - dom and



strength, and hon - or and bless-ing and glo - ry are his.

*Refrain*



This is the feast of vic-to-ry for our God. Al-le - lu - ia.



2 Sing with all the peo - ple of God and join in the



hymn of all cre - a - tion: Bless-ing and hon - or and glo - ry and



might be to God and the Lamb for - ev - er. A - men.

*Final refrain*



This is the feast of vic-to-ry for our God, for the Lamb who was slain



has be - gun his reign. Al - le - lu - ia. Al - le - lu - ia.

**PRAYER OF THE DAY** (ELW p.150)

Let us pray.

*A brief silence is kept before the prayer.*

Eternal light, shine in our hearts. Eternal wisdom, scatter the darkness of our ignorance. Eternal compassion, have mercy on us. Turn us to seek your face, and enable us to reflect your goodness, through Jesus Christ, our Savior and Lord. **Amen.**

*The assembly is seated.*

**FIRST READING: Jeremiah 31:7-9**

*This passage speaks not only of the southern kingdom, Judah, and its homecoming from exile in Babylon, but also of the northern kingdom (“Israel” or “Ephraim”) and its restoration. The northern tribes of Israel had been lost in exile to Assyria more than a century before Jeremiah prophesied.*

A reading from Jeremiah.

<sup>7</sup>Thus says the LORD:

Sing aloud with gladness for Jacob,  
and raise shouts for the chief of the nations;  
proclaim, give praise, and say,  
“Save, O LORD, your people,  
the remnant of Israel.”

<sup>8</sup>See, I am going to bring them from the land of the north  
and gather them from the farthest parts of the earth,  
among them the blind and the lame,  
those with child and those in labor together;  
a great company, they shall return here.

<sup>9</sup>With weeping they shall come,  
and with consolations I will lead them back;  
I will let them walk by brooks of water,  
in a straight path where they shall not stumble,  
for I have become as a father to Israel,  
and Ephraim is my firstborn.

Word of God, word of life.

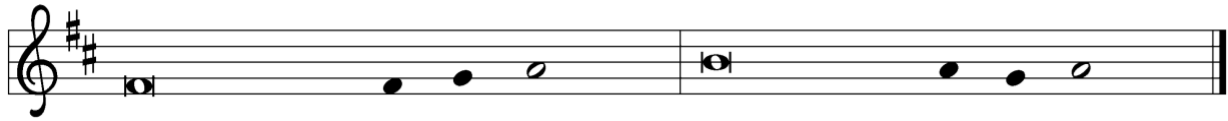
**Thanks be to God.**

**PSALM: Psalm 126**

*The psalm is sung responsively by the whole verse.*



Those who sowed with tears will reap with songs of joy.



<sup>1</sup>When the LORD restored the for- | tunes of Zion,  
then were we like | those who dream.

<sup>2</sup>**Then was our mouth filled with laughter, and our tongue with | shouts of joy.**

**Then they said among the nations, “The LORD has done great | things for them.” R**

<sup>3</sup>The LORD has done great | things for us,  
and we are | glad indeed.

<sup>4</sup>**Restore our for- | tunes, O LORD,  
like the watercourses | of the Negeb.**

<sup>5</sup>Those who | sowed with tears  
will reap with | songs of joy.

<sup>6</sup>**Those who go out weeping, carry- | ing the seed,  
will come again with joy, shoulder- | ing their sheaves. R**

## **SECOND READING: Hebrews 7:23-28**

*Human priests of old offered sacrifice for their own sins and served only until their death. In contrast, Jesus is God's Son, the holy, sinless, resurrected high priest. Death did not terminate his priestly service, but through his death he has interceded for our sins.*

A reading from Hebrews.

<sup>23</sup>The former priests were many in number, because they were prevented by death from continuing in office, <sup>24</sup>but Jesus holds his priesthood permanently, because he continues forever. <sup>25</sup>Consequently, he is able for all time to save those who approach God through him, since he always lives to make intercession for them.

<sup>26</sup>For it was fitting that we should have such a high priest, holy, blameless, undefiled, separated from sinners, and exalted above the heavens. <sup>27</sup>Unlike the other high priests, Jesus has no need to offer sacrifices day after day, first for his own sins, and then for those of the people; this he did once for all when he offered himself. <sup>28</sup>For the law appoints as high priests humans, who are subject to weakness, but the word of the oath, which came later than the law, appoints a Son who has been made perfect forever.

Word of God, word of life.

**Thanks be to God.**

## **GOSPEL ACCLAMATION** (ELW p. 102)

*The assembly stands to welcome the gospel. A*

*ll 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*

The Lord will rescue me from every e-<sup>l</sup>vil attack\* and save me for the heav-<sup>l</sup>enly kingdom



**GOSPEL: Mark 10:46-52**

*Bartimaeus comes to Jesus with faith, asking that he might see again. Recognizing Jesus' identity, Bartimaeus is the first person to call him "Son of David" in the Gospel of Mark.*

The holy gospel according to Mark.

**Glory to you, O Lord.**

<sup>46</sup>As [Jesus] and his disciples and a large crowd were leaving Jericho, Bartimaeus son of Timaeus, a blind beggar, was sitting by the roadside. <sup>47</sup>When he heard that it was Jesus of Nazareth, he began to shout out and say, "Jesus, Son of David, have mercy on me!" <sup>48</sup>Many sternly ordered him to be quiet, but he cried out even more loudly, "Son of David, have mercy on me!" <sup>49</sup>Jesus stood still and said, "Call him here." And they called the blind man, saying to him, "Take heart; get up, he is calling you." <sup>50</sup>So throwing off his cloak, he sprang up and came to Jesus. <sup>51</sup> Then Jesus said to him, "What do you want me to do for you?" The blind man said to him, "My teacher, let me see again." <sup>52</sup>Jesus said to him, "Go; your faith has made you well." Immediately he regained his sight and followed Jesus on the way.

The gospel of the Lord.

**Praise to you, O Christ.**

**YOUTH MESSAGE**

Vicar Jessica Zurcher

**SERMON**

Rev. Harry Therwanger

**HYMN OF THE DAY: God Whose Almighty Word (ELW 673)**

1 God, whose al - might - y word cha - os and dark - ness heard  
2 Christ, who once came to bring, on your re - deem - ing wing,  
3 Spir - it of truth and love, life - giv - ing, ho - ly dove,  
4 Ho - ly and bless - ed three, glo - ri - ous Trin - i - ty,

and took their flight: hear us, we hum - bly pray, and where the  
heal - ing and sight; health to the trou - bled mind, sight where il -  
speed forth your flight; move on the wa - ter's face bear - ing the  
Wis - dom, Love, Might: bound - less as o - cean's tide, roll - ing in

gos - pel day sheds not its glo - rious ray, let there be light.  
lu - sions blind; oh, now to hu - man-kind let there be light.  
lamp of grace, and in earth's dark - est place let there be light.  
full - est pride, through the earth, far and wide, let there be light.

The musical score consists of three systems, each with a vocal line (treble clef) and a bass line (bass clef). The key signature is one flat (B-flat). The first system contains the first four lines of the hymn. The second system contains the next four lines. The third system contains the final four lines. The music is written in a simple, hymn-like style with block chords and moving lines.

Text: John Marriott, 1780–1825, alt.  
Music: ITALIAN HYMN, Felice de Giardini, 1716–1796

**PRAYERS OF INTERCESSION**

*Assembly, please stand.*

The response for today's intercessions is "have mercy on 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**

*Psalm 46*

Peter Hallock

## **OFFERING AND SETTING THE TABLE**

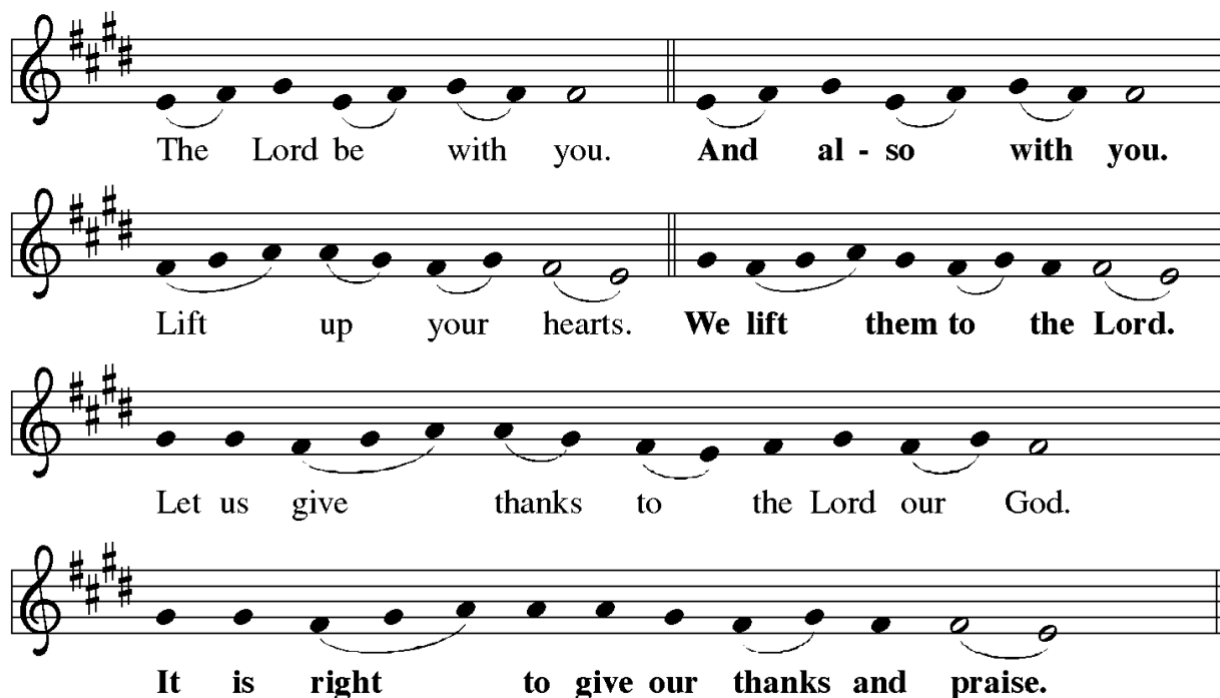
*Members of the assembly may bring their offering forward when ushers invite them. Baskets are available to receive your gift at the front of the sanctuary. Communion ministers will sanitize and cleanse their hands prior to handling the gifts of bread and wine.*

## **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.

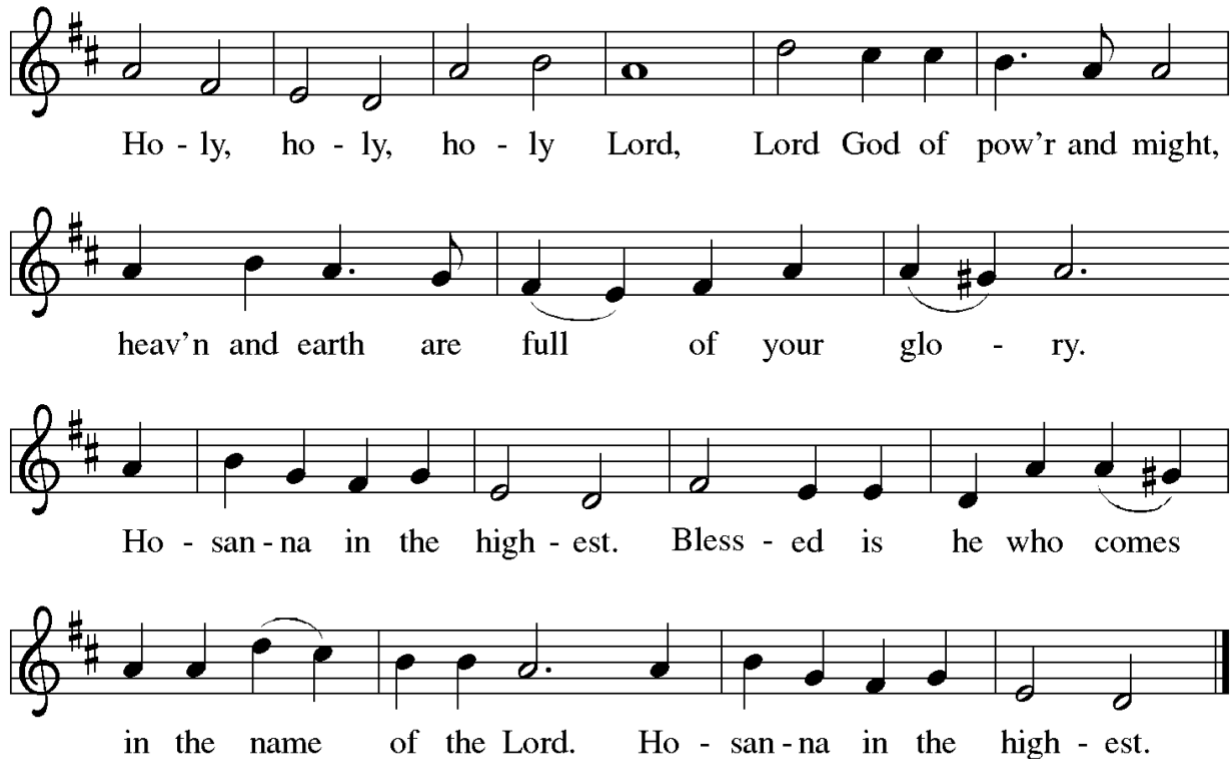
Lift up your hearts. We lift them to the Lord.

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: Amazing Grace, How Sweet the Sound (ELW 779)**

1 A - maz - ing grace!— how sweet the sound— that  
 2 'Twas grace that taught my heart to fear, and  
 3 Through man - y dan - gers, toils, and snares I  
 4 The Lord has prom - ised good to me; his  
 5 When we've been there ten thou - sand years, bright

saved a wretch like me! I once was lost, but  
 grace my fears re - lieved; how pre - cious did that  
 have al - read - y come; 'tis grace has brought me  
 word my hope se - cures; he will my shield and  
 shin - ing as the sun, we've no less days to

now am found; was blind, but now I see.  
 grace ap - pear the hour I first be - lieved!  
 safe thus far, and grace will lead me home.  
 por - tion be as long as life en - dures.  
 sing God's praise than when we'd first be - gun.

Text: John Newton, 1725–1807, alt., sts. 1–4; anonymous, st. 5  
 Music: NEW BRITAIN, W. Walker, *Southern Harmony*, 1835; arr. Edwin O. Excell, 1851–1921, alt.

**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: A Mighty Fortress Is Our God (ELW 504)

1 A might - y for - tress is our God, a sword and shield vic -  
2 No strength of ours can match his might! We would be lost, re -  
3 Though hordes of dev - ils fill the land all threat - 'ning to de -  
4 God's Word for - ev - er shall a - bide, no thanks to foes, who

to - rious; he breaks the cruel op - pres - sor's rod and  
ject - ed. But now a cham - pion comes to fight, whom  
vour us, we trem - ble not, un - moved we stand; they  
fear it; for God him - self fights by our side with

wins sal - va - tion glo - rious. The old sa - tan - ic foe  
God him - self e - lect - ed. You ask who this may be?  
can - not o - ver - pow'r us. Let this world's ty - rant rage;  
weap - ons of the Spir - it. Were they to take our house,

has sworn to work us woe! With craft and dread - ful might  
The Lord of hosts is he! Christ Je - sus, might - y Lord,  
in bat - tle we'll en - gage! His might is doomed to fail;  
goods, hon - or, child, or spouse, though life be wrenched a - way,

he arms him - self to fight. On earth he has no e - qual.  
God's on - ly Son, a - dored. He holds the field vic - to - rious.  
God's judg - ment must pre - vail! One lit - tle word sub - dues him.  
they can - not win the day. The king - dom's ours for - ev - er!

Text: Martin Luther, 1483–1546; tr. *Lutheran Book of Worship*  
Music: EIN FESTE BURG, Martin Luther  
Text © 1978 *Lutheran Book of Worship*, admin. Augsburg Fortress.



**DISMISSAL** (ELW p. 155)

Go in peace. Christ is with you.

**Thanks be to God.**

**CLOSING VOLUNTARY**

“A Mighty Fortress Is Our God”

Wilbur Held

*Please join us for refreshments and fellowship in the Parish Hall, downstairs.*

*An usher can direct you to the elevator.*

### **Readings for November 3**

#### **Isaiah 25:6-9**

*Isaiah sees a vision of the end of days, when God will gather all people on God's holy mountain and will prepare for them a rich feast. At this banquet God will wipe the tears from all eyes. And there will be no more sorrow, for God will destroy death itself.*

#### **Psalm 24**

*Those who sowed with tears will reap with songs of joy. (Ps. 126:5)*

#### **Revelation 21:1-6a**

*Here is a vision of the new heaven and new earth in which God resides fully with God's people so that mourning, despair, and pain have been eradicated. These renewing words from the God who spans all of time are trustworthy and true.*

#### **John 11:32-44**

*Through the raising of Lazarus, Jesus offers the world a vision of the life to come, when death and weeping will be no more.*

## Notes on the music for today

HYMN OF THE DAY: God Whose Almighty Word ELW 673

Text: John Marriott (1780-1825)

Tune: ITALIAN HYMN, Felipe Giardini (1716-1796)

This hymn, beginning "Thou Whose eternal word," was quoted by the Rev. Thomas Mortimer, M.A., Lecturer of St. Olave's, Southwark, and afternoon Lecturer at St. Leonard's, Shoreditch, at the meeting of the London Missionary Society in Great Queen Street Chapel, London, on Thur., May 12, 1825, and was printed with a digest of the speech in the *Evangelical Magazine*, June 1825. It was probably copied from the *Magazine* into the *Friendly Visitor of July*, 1825. Written, his son says, "about 1813." It was printed in *The Friendly Visitor*, July, 1825, in 4 st. of 11., with the Title "Missionary Hymn," and without signature. This text differs only in two or three words from the original as supplied by the author's son to Dr. Rogers and published by him in his *Lyra Brittanica*, 1867, p. 395. Two texts are known which are received as original, the first the undoubted text in *Lyra Brittanica*, and the second that given by Lord Selborne from the *Collection* of Dr. Baffles, Congregational Minister of Liverpool.

When young, Felice Giardini studied singing, harpsichord, and violin and became a composer and violin virtuoso. By age 12 he was playing in theatre orchestras. His most instructive lesson: While playing a solo passage during an opera, he decided to show off his skills by improvising several bravura variations that the composer, Jommelli, had not written. Although the audience applauded loudly, Jommelli, who happened to be there, went up and slapped Giardini in the face. He learned a lesson from that. He toured Europe as a violinist, considered one of the greatest musical artists of his time. He served as orchestra leader and director of the Italian Opera in London, giving concerts. He tried to run a theatre in Naples, but encountered adversity. He went to Russia, had little fortune there but remained until his death.

OFFERTORY: "Psalm 46" Peter R. Hallock (1924-2014)

Psalm 46 is the 46th psalm of the Book of Psalms, beginning in English in the King James Version: "God is our refuge and strength, a very present help in trouble". In Latin it is known as "Deus noster refugium et virtus". The song is attributed to the sons of Korah. The psalm forms a regular part of Jewish, Catholic, Lutheran, Anglican and other Protestant liturgies. According to Charles Spurgeon, Psalm 46 is called a "song of holy confidence"; it is also known as "Luther's Psalm", as Martin Luther wrote his popular hymn "Ein feste Burg ist unser Gott" using Psalm 46 as a starting point. Luther's hymn has been quoted in many musical works, both religious and secular, including Bach's cantata Ein feste Burg ist unser Gott, BWV 80.

2024 is the centenary of Peter Hallock's birth. Peter Hallock's compositions are rooted in the experience of the spiritual — especially through the acoustical space of Saint Mark's Episcopal Cathedral in Seattle, Washington, where he spent the major part of his working life. Organist/choirmaster at Saint Mark's for 40 years (1951-1991) and founder and director of The Compline Choir (1956-2009), Hallock produced works that have greatly enriched the sacred repertoire. He also made a number of pioneering contributions to local and national church music traditions in the United States, promoting such things as the tracker-action organ, the countertenor voice, Easter services with brass and percussion, modern liturgical dramas and processions, and performances with historically-informed instruments. But his most notable gift to the church was the creation of a choir that sings the Office of Compline at St. Mark's every Sunday evening, attracting attendees in the hundreds, and thousands listening each week to the broadcast — reviving interest in this last of the Divine Hours.

1. *God is our refuge and strength, a very present help in trouble.*
2. *Therefore we will not fear, though the earth be moved, and though the mountains be toppled into the depths of the sea;*
3. *Though its waters rage and foam, and though the mountains tremble at its tumult.*

5. *There is a river whose streams make glad the city of God, the holy habitation of the Most High.*
6. *God is in the midst of her; she shall not be over-thrown; God shall help her at the break of day.*
7. *The nations make much ado, and the kingdoms are shaken; God has spoken, and the earth shall melt away.*
9. *Come now and look upon the works of the Lord, what awesome things he has done on earth.*
10. *It is he who makes war to cease in all the world; he breaks the bow, and shatters the spear, and burns the shields with fire.*
11. *“Be still, then, and know that I am God; I will be exalted among the nations; I will be exalted in the earth.”*

OPENING VOLUNTARY “Amazing Grace” Jack Schrader, arr. (1942)

Part of our American heritage, *Amazing Grace* is a hymn everyone knows, and this arrangement in a slow, gospel style adds a richness to the melody and power to the message.

Jack Schrader, arranger, composer, conductor, vocalist, and organist/pianist, is past editor with Hope Publishing Company, retiring in January of 2009. His association with Hope began in 1978. A 1964 graduate of Moody Bible Institute of Chicago, where he majored in Voice and Organ, he also received the Bachelor of Music Education degree from the University of Nebraska (1966). Further studies in theology culminated in Jack's ordination by the Evangelical Free Church of America (1975). Born in St. Louis, Missouri, he now resides in Florida.

CLOSING VOLUNTARY “A Mighty Fortress Is Our God” Wilbur Held (1914-2015)

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*: #504: A Mighty Fortress is Our God, Text: Martin Luther; tr. *Lutheran Book of Worship*. Music: EIN FESTE BURG, Martin Luther. Text: ©1978 *Lutheran Book of Worship*, admin, Augsburg Fortress. Music: Public Domain. All rights reserved. Used with permission under ONE LICENSE #A-713051. #673: God, Whose Almighty Word, Text: John Marriott, alt. Music: ITALIAN HYMN, Felice de Giardini. Text and Music: Public Domain. #779: Amazing Grace, How Sweet the Sound, Text: John Newton, alt., sts, 1-4; anonymous, st. 5. Music: NEW BRITAIN, W. Walker, *Southern Harmony*, 1835, arr. Edwin O. Excell, alt. Text and Music: Public Domain. #871: Sing Praise to God, the Highest Good, Text: Johann J. Schütz; tr. Frances E. Cox, adapt. Music: LOBT GOTT DEN HERREN, IHR, Melchoir Vulpius. Text and Music: Public Domain.

Cover art: Reredos altar in the Town and Parish Church of St. Mary, Wittenberg, German. ca. 1547. design by Lucas Cranach the elder, created by Lucas Cranach the elder and Lucas Cranach the younger. Its four panels represent the pillars of the Protestant faith and include portraits of Luther, Melancthon, Cranach, and Katharina von Bora.

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**October 27, 2024**

**10:00 a.m.**

**Rev. Harry Therwanger**

**Vicar Jessica Zurcher**

**Helen Chaale**

**Helen Chaale and Glen Mason**

**Susanna Jacobson**

**Bill Bergman**

**Preaching & Presiding Minister**

**Assisting Minister**

**Reader**

**Communion Assistants**

**Cantor**

**Lock-Up, starting October 27**

*The flowers in the chancel are given in the glory of God by Glen Mason.*

**Attendance October 20, 10:00 a.m., 63**

**Live Stream Views, 13 | Views after Streaming, 22**

Our worship service is regularly video recorded and posted online.

Printed scripture readings and weekly announcements are available from the ushers.

**RESURRECTION EVANGELICAL LUTHERAN CHURCH**

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**Angie Brooke, Christian Education Coordinator**

**Leslie Nolen, Council President**

**Christina Cuesta, Council Secretary**