



The Thirteenth Sunday After Pentecost

August 22, 2021, 8:45 am

Saint Luke Lutheran Church and School

9100 Colesville Road, Silver Spring, MD

www.saintluke.us | 301-588-4363

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.

Gathering

Prelude

"You Satisfy the Hungry Heart,"

Charles Callahan
(b. 1951)

Welcome

Confession and Forgiveness

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.

Entrance Hymn

ELW 805



1 Lead on, O King e - ter - nal! The day of march has come;
2 Lead on, O King e - ter - nal, till sin's fierce war shall cease,
3 Lead on, O King e - ter - nal: we fol - low, not with fears,



hence-forth in fields of con - quest your tents will be our home.
and ho - li - ness shall whis - per the sweet a - men of peace;
for glad-ness breaks like morn - ing wher - e'er your face ap - pears.



Through days of prep - a - ra - tion your grace has made us strong;
for not with swords loud clash - ing, nor roll of stir-ring drums,
Your cross is lift - ed o'er us; we jour - ney in its light;



and now, O King e - ter - nal, we lift our bat - tle song.
but deeds of love and mer - cy the heav'n - ly king - dom comes.
the crown a - waits the con - quest; lead on, O God of might!

Text: Ernest W. Shurtleff, 1862–1917

Music: LANCASHIRE, Henry T. Smart, 1813–1879

Greeting

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

Verse 4 is located on the next page.



1 Come, let us sing to the Lord; let us shout for joy to the



rock of our sal - va - tion. Let us come be-fore God's pres-ence with thanks-



giv - ing and raise a loud shout to God with psalms.



2 For the Lord is a great God, and a great rul-er o'er all



gods. It is God who holds the cav - erns of the



earth, and the heights of the moun - tains al - so.



3 It is God who rules the seas, whose hands have mold - ed the



dry land. Come, let us bow down and bend the knee,



and kneel be - fore the Lord our mak - er.



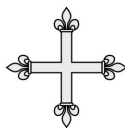
Text: Psalm 95:1-7
Music: Jack Noble White
Music © 1971 Walton Music Corp. Used by permission.

Prayer of the Day

Let us pray.

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.



Word

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.

Then Joshua 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. And Joshua said to all the people, “Now therefore revere the Lord, and serve him in sincerity and in faithfulness; put away the gods that your ancestors served beyond the River and in Egypt, and serve the Lord. Now if you are unwilling to serve the Lord, choose this day whom you will serve, whether the gods your ancestors served in the region beyond the River or the gods of the Amorites in whose land you are living; but as for me and my household, we will serve the Lord.”

Then the people answered, “Far be it from us that we should forsake the Lord to serve other gods; for 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. He protected us along all the way that we went, and among all the peoples through whom we passed; and the Lord drove out before us all the peoples, the Amorites who lived in the land. Therefore we also will serve the Lord, for he is our God.”

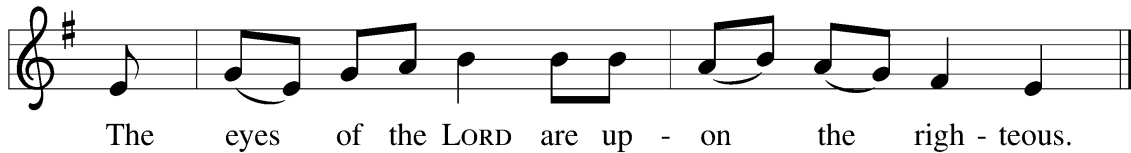
The Word of the Lord.

Thanks be to God.

Psalm

Psalm 34:15-22

*The cantor introduces the refrain; please sing the second time. The verses are sung in alternation; verses sung by the congregation are printed in bold. Subsequent refrains are sung only once by all, at the places indicated by **R**.*



Refrain: Bruce Bengston



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 spirits 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.
²²O 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.

Be strong in the Lord and in the strength of his power. Put on the whole armor of God, so that you may be able to stand against the wiles of the devil. For our struggle is not against enemies of 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. Therefore take up the whole armor of God, so that you may be able to withstand on that evil day, and having done everything, to stand firm. Stand therefore, and fasten the belt of truth around your waist, and put on the breastplate of righteousness. As shoes for your feet put on whatever will make you ready to proclaim the gospel of peace. With all of these, take the shield of faith, with which you will be able to quench all the flaming arrows of the evil one. Take the helmet of salvation, and the sword of the Spirit, which is the word of God.

Pray 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. Pray 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, for which I am an ambassador in chains. Pray that I may declare it boldly, as I must speak.

The Word of the Lord.
Thanks be to God.

Gospel Acclamation



Cantor Alleluia, alleluia, alleluia.

All **Alleluia, alleluia, alleluia.**

Cantor Lord, to whom shall we go? You have the words of eternal life. (John 6:68)

All **Alleluia, alleluia, alleluia.**

Gospel

John 6:56-69

The Holy Gospel according to Saint John, the sixth chapter.

Glory to you, O Lord.

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?”

[Jesus said,] “Those who eat my flesh and drink my blood abide in me, and I in them. Just as the living Father sent me, and I live because of the Father, so whoever eats me will live because of me. This 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.” He said these things while he was teaching in the synagogue at Capernaum.

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

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

The Gospel of the Lord.
Praise to you, O Christ.

Hymn of the Day

ELW 758



1 You are the way; to you a - lone from sin and death we flee;
 2 You are the truth; your word a - lone true wis - dom can im - part;
 3 You are the life; the rend - ing tomb pro - claims your con - qu'ring arm;
 4 You are the way, the truth, the life; grant us that way to know,



all those who search for God, you find and by your grace set free.
 you on - ly can in - form the mind and pu - ri - fy the heart.
 and those who put their trust in you not death nor hell shall harm.
 that truth to keep, that life to win, whose joys e - ter - nal flow.

Text: George W. Doane, 1799–1859, alt.
 Music: DUNDEE, *Psalter*, Edinburgh, 1615

Apostles' Creed

With the whole church, let us confess our faith.

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

**I believe in Jesus Christ, God's only Son, our Lord,
 who was conceived by the Holy Spirit,
 born of the virgin Mary,
 suffered under Pontius Pilate,
 was crucified, died, and was buried;
 he descended to the dead.**

**On the third day he rose again;
 he ascended into heaven,
 he is seated at the right hand of the Father,
 and he will come to judge the living and the dead.**

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

Prayers of Intercession

Made children and heirs of God's promise, we pray for the church, the world, and all in need.

After each portion of the prayers:

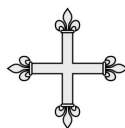
Lord, in your mercy,
hear our prayer.

The prayers conclude:

Receive these prayers, O God, and those in our hearts known only to you; through Jesus Christ our Lord.
Amen.

Peace

The peace of Christ be with you always.
And also with you.



Thanksgiving

Offering

We invite you to give your offering online at saintlukegive.us or on the Give Plus app.
You may also mail your checks to:

Saint Luke Lutheran Church
9100 Colesville Road
Silver Spring, MD 20910

Music at the offering

"Adoro te devote,"

David N. Johnson
(1922-1987)

Offering Prayer

Let us pray.

**O God, receive these gifts as you receive us: like a mother receives her child with arms open wide.
Nourish us anew in your tender care, and empower us in faithful service to tend to others with this same
love, through Jesus Christ, our saving grace.
Amen.**

The Lord's Prayer

Please pray in your own preferred language.

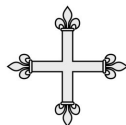
Gathered into one by the Holy Spirit, let us pray as Jesus taught us.

**Our Father, who art in heaven,
hallowed be thy name,
thy kingdom come,
thy will be done,
on earth as it is in heaven.**

**Give us this day our daily bread;
and forgive us our trespasses,
as we forgive those
who trespass against us;
and lead us not into temptation,
but deliver us from evil.**

**For thine is the kingdom,
and the power, and the glory,
forever and ever. Amen.**

**Padre Nuestro Que estas en los cielos
Santificado sea tu Nombre
Venga a nosotros tu Reino
Hagase tu voluntad asi en la tierra como en el cielo
Danos hoy nuestro pan de cada dia
Perdona nuestras ofensas
Como nosotros perdonamos a los que nos ofenden
Y no nos dejes caer en la tentacion mas libranos del mal
Porque tuyo es el reino, el poder y la Gloria
Por los siglos de los siglos. Amen**



Sending

Blessing

The blessing of God,
who provides for us, feeds us, and journeys with us,

✠ be upon you now and forever.

Amen.



1 He comes to us as one un-known, a breath un - seen, un -
 2 He comes when souls in si - lence lie and thoughts of day de -
 3 He comes to us in sound of seas, the o - cean's fume and
 4 He comes in love as once he came by flesh and blood and
 5 He comes in truth when faith is grown; be - lieved, o - beyed, a -



heard; as though with - in a heart of stone, or shriv - eled seed in
 part; half - seen up - on the in - ward eye, a fall - ing star a -
 foam; yet small and still up - on the breeze, a wind that stirs the
 birth; to bear with - in our mor - tal frame a life, a death, a
 dored; the Christ in all the scrip - tures shown, as yet un - seen, but



dark - ness sown, a pulse of be - ing stirred, a pulse of be - ing stirred.
 cross the sky of night with - in the heart, of night with - in the heart.
 tops of trees, a voice to call us home, a voice to call us home.
 sav - ing name, for ev - 'ry child of earth, for ev - 'ry child of earth.
 not un - known, our Sav - ior and our Lord, our Sav - ior and our Lord.

Text: Timothy Dudley-Smith, b. 1926

Music: REPTON, C. Hubert H. Parry, 1848–1918

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Dismissal

Go in peace.
 Christ is with you.
Thanks be to God.

Postlude

“Trumpet Tune”

Michael McCabe
 (b. 1941)

WORSHIP LEADERS

PRESIDING MINISTER

The Rev. Connie A. Miller, *Senior Pastor*

ASSISTING MINISTERS

The Rev. Franklin Morales, *Associate Pastor*

Deacon Kyle Warfield, *Director of Discipleship and Senior High Ministries*

MUSICIANS

Dr. Michael McMahon, *Organist*

Bill Leader, *Cantor*

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ALTAR FLOWERS

The flowers on the altar are given to the glory of God and in loving memory of Phil Province, by the Province family, on the anniversary of his birth, August 20.

About our guest organist

Rev. Dr. J. Michael McMahon, an ordained minister in the Christian Church (Disciples of Christ), currently serves as Executive Director of The Hymn Society in the United States and Canada, an ecumenical organization that encourages, promotes, and enlivens congregational song. He has served as a pastoral musician for more than forty years, most recently as Minister of Music at National City Christian Church in Washington, D.C. (2013-2018).

HYMN NOTES

Lead on , O King Eternal

For his graduation from Andover Theological Seminary in 1887, Shurtleff was asked by his classmates to write an appropriate hymn. Graduation is never an end—merely a road marker on the path of life. So the hymn is an appropriate call for us to be prepared to pitch our tents and to follow wherever God leads. The rousing marching tune by the self-taught English organist and composer, Henry Smart, adds to the excitement of the call to march.

You Are The Way

Originally titled “Thou art the way, to Thee alone,” this, in the judgment of many, is the first of American hymns, and one of the most admirable and useful in the English language. In the United States its use is most extensive, and since its introduction into the English Collections by Bickersteth in 1833, Hall in his *Mitre*, in 1836, and others, it has grown in favor until it ranks with the most popular of the great English hymns.

He Come To Us As One Unknown

Educated at Pembroke College and Ridley Hall, Cambridge, Dudley-Smith has served the Church of England since his ordination in 1950. He did not begin to write hymns until the 1960s. The text and tune capture both the epic sweep and broad arc of God’s reach to us, and also the mysterious nature of the approach – not in ways you would expect.

at Saint Luke Lutheran

August 22, 2021

22 THIRTEENTH SUNDAY AFTER PENTECOST

AUG

| | |
|----------|---|
| 8:45 am | Worship, <i>streaming online</i> |
| 10:15 am | Up for Discussion, <i>via Zoom</i> |
| 11:30 am | Outdoor Holy Communion, <i>in South Parking Lot</i> |
| 5:00 pm | San Lucas Misa, <i>streaming online</i> |

29 FOURTEENTH SUNDAY AFTER PENTECOST

AUG

| | |
|----------|--|
| 8:45 am | Worship, <i>streaming online</i> |
| 10:15 am | Up for Discussion, <i>via Zoom</i> |
| 3:00 pm | San Lucas Gospel Meditation, <i>via Zoom</i> |

Upcoming Commemorations

Bartholomew, Apostle

Tuesday, August 24, 2021

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

Augustine, Bishop of Hippo, died 430

Saturday, August 28, 2021

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.

Moses the Black, monk, martyr, died around 400

Saturday, August 28, 2021

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.

MUSIC NOTES

The tune for “You Satisfy the Hungry Heart” (ELW #484) was created by composer Robert E. Kreutz (1922-1996) in a collaboration with text writer Omer Westendorf (1916-1997). The words of the refrain are based on Psalm 147:14b and John 6: “You satisfy the hungry heart with gift of finest wheat. Come, give to us, O saving Lord, the bread of life to eat.” The hymn that Westendorf and Kreutz created was selected as the winning entry in a competition for the International Eucharistic Congress in Philadelphia in 1976. This organ improvisation on Kreutz’s tune was created by American composer Charles Callahan (b. 1951), who in 2014 received the Distinguished Artist Award from the American Guild of Organists.

Adoro te devote is a Latin Eucharistic hymn written by theologian Thomas Aquinas (1225-1274). The English version that appears in ELW, “Thee We Adore,” (#476), is drawn and adapted slightly from translations by English Catholic poet Gerard Manley Hopkins (1844-1889) and Anglican Bishop James R. Woodford (1820-1885). The chant tune associated with this hymn appeared in 1697. This reflective organ arrangement by American Lutheran composer David N. Johnson (1922-1987) reflects the sense of mystery which Christians often experience in the celebration of the Lord’s Supper.

Michael McCabe (b. 1941) has had a long and distinguished career in church music, appointed university organist while still a student at Creighton University. During his 20 years in the U.S. Army, he had the opportunity to study with many of the musical leaders of his time, and went on to serve at Grace Cathedral, San Francisco. His credits as a composer extend beyond the church into film, television, and the concert hall. This joyful and sturdy Trumpet Tune in B-flat is one of several that he has composed in a variety of keys.