

**RESURRECTION EVANGELICAL  
LUTHERAN CHURCH**



**The Fifth Sunday after Epiphany  
February 9, 2025  
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**

**Friday, February 14, 2025**

**Cyril, monk, died 869; Methodius, bishop, died 885; missionaries to the Slavs**

These two brothers from Thessalonika, Greece, were monks and were sent to bring Christianity to the Slavic people. In the course of their work they created a written language, inventing the Cyrillic alphabet for it, and translated the Bible and the liturgy.

### **INTRODUCTION TO THE DAY**

#### **Introduction to the day**

The fifth Sunday after Epiphany continues to highlight unlikely instruments and circumstances appointed to reveal God's glory. "Who will go for us?" God asks. A person of unclean lips, a former persecutor of the church of God, and three fishermen who couldn't catch a thing. More surprising still, perhaps, is that we are also called.

# ORDER OF SERVICE

**OPENING VOLUNTARY**

“Repton” (He Comes to Us)

Robert J. Powell

*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, our creator, our protector, our wellspring of life.  
**Amen.**

Let us confess our sin in the presence of God and of one another.  
*Silence is kept for reflection.*

Merciful God,  
**you speak blessing and compassion into the world.**  
**Forgive us for the ways we act**  
**with judgment, cruelty, or indifference.**  
**We ignore the needs of our neighbors;**  
**we resist your call to oppose injustice;**  
**we give in to scarcity and fear;**  
**we assume the worst about one another.**  
**Cleanse us from our faults and release us from their grasp.**  
**Show us your lovingkindness.**  
**Restore our hearts and repair your world,**  
**that we may live in Christ’s ways. Amen.**

God proclaims these words of assurance:  
“Do not fear, for I have redeemed you.  
I have called you by name. You are mine.”  
In ✠ Christ, you are forgiven.  
In the Spirit, you are made free.  
Refreshed by the waters of mercy,  
live anew as beloved children of God.  
**Amen.**

**GATHERING HYMN: Making Their Way (ACS 979)**

1 Mak - ing their way down through the a - ges, sin - ners and saints have  
 2 Mak - ing their way all the world o - ver, Chris - tians as - sem - ble  
 3 Mak - ing our way sea - son by sea - son, pil - grims, we jour - ney

heard God's call: wealth - y and poor, pow - er - ful, low - ly,  
 on this day, hear - ing the Word, shar - ing the Ban - quet,  
 till life's end, trav - el - ing light, shar - ing the rich - es,

Je - sus' dis - ci - ples, one and all. Gath - ered for wor - ship, of - fer - ing thanks,  
 learn - ing to walk in Je - sus' way. Mem - bers of Christ, u - nit - ed in love,  
 car - ing for strang - er as for friend, till in the joy of long - ing ful - filled,

the great - est with the least have come to share this feast.  
 they seek our God to know, and so to - geth - er grow.  
 to - geth - er we will come to our e - ter - nal home.

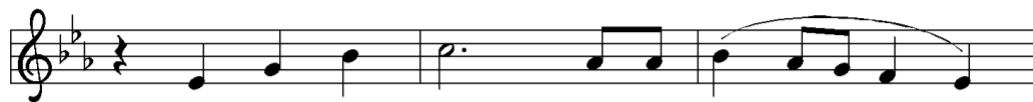
Text: Delores Dufner, OSB, b. 1939  
 Music: KOMT NU MET ZANG, A. Valerius, *Nederlandsch Gedenckclank*, 1626; arr. Adrian Engels, 1906–2003  
 Text © 2011 GIA Publications, Inc., [giamusic.com](http://giamusic.com). All rights reserved.  
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**GREETING** (ELW p. 98)

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 99)




Glo - ry to God in the high -



est, and peace to God's peo - ple on earth.



Lord God, heav - en - ly King, al - might - y God and



Fa - ther, we wor - ship you, we give you thanks, we



praise you for your glo - ry. Lord Je - sus




Christ, on - ly Son of the Fa - ther,



Lord God, Lamb of God, you take a - way the sin of the



world: have mer - cy on us; you are seat - ed at the



right hand of the Fa - ther: re - ceive our prayer.

For you a - lone are the Ho - ly One, you a - lone are the Lord, you a - lone are the Most High, Je - sus Christ, with the Ho - ly Spir - it, in the glo - ry of God the Fa - ther. A - men. Glo - ry to God in the high - est, and peace to God's peo - ple on earth.

**PRAYER OF THE DAY** (ELW p.102)

*A brief silence is kept before the prayer.*

Most holy God, the earth is filled with your glory, and before you angels and saints stand in awe. Enlarge our vision to see your power at work in the world, and by your grace make us heralds of your Son, Jesus Christ, our Savior and Lord.

**Amen.**

*The assembly is seated.*

**FIRST READING: Isaiah 6:1-8**

*Through a vision in the temple, the eighth-century prophet Isaiah is called by God to announce judgment against Israel. Aware of his sinfulness and shortcomings, Isaiah is initially hesitant. But when God calls, Isaiah responds, "Here am I; send me!"*

A reading from Isaiah.

<sup>1</sup> In the year that King Uzziah died, I saw the Lord sitting on a throne, high and lofty, and the hem of the Lord's robe filled the temple. <sup>2</sup> Seraphs were in attendance above the Lord; each had six wings: with two they covered their faces, and with two they covered their feet, and with two they flew. <sup>3</sup> And one called to another and said,

“Holy, holy, holy is the LORD of hosts;  
the whole earth is full of the glory of the LORD.”

<sup>4</sup> The pivots on the thresholds shook at the voices of those who called, and the house filled with smoke. <sup>5</sup> And I said: “Woe is me! I am lost, for I am a man of unclean lips, and I live among a people of unclean lips, yet my eyes have seen the Sovereign, the LORD of hosts!”

<sup>6</sup> Then one of the seraphs flew to me, holding a live coal that had been taken from the altar with a pair of tongs. <sup>7</sup> The seraph touched my mouth with it and said, “Now that this has touched your lips, your guilt has departed and your sin is blotted out.” <sup>8</sup> Then I heard the voice of the Lord saying, “Whom shall I send, and who will go for us?”  
And I said, “Here am I; send me!”

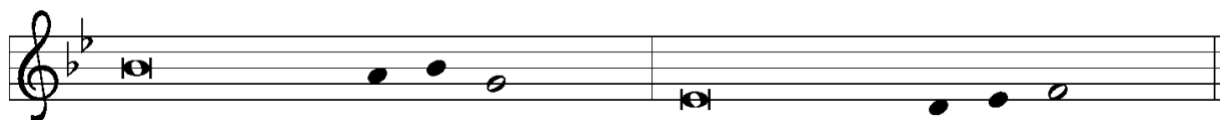
Word of God, word of life.

**Thanks be to God.**

**PSALM: Psalm 138**



I will bow down toward your ho - ly tem - ple.



<sup>1</sup> I will give thanks to you, O LORD, with <sup>1</sup> my whole heart;  
before the gods I will <sup>1</sup> sing your praise.

<sup>2</sup> **I will bow down toward your holy temple and praise your name, because of your steadfast <sup>1</sup> love and faithfulness;**

**for you have glorified your name and your word a- <sup>1</sup>bove all things. R**

<sup>3</sup> When I called, you <sup>1</sup> answered me;  
you increased my <sup>1</sup> strength within me.

<sup>4</sup> **All the rulers of the earth will praise <sup>1</sup> you, O LORD,  
when they have heard the words <sup>1</sup> of your mouth.**

<sup>5</sup> They will sing of the ways <sup>1</sup> of the LORD,  
that great is the glory <sup>1</sup> of the LORD.

<sup>6</sup> **The LORD is high, yet cares <sup>1</sup> for the lowly,  
perceiving the haughty <sup>1</sup> from afar. R**

<sup>7</sup> Though I walk in the midst of trouble, you <sup>1</sup> keep me safe;  
you stretch forth your hand against the fury of my enemies; your right <sup>1</sup> hand shall save me.

<sup>8</sup> **You will make good your pur- <sup>1</sup> pose for me;  
O LORD, your steadfast love endures forever; do not abandon the works <sup>1</sup> of your hands. R**



## **SECOND READING: 1 Corinthians 15:1-11**

*Paul delivers in a nutshell the story of the gospel that was given to him. In the lineage of the Christian faith, we have received the good news of God's love from generations of believers before us, and we continue to tell this story to the world.*

A reading from First Corinthians.

<sup>1</sup> Now I want you to understand, my dear family, the good news that I proclaimed to you, which you in turn received, in which also you stand, <sup>2</sup> through which also you are being saved, if you hold firmly to the message that I proclaimed to you—unless you have come to believe in vain.

<sup>3</sup> For I handed on to you as of first importance what I in turn had received: that Christ died for our sins in accordance with the scriptures <sup>4</sup> and that he was buried and that he was raised on the third day in accordance with the scriptures <sup>5</sup> and that he appeared to Cephas, then to the twelve. <sup>6</sup> Then he appeared to more than five hundred believers at one time, most of whom are still alive, though some have died. <sup>7</sup> Then he appeared to James, then to all the apostles. <sup>8</sup> Last of all, as to one untimely born, Christ appeared also to me. <sup>9</sup> For I am the least of the apostles, unfit to be called an apostle, because I persecuted the church of God. <sup>10</sup> But by the grace of God I am what I am, and God's grace toward me has not been in vain. On the contrary, I worked harder than any of them, though it was not I but the grace of God that is with me. <sup>11</sup> Whether then it was I or they, so we proclaim and so you believed.

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.*



*Repeat alleluia*



**GOSPEL READING: Luke 5:1-11**

*Jesus' teaching of God's word has begun to draw great crowds. For Simon, James, and John, Jesus' teaching inspires hospitality, then obedience, and then risk. After Jesus' creative power is revealed, fear and amazement leads these three fishermen to leave everything behind to become apostles.*

The holy gospel according to Luke.

**Glory to you, O Lord.**

<sup>1</sup> Once while Jesus was standing beside the lake of Gennesaret and the crowd was pressing in on him to hear the word of God, <sup>2</sup> he saw two boats there at the shore of the lake; those who were fishing had gotten out of them and were washing their nets. <sup>3</sup> Jesus got into one of the boats, the one belonging to Simon, and asked him to put out a little way from the shore. Then he sat down and taught the crowds from the boat. <sup>4</sup> When Jesus had finished speaking, he said to Simon, "Put out into the deep water and let down your nets for a catch." <sup>5</sup> Simon answered, "Master, we have worked all night long but have caught nothing. Yet if you say so, I will let down the nets." <sup>6</sup> When they had done this, they caught so many fish that their nets were beginning to burst. <sup>7</sup> So they signaled their partners in the other boat to come and help them. And they came and filled both boats, so that they began to sink. <sup>8</sup> But when Simon Peter saw it, he fell down at Jesus' knees, saying, "Go away from me, Lord, for I am a sinful man!" <sup>9</sup> For Simon and all who were with him were astounded at the catch of fish that they had taken, <sup>10</sup> and so also were James and John, sons of Zebedee, who were partners with Simon. Then Jesus said to Simon, "Do not be afraid; from now on you will be catching people." <sup>11</sup> When they had brought their boats to shore, they left everything and followed Jesus.

The gospel of the Lord.

**Praise to you, O Christ.**

**YOUTH MESSAGE**

Angie Brooke

**SERMON**

Pastor Harry Therwanger

**HYMN OF THE DAY: Will You Come and Follow Me (ELW 798)**



1 "Will you come and fol - low me if I but call  
 2 "Will you leave your - self be - hind if I but call  
 3 "Will you let the blind - ed see if I but call  
 4 "Will you love the you you hide if I but call  
 5 Lord, your sum - mons ech - oes true when you but call



your name? Will you go where you don't  
 your name? Will you care for cruel and  
 your name? Will you set the pris - 'ners  
 your name? Will you quell the fear in -  
 my name. Let me turn and fol - low



know and nev - er be the same?  
 kind and nev - er be the same?  
 free and nev - er be the same?  
 side and nev - er be the same?  
 you and nev - er be the same.



Will you let my love be shown, will you let my  
 Will you risk the hos - tile stare, should your life at -  
 Will you kiss the lep - er clean, and do such as  
 Will you use the faith you've found to re - shape the  
 In your com - pa - ny I'll go where your love and



name be known, will you let my life be  
 tract or scare? Will you let me an - swer  
 this un - seen, and ad - mit to what I  
 world a - round, through my sight and touch and  
 foot - steps show. Thus I'll move and live and



grown in you and you in me?"  
 pray'r in you and you in me?"  
 mean in you and you in me?"  
 sound in you and you in me?"  
 grow in you and you in me.

Text: John L. Bell, b. 1949  
 Music: KELVINGROVE, Scottish traditional  
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## ***INSTALLATION OF CHURCH COUNCIL***

### ***PRAYERS OF INTERCESSION*** (ELW p. 105)

*Assembly, please stand.*

The response for today's intercessions is "save us, we pray."

*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*** (ELW p. 106)

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:***      Come Thou Fount of Every Blessing      Frank Pesci

### ***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 p. 107)

God of grace, your love reaches to the heavens,  
and your abundance to the depths of the seas.

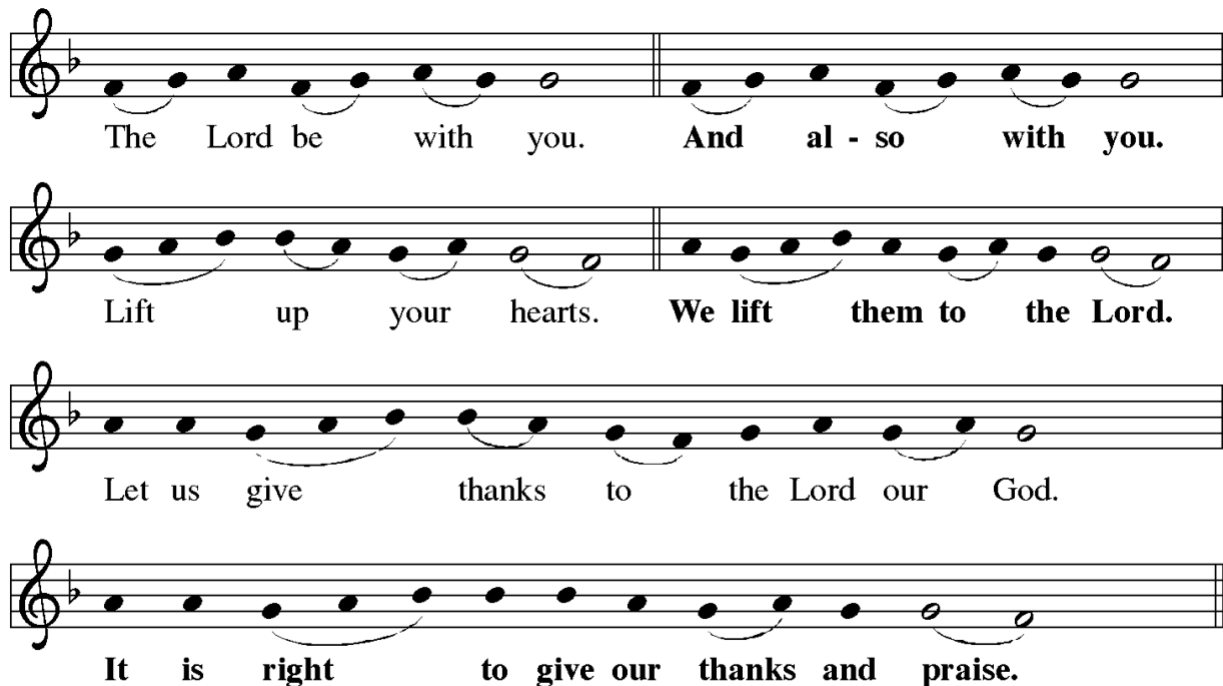
Bless what we offer to your service:

our gifts, our abilities, and our hearts.

Let us overflow with gratitude and generosity,  
now and always.

**Amen.**

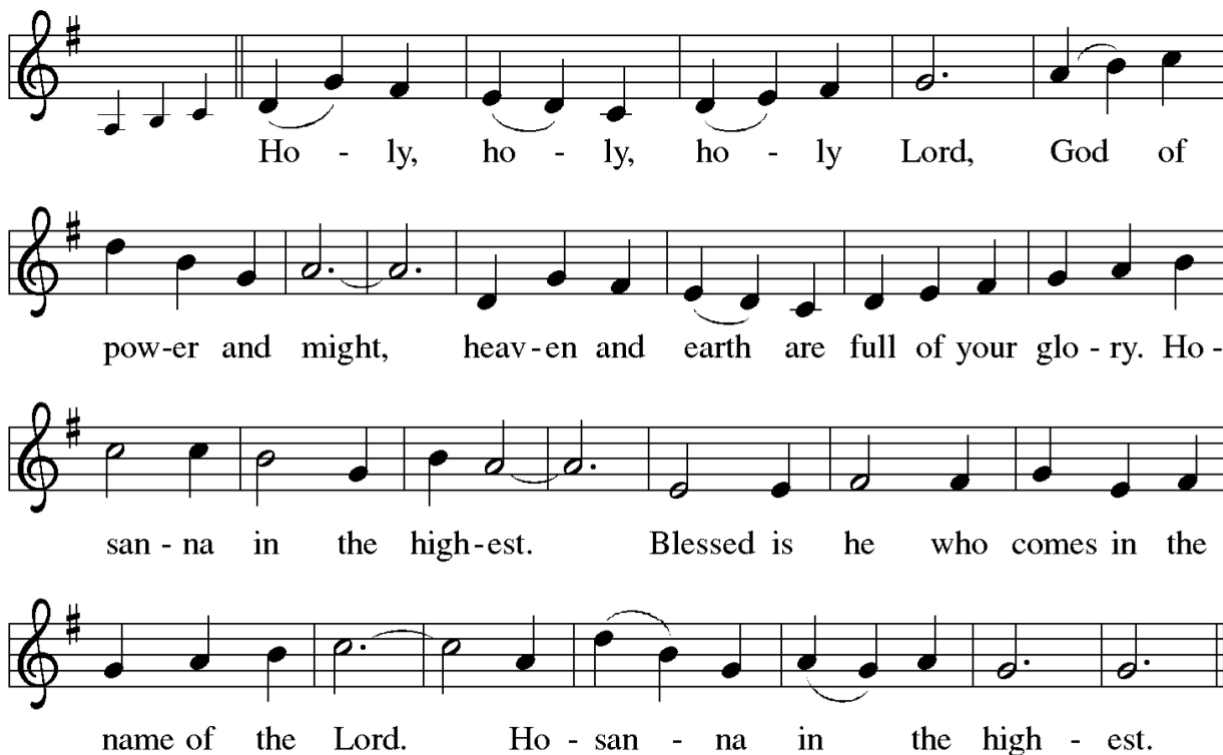
**GREAT THANKSGIVING:** (ELW p. 107)



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. 108)



Ho - ly, ho - ly, ho - ly Lord, God of  
pow-er and might, heav-en and earth are full of your glo - ry. Ho -  
san - na in the high-est. Blessed is he who comes in the  
name of the Lord. Ho - san - na in the high - est.

**THANKSGIVING AT THE TABLE** (ELW p. 108)

You are indeed holy, almighty and merciful God.

You are most holy, and great is the majesty of your glory.

You so loved the world that you gave your only Son,  
so that everyone who believes in him may not perish but have eternal life.

We give you thanks for his coming into the world  
to fulfill for us your holy will  
and to accomplish all things for our salvation.

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.  
Let us proclaim the mystery of faith:

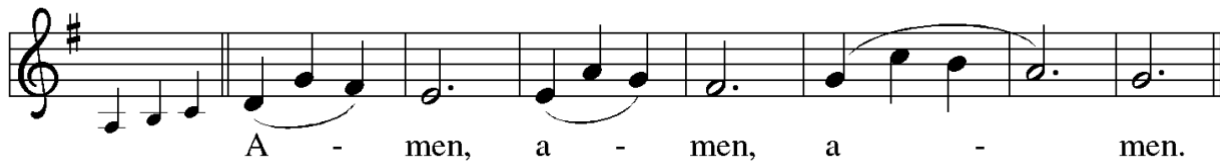


Christ has died. Christ is risen. Christ will come again.

With this bread and cup  
we remember your Word dwelling among us,  
full of grace and truth.  
We remember our new birth in his death and resurrection.  
We look with hope for his coming.  
**Come, Lord Jesus.**

Holy God, we long for your Spirit.  
Come among us.  
Bless this meal.  
May your Word take flesh in us.  
Awaken your people.  
Fill us with your light.  
Bring the gift of peace on earth.  
**Come, Holy Spirit.**

All praise and glory are yours,  
Holy One of Israel,  
Word of God incarnate,  
Power of the Most High,  
one God, now and forever.



### ***LORD'S PRAYER*** (p. 112)

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. 112)

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.

The image shows a musical score for the hymn 'Lamb of God'. It consists of four staves of music in a single system, each with a treble clef. The lyrics are written below the notes. The first staff begins with 'Lamb of God, you take a - way the sin of the world; have'. The second staff continues with 'mer - cy on us. Lamb of God, you take a - way the sin of the'. The third staff continues with 'world; have mer - cy on us. Lamb of God, you take a -'. The fourth staff concludes with 'way the sin of the world; grant us peace, grant us peace.' The music is written in a simple, melodic style with various note values and rests.



***HYMN DURING COMMUNION: The Son of God, Our Christ (ELW 584)***



1 The Son of God, our Christ, the Word, the Way,  
2 In ev - 'ry test, in tri - als man - i - fold,  
3 To - day, as then, Christ sum - mons us to dare  
4 In cit - y street, in town, or on the soil,  
5 Wher - e'er we find our wit - ness should be made,



shared hu - man life and toiled through - out the day;  
these ser - vants wit - nessed, by their faith made bold;  
to fol - low bold - ly and his work to share,  
may each serve Christ in faith - ful dai - ly toil,  
what - e'er our task, be thou, O Christ, our aid,



from com - mon folk he called the twelve to be  
and with the gifts and tal - ents which they brought  
to help and heal the sick, the blind, the lame,  
and in each thought and kind - ly word and deed,  
that we may glad - ly give for thee our best



co - work - ers in his sa - cred min - is - try,  
the church was found - ed and God's mes - sage taught.  
de - clar - ing to the world his ho - ly name.  
o - bey Christ's call and go where he shall lead.  
and find each task di - vine - ly sent and blest.

Text: Edward M. Blumenfeld, b. 1927, alt.

Music: SURSUM CORDA, Alfred M. Smith, 1879-1971

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Music © 1941 Historic Church of the Ascension, Atlantic City, NJ, admin. Augsburg Fortress.

***PRAYER AFTER COMMUNION*** (ELW p. 114)

Nourishing God, at this table you have refreshed us with holy gifts of food and drink. Strengthen us for service, and send us out to embody your good news of liberation and healing for the sake of the world. In the name of Christ we pray,  
**Amen.**

***ANNOUNCEMENTS***

***BLESSING*** (ELW p. 114)

The Spirit of the triune God  
✠ bless you with joy,  
anoint you with compassion,  
and send you in love.  
**Amen.**

**SENDING HYMN: Lord, Speak to Us, That We May Speak (ELW 676)**

1 Lord, speak to us, that we may speak in  
 2 Oh, lead us, Lord, that we may lead the  
 3 Oh, teach us, Lord, that we may teach the  
 4 Oh, fill us with your full - ness, Lord, un -

liv - ing ech - oes of your tone; as you have sought, so  
 wan-d'ring and the wa - v'ring feet; oh, feed us, Lord, that  
 pre - cious truths which you im - part; and wing our words, that  
 til our ver - y hearts o'er - flow in kin - dling thought and

let us seek your stray - ing chil - dren, lost and lone.  
 we may feed your hun - g'ring ones with man - na sweet.  
 they may reach the hid - den depths of man - y\_a heart.  
 glow - ing word, your love to tell, your praise to show.

Text: Frances R. Havergal, 1836-1879, alt.  
 Music: CANONBURY, Robert Schumann, 1810-1856

**DISMISSAL** (ELW p. 115)  
Go in peace. Live in hope.  
**Thanks be to God.**

**CLOSING VOLUNTARY**

“Angelic Songs” (O Zion Haste)

Mark Sedio

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



## Readings for February 16

### **Jeremiah 17:5-10**

*These verses compose a poem that is part of a larger collection of wisdom sayings that contrast two ways of life. Life with God brings blessing; the power and vitality of God is active in our life. Life without God brings a curse, the power of death.*

### **Psalm 1**

They are like trees planted by streams of water. (Ps. 1:3)

### **1 Corinthians 15:12-20**

*For Paul, the resurrection of Christ is the basis for Christian hope. Because Christ has been raised, those who are in Christ know that they too will be raised to a new life beyond death.*

### **Luke 6:17-26**

*After choosing his twelve apostles, Jesus teaches a crowd of followers about the nature and demands of discipleship. He begins his great sermon with surprising statements about who is truly blessed in the eyes of God.*

### *Evangelical Lutheran Worship Hymnal:*

# 584, The Son of God, Our Christ. Text: Edward M. Blumenfeld, alt. Music: SURSUM CORDA, Alfred M. Smith. Text: ©1957, ren. 1985 The Hymn Society, admin. Hope Publishing Company. Music: ©1941 Historic Church of the Ascension, Atlantic City, NJ. All rights reserved. Used with permission under ONE LICENSE # A-713051.

# 676, Lord, Speak to Us, That We May Speak. Text: Frances R. Havergal, alt. Music: Canonbury, Robert Schumann. Text and Music: Public Domain.

# 798, Will You Come and Follow Me, *The Summons*. Text: John L. Bell. Music: KELVINGROVE, Scottish traditional. Text: ©1987 Iona Community, admin. GIA Publications, Inc. Music: Public Domain. All rights reserved. Used with permission under ONE LICENSE # A-713051.

### *All Creation Sings*

# 979, Making Their Way. Text: Delores Dufner, OSB. Music: KOMT NU MET ZANG, A. Valerius, *Nederlandtsch Gedenckclank*; arr. Adrian Engels. Text: ©2011 GIA Publications, Inc. Music: Public Domain. Arr: ©1967 Gooi en Sticht, BV, Vaarn, The Netherlands, admin. OCP Publications. 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: "Will You Come and Follow Me?" ELW 798

Text: John Lamberton Bell (1949)

Tune: KELVINGROVE, traditional Scottish melody

Though he is not certain of it, John Bell is "fairly confident" that this text was written "for the sending out of one our youth volunteers. This was a scheme sponsored by the Iona Community whereby young people gave a year or two to live in impoverished parts of Scotland, on the dole, and work out their discipleship in hard places. When they finished, my colleague and I would often write a song for their farewell ceremony always held in the house where they had been working. The words of this song therefore reflect the experience of the volunteer concerned. But we only wrote it for one-off use. It probably goes back to around 1986-87." Bell then adds, "If I had kept a record of people who have spoken of how a particular line in this affected their life, I could have published a book of very moving testimonies by now, but I'm glad I didn't."

John Lamberton Bell is a Scottish hymn-writer and Church of Scotland minister. He is a member of the Iona Community, a broadcaster, and former student activist. He works throughout the world, lecturing in theological colleges in the UK, Canada and the United States, but is primarily concerned with the renewal of congregational worship at the grass roots level.

Kelvingrove is a place in Glasgow, Scotland, perhaps best known for the museum with that name. The tune that bears the name KELVINGROVE is a traditional Scottish one linked with a text by Thomas Lyle (1792-1859), "Let us haste to Kelvin Grove, bonnie lassie, O," published in *The Scottish Minstrel* (1811) as KELVIN WATER. Before that in the eighteenth century it was paired with "Bonnie Lassie-O (The Shearing's Nae for You)," which is about a young woman being raped. The tune, darkly, paradoxically, works very well with this text by John Bell, and one has to believe that the irony of such a tune for a story of rape was not lost on those who sang it in the eighteenth century.

OFFERTORY: "Come Thou Fount of Every Blessing" Frank Pesci

A strophic setting of the hymn tune Nettleton, composed by John Wyeth (1770-1858). This piece was completed on December 3, 2007, in Newton, Massachusetts, and revised two years later. It, like many choral works between 2005 and 2009, was premiered at Grace Episcopal Church in Newton, MA. The first and third stanzas present the tune in the choral part. Stanza two inverts the tune's presentation - the melody in the organ part is accompanied by four-part chorus.

Born in Washington, D.C., Frank Pesci has studied composition with Luigi Zaninelli and John Heiss. His sacred works include three dozen motets, sacred songs, works for children, and three Mass settings. As a professional liturgical musician, he sang at the National Shrine of the Immaculate Conception in D.C. and Trinity Church Boston, under Leo Nestor and Marilyn Keiser, and led music programs in Mississippi and Massachusetts. Frank has worked for education and performing arts non-profits throughout the mid-Atlantic and New England. He is currently the Executive Director of the New Hampshire Music Festival and Associate Artistic Director of Boston Opera Collaborative.

*Come, Thou Fount of every blessing, Tune my heart to sing Thy grace;  
Streams of mercy, never ceasing, Call for songs of loudest praise.  
Teach me some melodious sonnet, Sung by flaming tongues above.  
Praise the mount! Oh, fix me on it, Mount of God's unchanging love.*

*Here I find my greatest treasure; Hither by Thy great help I've come;  
And I hope, by Thy good pleasure, Safely to arrive at home.  
Jesus sought me when a stranger, Wandering from the fold of God;  
He, to rescue me from danger, Interposed His precious blood;*

*O to grace how great a debtor Daily I'm constrained to be!  
Let Thy goodness, like a fetter, Bind my wandering heart to Thee.  
Prone to wander, Lord, I feel it, Prone to leave the God I love;  
Here's my heart, O take and seal it, Seal it for Thy courts above.*

OPENING VOLUNTARY: "Repton" (He Comes to Us ) Robert J Powell (1932-2025)

We join the church world in mourning the death of composer, Robert J. Powell. It is difficult to think of what church music might have been in the last 50 years without Robert's music. He was a prolific composer with over 1200 pieces in print. We give thanks for Robert's friendship and support over many years. Robert J. Powell was born in Benoit, Mississippi. He grew up in sacred music, beginning his training in the 5th grade and starting to compose in 7th grade. By age 18, he was providing piano and organ music for worship services, something he continued through his years in college and as a chaplain's assistant in the U.S. Army. Mr. Powell holds a Bachelor of Music in Organ and Composition from Louisiana State University (1954) and a Master of Sacred Music from Union Theological Seminary in New York (1958), where he studied under Alec Wyton. He was Assistant Organist at the Cathedral of St. John the Divine in New York from 1958 to 1960, Organist/Choir director at St. Paul's in Meridian, MS from 1960 - 1965, and Director of Music at St. Paul's School in Concord, N.H. from 1965-1968. He held the position of Organist and Choir Director at Christ Church in Greenville, SC from 1968 to 2003.

CLOSING VOLUNTARY: "Angelic Songs" (O Zion Haste) Mark Sedio

Mary Ann Thomson (1834-1923), wrote about forty hymn texts, which have appeared mostly in the Churchman, New York, and in the Living Church, Chicago. Four of her hymns are found in the Protestant Episcopal Hymnal, 1892. Of the origin of the missionary hymn "O Zion, haste," she writes as follows:

I wrote the greater part of the hymn, "O Zion, haste," in the year 1868. I had written many hymns before, and one night, while I was sitting up with one of my children who was ill of typhoid fever, I thought I should like to write a missionary hymn to the tune of the hymn beginning "Hark, hark, my soul, angelic songs are swelling," as I was fond of that tune; but as I could not then get a refrain I liked, I left the hymn unfinished, and about three years later I finished it by writing the refrain which now forms part of it. By some mistake 1891 is given instead of 1871 as the date of the hymn in the (Episcopal) Hymnal. I do not think it is ever sung to the tune for which I wrote it. Rev. John Anketell told me, and I am sure he is right, that it is better for a hymn to have a tune of its own, and I feel much indebted to the composer of the tune "Tidings" for writing so inspiring a tune to my words.

**February 9, 2025**

**10:00 a.m.**

**Rev. Harry Therwanger  
Vicar Jessica Zurcher  
Glen Mason  
Gail Ramshaw  
Ted Mortensen and Maggie Mount  
Darwyn Banks  
Randy Brooke**

**Presiding Minister  
Assisting Minister  
Assisting Minister  
Reader  
Communion Assistants  
Cantor  
Lock-Up, starting February 9**

*The flowers in the chancel are given in the glory of God by Maggie and Gay Mount.*

**Attendance February 2, 10:00 a.m., 56**

**Live Stream Views, 19 Views after Streaming, 21**

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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**Barbara Bulger Verdile, Music Director  
Angie Brooke, Christian Education Coordinator  
Jack Schoen, Council President  
Valerie Pratt, Council Secretary**