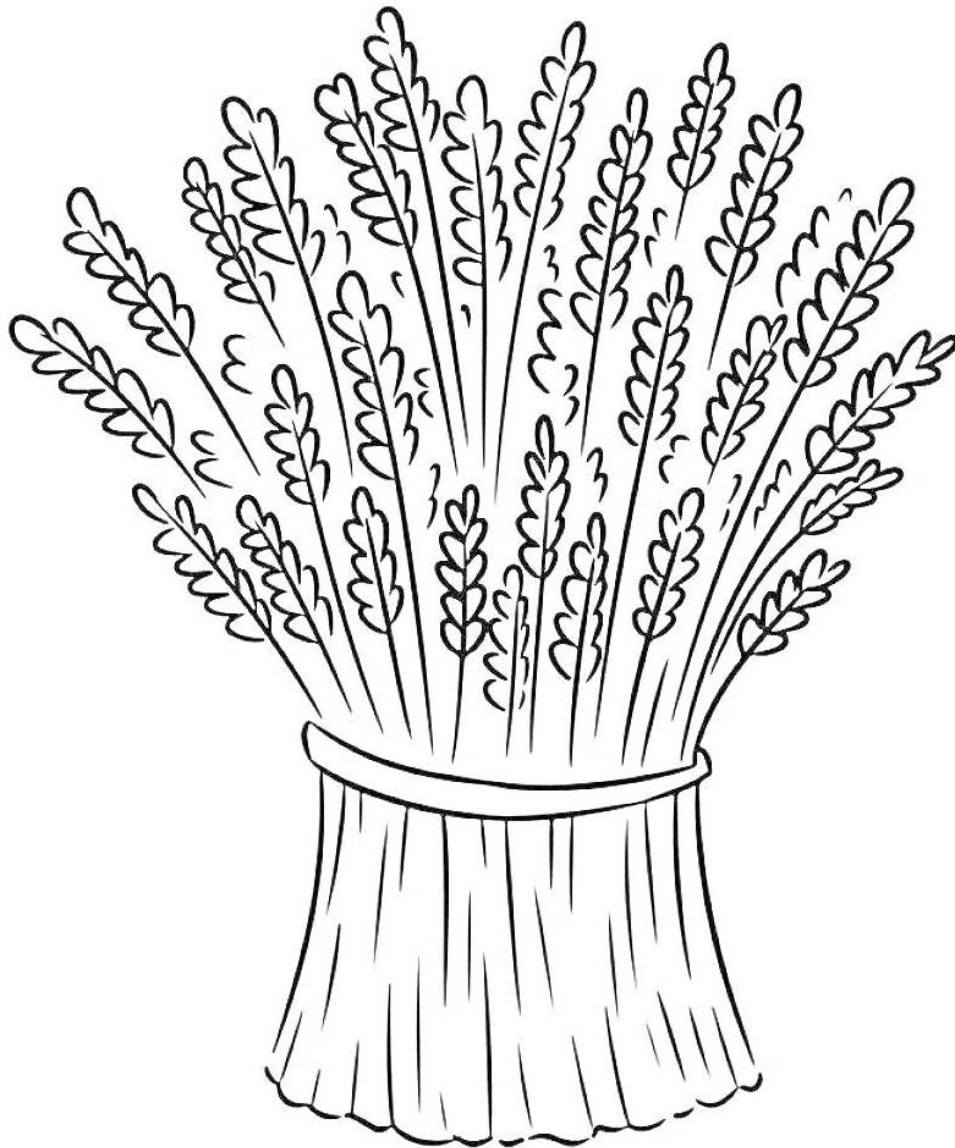


**RESURRECTION EVANGELICAL  
LUTHERAN CHURCH**



**The Seventh Sunday after Epiphany  
February 23, 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**

#### **Sunday, February 23, 2025, Polycarp, Bishop of Smyrna, martyr, died 156**

Because he is said to have been known by John, the author of Revelation, as well as the important early church fathers Irenaeus and Ignatius, Polycarp serves as a vital link in church history. He was burned at the stake at age 86 for refusing to renounce his faith.

#### **Tuesday, February 25, 2025, Elizabeth Fedde, deaconess, died 1921**

Born in Norway and trained there as a deaconess, Fedde was asked to come and minister to the poor and to seamen in New York City. She established the Deaconess House in Brooklyn as well as Deaconess Hospital in Minneapolis.

#### **Saturday, March 1, 2025, George Herbert, hymnwriter, died 1633**

An excellent scholar, Herbert served briefly in the English parliament, then became a parish priest. He was known for devoted care of his parishioners, as well as for writing poetry and hymns, including "Come, my way, my truth, my life." He died at age 40.

### **INTRODUCTION TO THE DAY**

Mercy. Mercy. Mercy. Joseph lives it in Egypt. Jesus preaches it in the gospel. The Spirit guides us into merciful lives with the power of forgiveness to reconcile what is fractured and divided. Such merciful living is the baptismal blessing of having put on Christ. It is the gift of the life-giving Spirit. It is a reflection of God's glory revealed in Christ.

# ORDER OF SERVICE

**OPENING VOLUNTARY**

“Precious Lord”

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, 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: Lord of Glory, You Have Bought Us (ELW 707)**

1 Lord of glo - ry, you have bought us with your life - blood  
 2 Grant us hearts, dear Lord, to give you glad - ly, free - ly,  
 3 Won-drous hon - or you have giv - en to our hum - blest  
 4 Lord of glo - ry, you have bought us with your life - blood

as the price, nev - er grudg - ing for the lost ones that tre -  
 of your own. With the sun - shine of your good - ness melt our  
 char - i - ty in your own mys - te - rious sen - tence, "You have  
 as the price, nev - er grudg - ing for the lost ones that tre -

men - dous sac - ri - fice; and with that have free - ly giv - en  
 thank - less hearts of stone till our cold and self - ish na - tures,  
 done it all to me." Na - ked, sick, in pris - on, hun - gry—  
 men - dous sac - ri - fice. Give us faith to trust you bold - ly,

bles - sings count - less as the sand to the un - thank - ful  
 warmed by you, at length be - lieve that more hap - py  
 in the least, your face we view, say - ing by your  
 hope, to stay our souls on you: but, oh, best of

and the e - vil with your own un - spar - ing hand.  
 and more bless - ed 'tis to give than to re - ceive.  
 poor and need - y, "Give as I have giv'n to you."  
 all your grac - es, with your love our love re - new.

Text: Eliza S. Alderson, 1818–1889, alt.  
 Music: HYFRYDOL, Rowland H. Prichard, 1811–1887

***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.**

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

*A brief silence is kept before the prayer.*

O Lord Jesus, make us instruments of your peace, that where there is hatred, we may sow love, where there is injury, pardon, and where there is despair, hope. Grant, O divine master, that we may seek to console, to understand, and to love in your name, for you live and reign with the Father and the Holy Spirit, one God, now and forever.

**Amen.**

*The assembly is seated.*

**FIRST READING: Genesis 45:3-11, 15**

*Many years after being sold into slavery by his jealous brothers, Joseph reveals himself to them. Now the second-in-command in Egypt, Joseph reassures his brothers that God has used their evil intentions for good to preserve life during a devastating famine, and Joseph forgives them.*

A reading from Genesis.

<sup>3</sup> Joseph said to his brothers, “I am Joseph. Is my father still alive?” But his brothers could not answer him, so dismayed were they at his presence.

<sup>4</sup> Then Joseph said to his brothers, “Come closer to me.” And they came closer. He said, “I am your brother, Joseph, whom you sold into Egypt. <sup>5</sup> And now do not be distressed or angry with yourselves because you sold me here, for God sent me before you to preserve life. <sup>6</sup> For the famine has been in the land these two years, and there are five more years in which there will be neither plowing nor harvest. <sup>7</sup> God sent me before you to preserve for you a remnant on earth and to keep alive for you many survivors. <sup>8</sup> So it was not you who sent me here, but God; God has made me a father to Pharaoh and lord of all his house and ruler over all the land of Egypt. <sup>9</sup> Hurry and go up to my father and say to him, ‘Thus says your son Joseph, God has made me lord of all Egypt; come down to me; do not delay. <sup>10</sup> You shall settle in the land of Goshen, and you shall be near me, you and your children and your children’s children, as well as your flocks, your herds, and all that you have. <sup>11</sup> I will provide for you there, since there are five more years of famine to come, so that you and your household and all that you have will not come to poverty.’” <sup>15</sup> And he kissed all his brothers and wept upon them, and after that his brothers talked with him.

Word of God, word of life.

**Thanks be to God.**

**PSALM: Psalm 37:1-11, 39-40**



<sup>1</sup> Do not be provoked by | evildoers;  
do not be jealous of those | who do wrong.

<sup>2</sup> **For they shall soon wither | like the grass,  
and like the green grass | fade away.**

<sup>3</sup> Put your trust in the LORD | and do good;  
dwell in the land and | find safe pasture.

<sup>4</sup> **Take delight | in the LORD,  
who shall give you your | heart's desire. R**

<sup>5</sup> Commit your way to the LORD; put your trust | in the LORD,  
and see what | God will do.

<sup>6</sup> **The LORD will make your vindication as clear | as the light  
and the justice of your case like the | noontday sun.**

<sup>7</sup> Be still before the LORD and wait | patiently.

Do not be provoked by the one who prospers, the one who succeeds in | evil schemes.

<sup>8</sup> **Refrain from anger, leave | rage alone;  
do not be provoked; it leads on- | ly to evil. R**

<sup>9</sup> For evildoers shall | be cut off,  
but those who hope in the LORD shall pos- | sess the land.

<sup>10</sup> **In a little while the wicked shall | be no more;  
even if you search out their place, they will | not be there.**

<sup>11</sup> But the lowly shall pos- | sess the land;  
they will delight in abun- | dance of peace.

<sup>39</sup> **But the deliverance of the righteous comes from | you, O LORD;  
you are their stronghold in | time of trouble.**

<sup>40</sup> You, O LORD, will help them and | rescue them;  
you will rescue them from the wicked and deliver them, because in you | they seek refuge. **R**

**SECOND READING: 1 Corinthians 15: 35-38, 42-50**

*In the Apostles' Creed, we speak of the "resurrection of the body, and the life everlasting." Using the metaphor of a planted seed and the story of Adam, Paul preaches passionately about the mystery of following Christ's perfect life into eternity.*

A reading from First Corinthians.

<sup>35</sup> But someone will ask, "How are the dead raised? With what kind of body do they come?" <sup>36</sup> Fool! What you sow does not come to life unless it dies. <sup>37</sup> And as for what you sow, you do not sow the body that is to be but a bare seed, perhaps of wheat or of some other grain. <sup>38</sup> But God gives it a body as he has chosen and to each kind of seed its own body.

<sup>42</sup> So it is with the resurrection of the dead. What is sown is perishable; what is raised is imperishable. <sup>43</sup> It is sown in dishonor; it is raised in glory. It is sown in weakness; it is raised in power. <sup>44</sup> It is sown a physical body; it is raised a spiritual body. If there is a physical body, there is also a spiritual body. <sup>45</sup> Thus it is written, "The first man, Adam, became a living being"; the last Adam became a life-giving spirit. <sup>46</sup> But it is not the spiritual that is first but the physical and then the spiritual. <sup>47</sup> The first man was from the earth, made of dust; the second man is from heaven. <sup>48</sup> As one of dust, so are those who are of the dust, and as one of heaven, so are those who are of heaven. <sup>49</sup> Just as we have borne the image of the one of dust, we will also bear the image of the one of heaven.

<sup>50</sup> What I am saying, brothers and sisters, is this: flesh and blood cannot inherit the kingdom of God, nor does the perishable inherit the imperishable.

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*

Love your enemies, and you will be children of <sup>l</sup> the Most High;\* forgive, and you will <sup>l</sup> be forgiven.



**GOSPEL READING: Luke 6:27-38**

*Jesus continues to address a crowd of his disciples. He invites his followers to shower radical love, blessing, forgiveness, generosity, and trust even on enemies and outsiders. Living in harmony with God's intent brings the reward of overflowing blessing.*

The holy gospel according to Luke.

**Glory to you, O Lord.**

<sup>27</sup> “But I say to you who are listening: Love your enemies; do good to those who hate you; <sup>28</sup> bless those who curse you; pray for those who mistreat you. <sup>29</sup> If anyone strikes you on the cheek, offer the other also, and from anyone who takes away your coat do not withhold even your shirt. <sup>30</sup> Give to everyone who asks of you, and if anyone takes away what is yours, do not ask for it back again. <sup>31</sup> Do to others as you would have them do to you.

<sup>32</sup> “If you love those who love you, what credit is that to you? For even sinners love those who love them. <sup>33</sup> If you do good to those who do good to you, what credit is that to you? For even sinners do the same. <sup>34</sup> If you lend to those from whom you expect to receive payment, what credit is that to you? Even sinners lend to sinners, to receive as much again. <sup>35</sup> Instead, love your enemies, do good, and lend, expecting nothing in return. Your reward will be great, and you will be children of the Most High, for he himself is kind to the ungrateful and the wicked. <sup>36</sup> Be merciful, just as your Father is merciful.

<sup>37</sup> “Do not judge, and you will not be judged; do not condemn, and you will not be condemned. Forgive, and you will be forgiven; <sup>38</sup> give, and it will be given to you. A good measure, pressed down, shaken together, running over, will be put into your lap, for the measure you give will be the measure you get back.”

The gospel of the Lord.

**Praise to you, O Christ.**

**YOUTH MESSAGE**

Vicar Jessica Zurcher

**SERMON**

Vicar Jessica Zurcher



**HYMN OF THE DAY: God, When Human Bonds Are Broken (ELW 603)**

1 God, when hu-man bonds are bro-ken and we lack the love or skill  
2 Through that still-ness, with your Spir-it come in-to our world of stress,  
3 You in us are bruised and bro-ken: hear us as we seek re-lease  
4 Send us, God of new be-gin-nings, hum-bly hope-ful in-to life.  
5 Give us faith to be more faith-ful, give us hope to be more true,  
to re-store the hope of heal-ing, give us grace and make us still.  
for the sake of Christ for-giv-ing all the fail-ures we con-fess.  
from the pain of ear-lier liv-ing; set us free and grant us peace.  
Use us as a means of bless-ing: make us stron-ger, give us faith.  
give us love to go on learn-ing: God, en-cour-age and re-new!

Text: Fred Kaan, b. 1929  
Music: MERTON, William H. Monk, 1823–1889  
Text © 1989 Hope Publishing Company, Carol Stream, IL 60188. All rights reserved. Used by permission.

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

*Assembly, please stand.*

The response for today’s intercessions is “we put our trust in you.”

*The presiding minister concludes the prayers:*

Receive our prayers, O God, and come quickly to our aid, through the power of the Spirit and the love of Jesus Christ. **Amen.**

**PEACE (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:**

Precious Lord

Roy Ringwald

## **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.

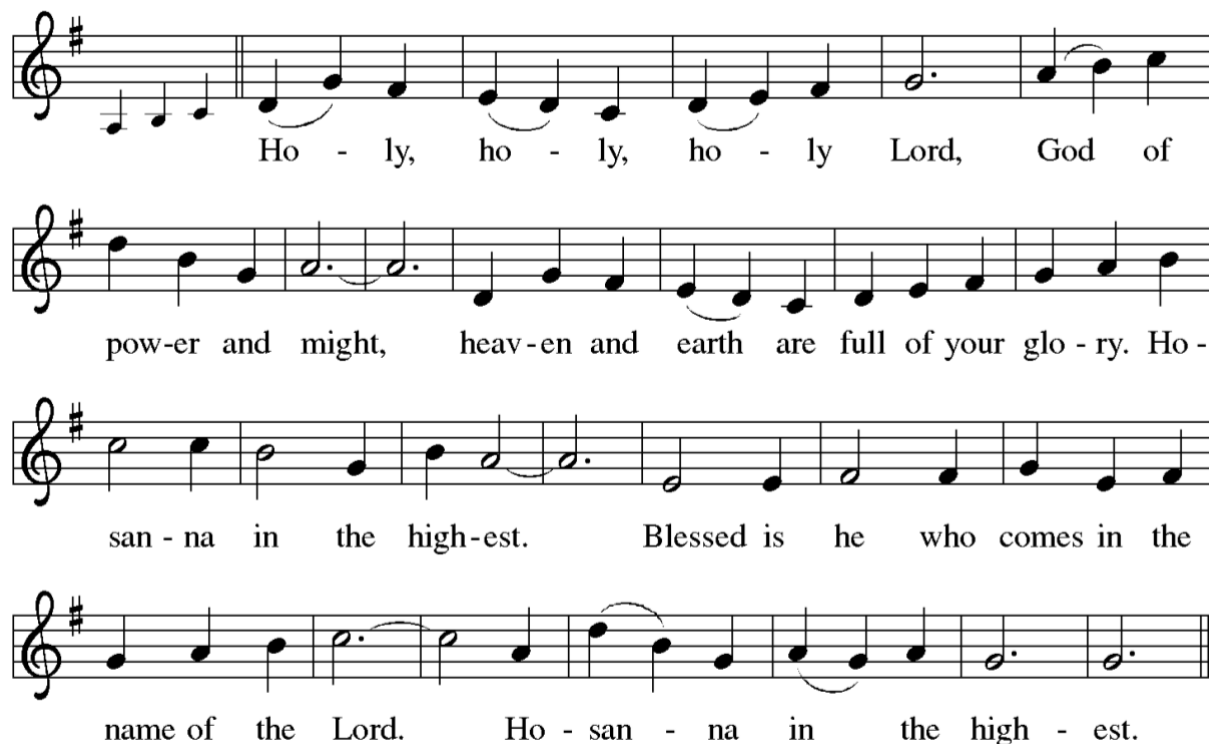
Let us give thanks to the Lord our God.

It is right to give our thanks and praise.

The image shows four staves of musical notation in G major (one sharp) and 4/4 time. Each staff contains a melody line with lyrics underneath. The first staff has two measures: 'The Lord be with you.' and 'And al - so with you.'. The second staff also has two measures: 'Lift up your hearts.' and 'We lift them to the Lord.'. The third staff has one measure: 'Let us give thanks to the Lord our God.'. The fourth staff has one measure: 'It is right to give our thanks and praise.'. The lyrics are in a serif font, and the musical notation includes treble clefs, a key signature of one sharp (F#), and various note values and rests.

*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:



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.

**HYMN DURING COMMUNION: Come, My Way, My Truth, My Life (ELW 816)**



1 Come, my way, my truth, my life: such a  
2 Come, my light, my feast, my strength: such a  
3 Come, my joy, my love, my heart: such a



way as gives us breath; such a truth as ends all  
light as shows a feast; such a feast as mends in  
joy as none can move; such a love as none can



strife; such a life as kill - eth death.  
length; such a strength as makes his guest.  
part; such a heart as joys in love.

Text: George Herbert, 1593–1632

Music: THE CALL, Ralph Vaughan Williams, 1872–1958

Outside USA: Music © 1911 Stainer and Bell, Ltd., 23 Gruneisen Road, London N3 1DZ, UK. [www.stainer.co.uk](http://www.stainer.co.uk).

**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: Light Dawns on a Weary World (ELW 726)**



1 Light dawns on a wea - ry world when eyes be - gin to  
2 Love grows in a wea - ry world when hun - gry hearts find  
3 Hope blooms in a wea - ry world when crea - tures, once for -



see all peo - ple's dig - ni - ty. Light dawns on a  
bread and chil - dren's dreams are fed. Love grows in a  
lorn, find wil - der - ness re - born. Hope blooms in a



wea - ry world: the prom - ised day of jus - tice comes.  
wea - ry world: the prom - ised feast of plen - ty comes.  
wea - ry world: the prom - ised green of E - den comes.



*Refrain*  
The trees shall clap their hands; the dry lands, gush with springs;



the hills and moun - tains shall break forth with sing - ing!



We shall go out in joy, and be led forth in peace,



as all the world in won - der ech - oes sha - lom.

**DISMISSAL (ELW p. 115)**

Go in peace. Live in hope.

**Thanks be to God.**

**CLOSING VOLUNTARY**

“Deo Gracias”

Healey Willan

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



## Readings for March 2

### Exodus 34:29-35

*Moses' face shone with the reflected glory of God after he received the Ten Commandments on Mount Sinai. The sight caused the Israelites to be afraid, so Moses wore a veil to mask the radiance of God's glory, taking it off when he spoke directly with God.*

### Psalm 99

Proclaim the greatness of the LORD; worship upon God's holy hill. (Ps. 99:9)

### 2 Corinthians 3:12—4:2

*In his debates with the Corinthians, Paul contrasts the glory of Moses with the glory of Christ. The Israelites could not see Moses' face because of the veil. But in Christ we see the unveiled glory of God and are transformed into Christ's likeness.*

### Luke 9:28-36 [37-43a]

*The conversation about Jesus' suffering and death is enclosed in a dazzling foreshadowing of the resurrection. God affirms Jesus' identity, the disciples are stunned speechless, and Jesus resumes his mission with a demonstration of his power over evil.*

*Evangelical Lutheran Worship Hymnal (ELW):*

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## Notes on the music for today

HYMN OF THE DAY: God, When Human Bonds Are Broken, ELW 603

WORDS: Fred Kaan (1929- 2009 )

MUSIC: MERTON, William H. Monk (1823-1889)

Fred Kaan's hymns include both original works and translations. He sought to address issues of peace and justice. He was born in Haarlem in the Netherlands in July 1929. He was baptized in St. Bavo Cathedral but his family did not attend church regularly. He lived through the Nazi occupation, saw three of his grandparents die of starvation, and witnessed his parents deep involvement in the resistance movement. They took in a number of refugees. He became a pacifist and began attending church in his teens.

Having become interested in British Congregationalism (later to become the United Reformed Church) through a friendship, he attended Western College in Bristol. He was ordained in 1955 at the Windsor Road Congregational Church in Barry, Glamorgan. In 1963 he was called to be minister of the Pilgrim Church in Plymouth. It was in this congregation that he began to write hymns. The first edition of *Pilgrim Praise* was published in 1968, going into second and third editions in 1972 and 1975. He continued writing many more hymns throughout his life.

William H. Monk composed popular hymn tunes, including "Eventide", used for the hymn "Abide with Me", and "All Things Bright and Beautiful". He is best known for his music editing of *Hymns Ancient*

*and Modern* (1861, 1868; 1875, and 1889 editions). He also adapted music from plainsong and added accompaniments for *Introits for Use Throughout the Year*, a book issued with that famous hymnal. Beginning in his teenage years, Monk held a number of musical positions. He became choirmaster at King's College in London in 1847 and was organist and choirmaster at St. Matthias, Stoke Newington, from 1852 to 1889, where he was influenced by the Oxford Movement. At St. Matthias, Monk also began daily choral services with the choir leading the congregation in music chosen according to the church year, including psalms chanted to plainsong. He composed over fifty hymn tunes and edited *The Scottish Hymnal* (1872 edition) and *Wordsworth's Hymns for the Holy Year* (1862) as well as the periodical *Parish Choir* (1840-1851).

OFFERTORY: "Precious Lord" Roy Ringwald (1910 - 1995)

In 1932, a week after the death of his wife in childbirth and the subsequent death of his newborn son, Thomas Andrew Dorsey (1899-1993) wrote this text. He also arranged the George N. Allen tune PRECIOUS LORD to match his text. Dorsey is considered the "father" of the African American gospel tradition (in distinction from the spiritual tradition) and was an active writer in this style from the 1920s through the 1950s. "Precious Lord" is the most popular of the early group of gospel songs that arose in the United States. Martin Luther King, Jr., chose the hymn as one of the "freedom anthems" of the Civil Rights Movement; since that time it has been included in many hymnals. Given the circumstances surrounding Dorsey's writing of this text, it is not surprising that it has the character of the Old Testament lament psalms: we confess our own helplessness (st. 1), and we utter a cry for divine help (st. 2), but even in the face of death we are confident of God's saving power (st. 3).

Born into a Baptist preacher's family, Dorsey moved to Atlanta when he was five. There he studied music and came under the influence of local blues pianists. He moved to Chicago in 1915, where he studied at the Chicago College of Composition and Arranging and played in nightclubs as "Georgia Tom" or "Barrelhouse Tom," accompanying blues singers such as Tampa Red, Ma Rainey, and Bessie Smith. Because of his skill as composer, arranger, and pianist, he was in great demand. He also formed his own band, Wildcat's Jazz Band. After suffering from a severe illness in 1926, Dorsey became more involved with the Pilgrim Baptist Church and in 1932 began a forty-year tenure as the church's choral director. He wrote at least two hundred gospel songs (his total works number more than a thousand), organized and was president of the National Convention of Gospel Choirs and Choruses, and frequently directed other ensembles, including the Gospel Choral Union. His gospel songs were popularized by singers such as Mahalia Jackson, Roberta Martin, and Clara Ward.

Roy Ringwald was born in Helena, Montana, he grew up in Santa Monica, California and resided in the Palos Verdes Hills at the time of his death. Choir leaders everywhere rated Roy Ringwald as one of the most accomplished arrangers of our time. Before joining Fred Waring's Pennsylvanians as a singer and arranger in 1935, Roy Ringwald was associated with Earl Burnett, Raymond Paige and Andre Kostelanetz. His exclusivity with Shawnee Press began when the firm was founded in 1939. In the early 1940's, at Fred Waring's request, Mr. Ringwald arranged the poem ""The Battle Hymn of the Republic,"" which was written by Julia Ward Howe. The arrangement was performed by Waring's Pennsylvanians on radio June 22, 1943. Fans inundated Mr. Waring's New York office with letters of praise. By 1962, one million copies of the SATB arrangement had been sold and it continues to be a steady seller today. Roy Ringwald's studies in the field of music were limited to the elementary courses he received in parochial and public schools. Thereafter, he studied on his own and learned ""the hard way."" He was playing the piano at paid engagements with a dance group by the age of 12. While in high school, he studied voice, piano, organ, sight-singing, harmony, score reading and history of music. He organized dance bands and pit bands for silent motion pictures; he served as school organist and student director of the glee club; and he played viola with a classical string quartet (rehearsing at 6:30 a.m. before school), which also played paid engagements. Following high school, he went directly into a professional career as performer and arranger, organizing his own professionally successful groups. When he joined Fred Waring's

Pennsylvanians in 1935, he soon retired from performing and devoted his entire attention to writing. His work as an arranger and composer has an individuality of style that has retained its freshness over many years. Battle Hymn of the Republic; Give Me Your Tired, Your Poor; God Bless America; and No Man Is An Island are but a few of the hundreds of his stirring arrangements. His larger works such as Song of America and Song of Christmas are further evidence of his talent. Roy Ringwald continued to write music until his death July 11, 1995 at the age of 84.

*Precious Lord, take my hand  
Lead me on, let me stand  
I'm tired, I'm weak, I'm lone  
Through the storm, through the night  
Lead me on to the light Take my hand precious Lord, lead me home.*

*When my way grows drear precious Lord linger near  
When my light is almost gone  
Hear my cry, hear my call  
Hold my hand lest I fall  
Take my hand precious Lord, lead me home.*

*When the darkness appears and the night draws near  
And the day is past and gone  
At the river I stand  
Guide my feet, hold my hand  
Take my hand precious Lord, lead me home*

OPENING VOLUNTARY: "Precious Lord" Jack Schrader, arr.

Jack Schrader, arranger, composer, conductor, vocalist, and organist/pianist, is past editor with Hope Publishing Company, retiring in January of 2009. 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: "Prelude on DEO GRACIAS" HEALEY WILLAN (1880-1968)

Born in London in 1880, Willan was a prolific composer of some 800 works, including operas, symphonies, concerti and keyboard music. As a teenager, he gained both ARCO and FRCO diplomas and for 10 years, held the position of organist at St John the Baptist Church, Holland Road, London. In 1913, Willan emigrated to Canada, where he lectured in music at Toronto University. In 1921, he became precentor at the Church of St Mary Magdalene, where he remained until his death.

Willan left a substantial body of organ music, and this Prelude on the tune 'Deo Gracias' is the fourth piece of the second set of hymn preludes, first published in 1957. Willan prefaces the score with the hymn tune written out (dated 1415) and in his harmonization, there is a robustness and dignified sense of drive as the music unfolds, working up to a powerful climax on full organ. In 3/4 time, the music is not dissimilar in spirit to Whitlock's 'Allegro risoluto' from the Plymouth Suite, and it would be interesting to know if Willan was influenced by the rhythmic energy and restrained grandeur of Whitlock's style.

**February 16, 2025**

**10:00 a.m.**

**Rev. Harry Therwanger  
Vicar Jessica Zurcher  
Glen Mason  
Chris Bergman  
Chris Bergman and Ron Bergman  
Gary Roebuck  
John Wood**

**Presiding Minister  
Assisting Minister  
Assisting Minister  
Reader  
Communion Assistants  
Cantor  
Lock-Up, starting February 23**

*The flowers in the chancel are given  
in memory of Roger Linton by Mark and Sarah Linton*

**Attendance February 16, 10:00 a.m., 55**

**Live Stream Views, 18 Views after Streaming, 20**

Our worship service is regularly video recorded and posted online.  
Printed scripture readings and weekly announcements are available from the ushers.

**RESURRECTION EVANGELICAL LUTHERAN CHURCH**

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Angie Brooke, Christian Education Coordinator  
Jack Schoen, Council President  
Valerie Pratt, Council Secretary**