

**RESURRECTION EVANGELICAL
LUTHERAN CHURCH**



**Third Sunday after Epiphany
January 22, 2023
10:00AM**

The assembly gathers in seating in the nave, maintaining appropriate physical distance; and wearing face masks.

Opening Voluntary: “Dix” (As With Gladness), Wayne L. Wold

When the bell rings, the congregation rises and faces the font.

Confession and Forgiveness

All may make the sign of the cross, the sign that is marked at baptism.

Blessed be the holy Trinity, ✝ one God,
whose steadfast love 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: “Jesus Calls Us; o'er the Tumult” (ELW 696)

Jesus Calls Us; o'er the Tumult

1 Je - sus calls us; o'er the tu - mult of our
2 As of old Saint An - drew heard it by the
3 Je - sus calls us from the wor - ship of the
4 In our joys and in our sor - rows, days of
5 Je - sus calls us! By your mer - cy, Sav - ior,

life's wild, rest - less sea, day by day his clear voice
Gal - i - le - an lake, turned from home and toil and
vain world's gold - en store, from each i - dol that would
toil and hours of ease, still he calls, in cares and
may we hear your call, give our hearts to your o -

sound - ing, say - ing, “Chris - tian, fol - low me”:
kin - dred, leav - ing all for Je - sus' sake.
keep us, say - ing, “Chris - tian, love me more.”
plea - sures, “Chris - tian, love me more than these.”
be - dience, serve and love you best of all.

Text: Cecil Frances Alexander, 1818–1895
Music: GALILEE, William H. Jude, 1851–1922

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.

Gloria: We sing “All Glory Be to God on High” ELW page 159 in Setting Five.



1 All glo - ry be to God on high, and peace to earth be
2 Lord Je - sus Christ, the on - ly Son of God, cre - a - tion's
3 To you a - lone, O God, we cry, the Ho - ly One we



giv - en! Let an - gels sing, let all re - ply; good -
au - thor, O Lamb of God, your death a - lone takes
name you; for you a - lone are God most high, one



will breaks forth from heav - en! Lord God Al - might - y,
sin a - way for - ev - er. Stretch out your arms to
liv - ing God we claim you: we wor - ship you, Lord



heav - en's king, we wor - ship you, our thanks we sing, we
ev - 'ry land, and, as you reign at God's right hand, re -
Je - sus Christ, with God the Spir - it ev - er blest, in



praise you for your glo - ry.
ceive our prayer; have mer - cy.
God the Fa - ther's glo - ry. A - - men.

Prayer of the Day

Let us pray.

A brief silence is kept before the prayer.

Lord God, your lovingkindness always goes before us and follows after us. Summon us into your light, and direct our steps in the ways of goodness that come through the cross of your Son, Jesus Christ, our Savior and Lord.

Amen.

First Reading: Isaiah 9:1-4

A reading from Isaiah.

¹There will be no gloom for those who were in anguish.

In the former time ¹the LORD brought into contempt the land of Zebulun and the land of Naphtali, but in the latter time the LORD will make glorious the way of the sea, the land beyond the Jordan, Galilee of the nations.

²The people who walked in darkness have seen a great light; those who lived in a land of deep darkness— on them light has shined.

³You have multiplied exultation; you have increased its joy; they rejoice before you as with joy at the harvest, as people exult when dividing plunder.

⁴For the yoke of their burden and the bar across their shoulders, the rod of their oppressor, you have broken as on the day of Midian.

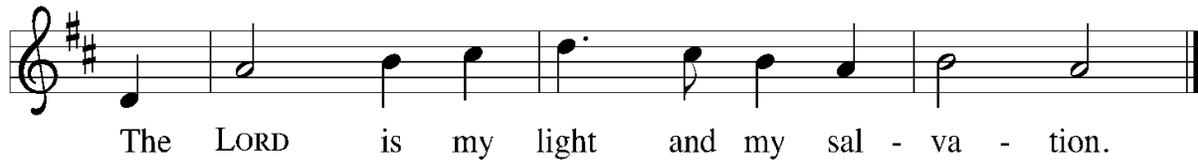
Word of God, word of life.

Thanks be to God.

Psalm 27:1, 4-9

Sung Responsively by whole verse.

Refrain



Psalm 27:1

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Tone



Psalm tone reproduced from *Psalter for Worship Year C* © 2006 Augsburg Fortress.

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¹The LORD is my light and my salvation; whom then | shall I fear?

The LORD is the stronghold of my life; of whom shall I | be afraid?

⁴**One thing I ask of the LORD; one | thing I seek;**

that I may dwell in the house of the LORD all the days of my life; to gaze upon the beauty of the LORD and to seek God | in the temple.

⁵For in the day of trouble God will | give me shelter,
hide me in the hidden places of the sanctuary, and raise me high up- | on a rock.

⁶**Even now my head is lifted up above my enemies | who surround me.**

Therefore I will offer sacrifice in the sanctuary, sacrifices of rejoicing; I will sing and make music | to the LORD. R

⁷Hear my voice, O LORD, | when I call;
have mercy on me and | answer me.

⁸**My heart speaks your message— | “Seek my face.”**

Your face, O LORD, | I will seek.

⁹Hide not your face from me, turn not away from your ser- | vant in anger.

Cast me not away—you have been my helper; forsake me not, O God of | my salvation. **R**

Second Reading: 1 Corinthians 1:10-18

A reading from First Corinthians.

¹⁰Now I appeal to you, dear family,
by the name of our Lord Jesus Christ,
that all of you be in agreement
and that there be no divisions among you
but that you be knit together in the same mind and the same purpose.

¹¹For it has been made clear to me by Chloe's people
that there are quarrels among you, my dear family.

¹²What I mean is that each of you says,
"I belong to Paul," or "I belong to Apollos,"
or "I belong to Cephas," or "I belong to Christ."

¹³Has Christ been divided?
Was Paul crucified for you?
Or were you baptized in the name of Paul?

¹⁴I thank God that I baptized none of you except Crispus and Gaius,

¹⁵so that no one can say that you were baptized in my name.

¹⁶I did baptize also the household of Stephanas;
beyond that, I do not know whether I baptized anyone else.

¹⁷For Christ did not send me to baptize
but to proclaim the gospel—
and not with eloquent wisdom,
so that the cross of Christ might not be emptied of its power.

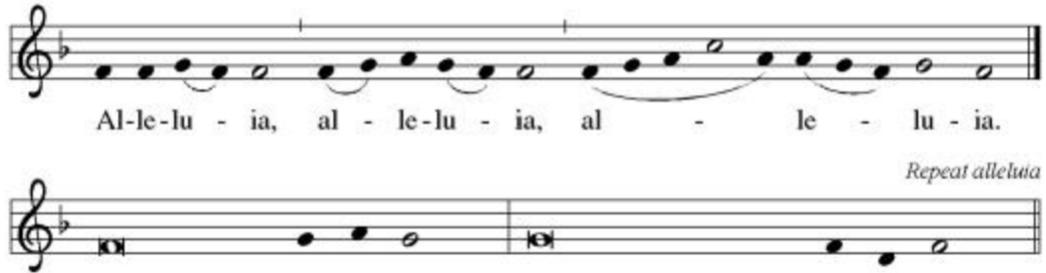
¹⁸For the message about the cross
is foolishness to those who are perishing,
but to us who are being saved
it is the power of God.

Word of God, word of life.

Thanks be to God.

Gospel Acclamation

Verse sung by cantor, with assembly singing the alleluias.



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

Repeat alleluia

Jesus preached the good news | of the kingdom * and cured every sickness a- |
mong the people.

Holy Gospel: Matthew 4:12-23

The holy gospel according to Matthew.
Glory to you, O Lord.

¹²Now when Jesus heard that John had been arrested,
he withdrew to Galilee.

¹³He left Nazareth and made his home in Capernaum by the sea,
in the territory of Zebulun and Naphtali,

¹⁴so that what had been spoken through the prophet Isaiah
might be fulfilled:

¹⁵“Land of Zebulun, land of Naphtali,
on the road by the sea, across the Jordan, Galilee of the gentiles—
¹⁶the people who sat in darkness
have seen a great light,
and for those who sat in the region and shadow of death
light has dawned.”

¹⁷From that time Jesus began to proclaim,
“Repent, for the dominion of heaven has come near.”

¹⁸As Jesus walked by the Sea of Galilee, he saw two brothers,
Simon, who is called Peter, and Andrew his brother,
casting a net into the sea—for they were fishers.

¹⁹And Jesus said to them,
“Follow me, and I will make you fishers of people.”

²⁰Immediately they left their nets and followed Jesus.

²¹Going on from there, Jesus saw two other brothers,
James son of Zebedee and his brother John,
in the boat with their father Zebedee, mending their nets,
and he called them.

²²Immediately they left the boat and their father and followed him.

²³Jesus went throughout all Galilee, teaching in their synagogues
and proclaiming the good news of the dominion of heaven
and curing every disease and every sickness among the people.

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

Sermon

Hymn of the Day: "Light Shone in Darkness" (ELW 307)

Light Shone in Darkness



1 Light shone in dark - ness at the world's cre - a - tion,
2 Light shone in dark - ness at the new cre - a - tion;
3 Light shines in dark - ness till the full cre - a - tion;



bath - ing in beau - ty na - ture's rev - e - la - tion. All that has be - ing,
Christ rose in glo - ry, won for us sal - va - tion. Sing, earth and heav - en,
Christ's bod - y, groan - ing, suf - fers trib - u - la - tion, longs for God's jus - tice,



cry in ad - o - ra - tion, "Praise for the light. A - men!"
hymns of ju - bi - la - tion, praise for the light. A - men!
glob - al trans - for - ma - tion, prays for the light. A - men!

Text: Delores Dufner, OSB, b. 1939

Music: LUX IN TENEBRIS, Mark Sedio, b. 1954

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Prayers of Intercession

During this Week of Prayer for Christian Unity, let us pray for all people according to their needs, responding to each petition with words that echo today's psalm, "You are our stronghold."

We pray for the church around the world, for the Eastern Orthodox, Roman Catholics, Protestants, evangelicals, and all the baptized. Help us to work together across differences. Energize ecumenical partnerships, including the World Council of Churches and the National Council of Churches. . . . O God, the light of the baptized,
you are our stronghold.

We pray for your continuing care of creation. Calm the storms that ravage the northwest. Lessen the floods. Solidify the ice sheets. Send snow to mountains and glaciers. Give water to the southwest. Cleanse the Potomac. . . O God, the shelter we need,
you are our stronghold.

We pray for peace between and within nations. Lead the rulers of the earth to value liberty and to resist war. Protect the people of Ukraine, halt the power of gangs, and wean our nation from gun violence and uncontrolled anger. . . .O God, the salvation of all peoples,
you are our stronghold.

We pray for health, for physicians and nurses, and for all who need medical care. Visit China and all places smitten by Covid. Hear the names we call out to you here: O God, the helper of all the sick and suffering.
you are our stronghold.

We pray for your blessing on our annual meeting. Support our volunteers for another year of ministry. Visit all congregations that are experiencing pastoral vacancies, and look with favor on the pastor you are preparing to come among us. . . . O God, the temple we inhabit,
you are our stronghold.

We praise you for all who have died in the faith, both the famous and the forgotten. Now guide us in following your call, and bring us with them to the fullness of your promises. . . . O God, the rock on whom we rely,
you are our stronghold.

Into your hands, O God, merciful and mighty, we commend all for whom we pray, trusting in the love shown to us in Christ crucified.
Amen.

Peace

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

The assembly greets each other with Christ's Peace by bowing to each other, waving, or offering another appropriate gesture. For continued safety, please refrain from handshakes and hugs.

Offertory Anthem: “Rise, Shine,” Dale Wood

Offering and Setting the Table

While the table is set for Holy Communion, members of the assembly may prepare to bring their offering forward when ushers invite them to come to the chancel where baskets are available to receive your gift. Communion ministers will sanitize and cleanse their hands prior to handling the gifts of bread and wine.

Offering Prayer

Let us pray.

Blessed are you, O God, maker of all things. Through your goodness you have blessed us with these gifts: our selves, our time, and our possessions. Use us, and what we have gathered, in feeding the world with your love, through the one who gave himself for us, Jesus Christ, our Savior and Lord.

Amen.

Dialogue and Preface

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.

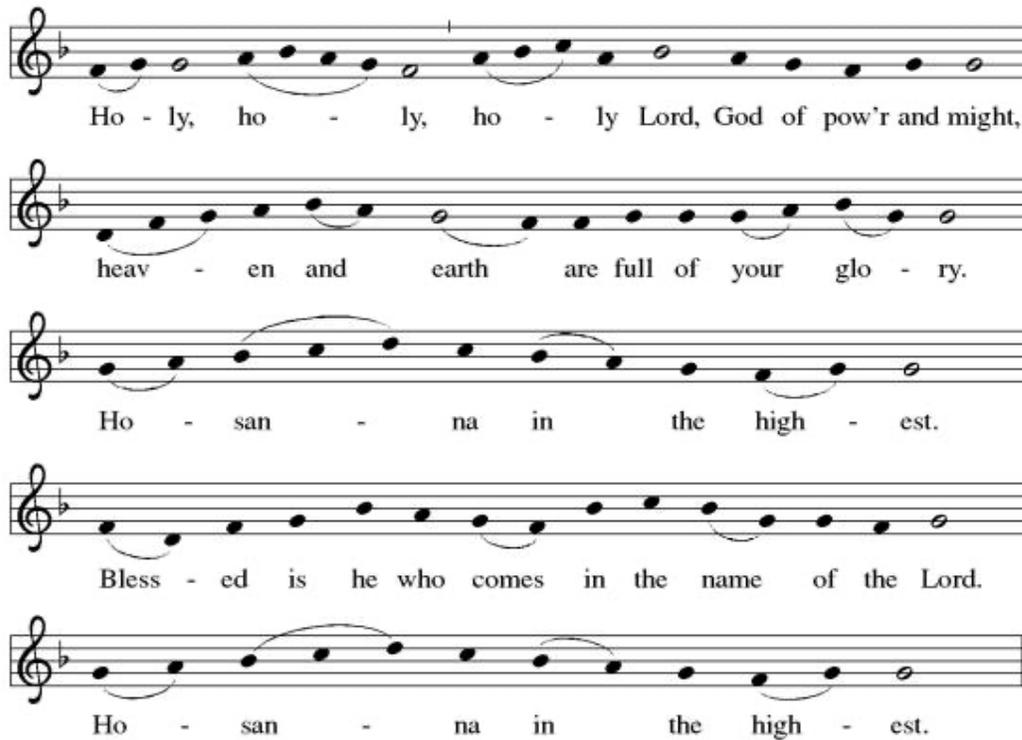
It is right to give our thanks and praise.

The image shows four staves of musical notation in G major (one flat) and 4/4 time. Each staff contains a melody line with lyrics underneath. The first staff has a double bar line in the middle. The second staff also has a double bar line in the middle. The third and fourth staves end with double bar lines.

It is indeed right, our du - ty and our joy,
that we should at all times and in all places give thanks and praise to you,
al - mighty and merciful God, through our Sav - ior Je - sus Christ;
who on this day overcame death and the grave,
and by his glorious resur - rec - tion
opened to us the way of ev - er - last - ing life.
And so, with all the choirs of an - gels,
with the church on earth and the hosts of heav - en,
we praise your name and join their un - end - ing hymn:

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Holy, Holy, Holy (Setting Five, ELW page 162)



Ho - ly, ho - ly, ho - ly Lord, God of pow'r and might,
heav - en 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 Table VII

Holy God, holy and mighty, holy and immortal:
you we praise and glorify, you we worship and adore.

You formed the earth from chaos;
you encircled the globe with air;
you created fire for warmth and light;
you nourish the lands with water.
You molded us in your image,
and with mercy higher than the mountains,
with grace deeper than the seas,
you blessed the Israelites and cherished them as your own.

That also we, estranged and dying,
might be adopted to live in your Spirit,
you called to us through the life and death of Jesus.

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.

Together as the body of Christ,
we proclaim the Lord's death until he comes:
Christ has died.
Christ is risen.
Christ will come again.

With this bread and cup we remember your Son,
the first-born of your new creation.
We remember his life lived for others,
and his death and resurrection, which renews the face of the earth.
We await his coming,
when, with the world made perfect through your wisdom,
all our sins and sorrows will be no more.
Amen. Come, Lord Jesus.

Holy God, holy and merciful one, holy and compassionate,
send upon us and this meal your Holy Spirit,
whose breath revives us for life,
whose fire rouses us to love.
Enfold in your arms all who share this holy food.
Nurture in us the fruits of the Spirit,
that we may be a living tree, sharing your bounty with all the world.
Amen. Come, Holy Spirit.

Holy and benevolent God,
 receive our praise and petitions,
 as Jesus received the cry of the needy,
 and fill us with your blessing,
 until, needy no longer and bound to you in love,
 we feast forever in the triumph of the Lamb:
 through whom all glory and honor is yours, O God, O Living One,
 with the Holy Spirit, in your holy church, now and forever.
Amen.

Lord's Prayer



Gathered into one by the Ho-ly Spir - it, let us pray as Je-sus taught us.



Our Fa - ther in heav - en, hal - lowed be your name,



your king-dom come, your will be done, on earth as in heav - en.



Give us to - day our dai - ly bread. For - give us our sins as we



for-give those who sin a-gainst us. Save us from the time of tri - al



and de - liv - er us from e - vil. For the king - dom, the pow'r,



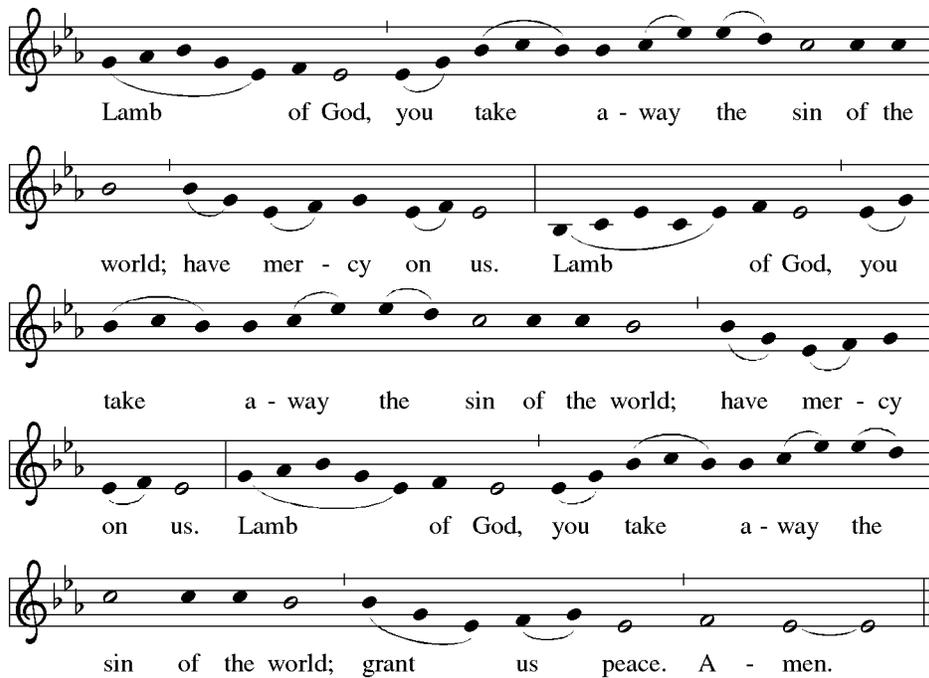
and the glo - ry are yours, now and for - ev - er. A - men.

Breaking of Bread and Invitation to Communion

Taste and see that the Lord is good.

*At the direction of ushers, baptized and communing members of the assembly wishing to commune will proceed to the front of the nave in a continuous line, maintaining appropriate physical distance. Others may also come forward for a blessing. To receive the bread, place your hands palms up and level so that the presiding minister is able to drop the bread onto your uplifted hands without touching you. Using a receptacle, such as a small juice glass which you have brought from home, hold it firmly that the assisting minister is able to pour wine from the common cup into your individual glass. For health safety reasons, you may **not** dip the bread into the wine in the chalice. You may also elect to commune by receiving the bread only. You may, of course, remove your mask to commune. Gluten free hosts are available to those who need that option. Once you have received the bread and wine, return to your places by the side aisles, while maintaining appropriate physical distance from your neighbors.*

Lamb of God: (Setting Five, ELW pages 164)



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. A - men.

Hymn during Communion: "Christ, Be Our Light" (ELW 715)

Christ, Be Our Light



1 Long - ing for light, we wait in dark - ness. Long - ing for
2 Long - ing for peace, our world is trou - bled. Long - ing for
3 Long - ing for food, man - y are hun - gry. Long - ing for
4 Long - ing for shel - ter, man - y are home - less. Long - ing for
5 Man - y the gifts, man - y the peo - ple, man - y the



truth, we turn to you. Make us your own,
hope, man - y de - spair. Your word a - lone
wa - ter, man - y still thirst. Make us your bread,
warmth, man - y are cold. Make us your build - ing,
hearts that yearn to be - long. Let us be ser - vants



your ho - ly peo - ple, light for the world to see.
has pow'r to save us. Make us your liv - ing voice.
bro - ken for oth - ers, shared un - til all are fed.
shel - ter - ing oth - ers, walls made of liv - ing stone.
to one an - oth - er, signs of your king - dom come.



Christ, be our light! Shine in our hearts. Shine through the



dark - ness. Christ, be our light! Shine in your

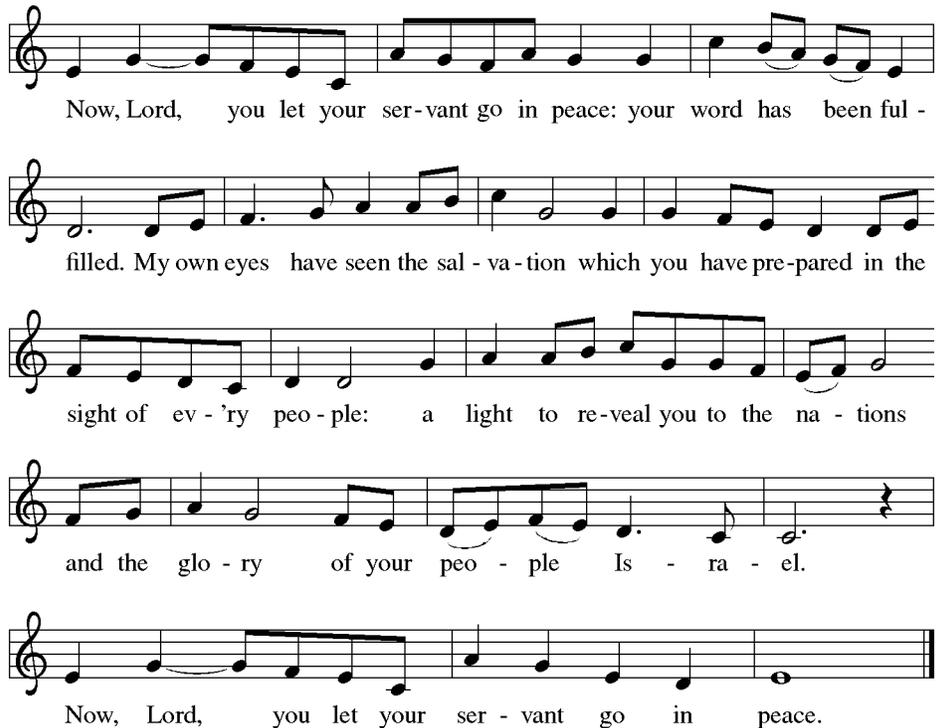


church gath - ered to - day.

Text: Bernadette Farrell, b. 1957
Music: CHRIST, BE OUR LIGHT, Bernadette Farrell
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Song after Communion (ELW Setting One)



Now, Lord, you let your ser-vant go in peace: your word has been fulfilled. My own eyes have seen the sal - va - tion which you have pre-pared in the sight of ev - 'ry peo - ple: a light to re-veal you to the na - tions and the glo - ry of your peo - ple Is - ra - el. Now, Lord, you let your ser - vant go in peace.

Prayer after Communion

Let us pray.

God of abundance, with this bread of life and cup of salvation you have united us with Christ, making us one with all your people. Now send us forth in the power of your Spirit, that we may proclaim your redeeming love to the world and continue forever in the risen life of Jesus Christ, our Lord.

Amen.

Blessing

Almighty God, Father, Son + and Holy Spirit,
bless you, now and forever.

Amen.

Sending Hymn: “Rise, Shine, You People!” (ELW 665)

Rise, Shine, You People!



1 Rise, shine, you peo - ple! Christ the Lord has en - tered
2 See how he sends the pow'rs of e - vil reel - ing;
3 Come, cel - e - brate; your ban - ners high un - furl - ing,
4 Tell how the Fa - ther sent the Son to save us.



our hu - man sto - ry; God in him is cen - tered. He comes to
he brings us free - dom, light and life and heal - ing. All men and
your songs and prayers a - gainst the dark-ness hurl - ing. To all the
Tell of the Son, who life and free-dom gave us. Tell how the



us, by death and sin sur-round - ed, with grace un - bound - ed.
wom - en, who by guilt are driv - en, now are for - giv - en.
world go out and tell the sto - ry of Je - sus' glo - ry.
Spir - it calls from ev - 'ry na - tion God's new cre - a - tion.

Text: Ronald A. Klug, b. 1939, alt.
Music: WOJTKIEWICZ, Dale Wood, 1934-2003
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Announcements:

Dismissal

Go in peace. Serve the Lord.
Thanks be to God.

Closing Voluntary:

“Prelude #5 on an Old Irish Church Melody” Charles Villiers Stanford

Notes on the Music for Today

Hymn of the Day: "Light Shone in Darkness" ELW 307

Text: Delores Dufner (1939)

Tune: LUX IN TENEBRIS, Mark Sedio (1954)

Here are two complementary views of this hymn. Its author, Delores Dufner, OSB had in mind a hymn of hope for morning prayer or other times. John 1:25, "The light shines in the darkness, and the darkness has not overcome it," stands behind the text, with the truth that "the world often looks darkest just before light breaks through." The writer of the tune, Mark Sedio, says he "was taken by the rather declamatory character of the first two stanzas of Delores Dufner's fine text- -the first focusing on creation, the second on salvation, and the third morphing into a more eschatological forward-looking sense, all three ending curtly with the phrase 'praise (prays) for the light. Amen!'" Sedio's view graciously carries forward Dufner's intent in ways Dufner herself may not have articulated and illustrates how a hymn moves outside its author.

Delores Dufner was born in North Dakota, attended a one-room country school, studied at the College of St. Benedict in St. Joseph, Minnesota (BA in music, 1960), became a Benedictine sister, continued her studies at DePaul University in Chicago (MA in liturgical music, 1973), and completed another degree at Notre Dame University, Notre Dame, Indiana (MA in liturgical studies, 1990). After teaching elementary school, piano, and organ, and serving as a church organist and choir director, she became liturgical coordinator for St. Benedict's Monastery in St. Joseph, director of the Office for Worship of the Diocese of St. Cloud, Minnesota, liturgical music consultant for the Diocese of Ballarat in Victoria, Australia, and a member of the executive committee of the Hymn Society in the United States and Canada. Her longest lasting legacy, however, will probably be the fine hymns she has written. In 1994 *Sing a New Church*, a collection of forty-eight of her hymns, was published by OCP Publications, and in 2003 an anthology of seventy-nine more was published as *The Glimmer of Glory in Song* by GIA Publications. Nathan Mitchell, an unusually perceptive critic, suggests that "perhaps the greatest skill [Dufner] brings to her work is a sensitive ear for natural, unselfconscious speech that is also memorable. Her style is a vigorous modern English whose music and rhythms never seem forced, contrived, or cute."

Mark Sedio wrote the tune at the request of the Evangelical Lutheran Church America's Renewing Worship hymnody editorial team. The text suggested to him "a style reminiscent of a Gaelic sea shanty with a dynamic climax on the downbeat of the fifth measure ('all, sings, longs'), ending with the snapping whip of the final phrase." Mark Sedio was born in Minnesota and graduated from Augsburg College in Minneapolis (BA in music, 1976) and the University of Iowa (MA in choral literature and conducting, 1979). He also attended St. John's University, Collegeville, Minnesota, and Luther Seminary in St. Paul, Minnesota, where he played the organ for chapel services for twenty-five years. He was cantor at Mount Olive Lutheran Church and now is director of music at Central Lutheran Church, both in Minneapolis. A charter member of the Association of Lutheran Church Musicians and an active member of the Twin Cities Chapter of the American Guild of Organists, he is a fine improviser, service player, and clinician who has written hymn tunes, service music, anthems, and organ pieces, as well as articles about church music.

It is worth noting that Dufner and Sedio work and live not far from one another in Minnesota, but it is perhaps even more worthy of note that they come from different traditions (Roman Catholic and Lutheran) that have often been marked by separation from one another. The partnership here may serve as a reminder that, as virtually every hymnal in every one of the church's traditions demonstrates, in the hymnody and music of the church the distances that separate us very often disappear.

OFFERTORY ANTHEM "Rise, Shine," Dale Wood (1934-2003)

Based on the hymn tune WOJTKIEWIECZ, which has become a standard in many congregations and is also today's Sending Hymn. Dale began playing the organ in church at age 14. His hymns and canticles are found in the Lutheran Book of Worship, *Worship II* (a Roman Catholic hymnal), *Seventh Day Adventist Hymnal*, *The Presbyterian Hymnal*, *The United Methodist Hymnal*, the *Agape Hymnal Supplement*, the *Moravian Book of Worship*, the *Chalice Hymnal*, and several hymnal supplements.

Wood's musical activities were not limited to sacred music. While still a college student, he entertained as organist at the Orpheum Theater in Los Angeles and appeared on television shows produced in Hollywood. In 1975 he was employed by the Royal Viking Line to entertain passengers on a 70-day cruise of the South Pacific and Orient.

For many years Dale maintained his home and studio at The Sea Ranch, California, 115 miles north of San Francisco. It was here, amidst acres of redwood trees and gentle meadows on the rural and spectacular coastline of Northern California, that he composed most of his organ works, using a three-manual electronic theatre organ. Dale had a strong theatrical streak in him, and he maintained close ties with the American Theatre Organ Society. In his later years he collaborated with his partner, Ivan de la Garza, in designing the ATOS website.

In 1977 Dale and jazz pianist George Shearing created a volume of organ settings of early American folk hymns entitled Sacred Sounds from George Shearing. Over a period of 11 weeks Shearing had recorded a series of improvisations at the piano. After the tapes were transcribed to paper, Shearing visited Dale in his studio at The Sea Ranch. Dale spent hours at the organ making suggestions of registrations and textures, while Shearing with his critical ear listened for accuracy.

In recent years, Dale composed at the computer and was able to hear his work played back via MIDI, obviating the need for tedious proofreading. Most of his pieces were conceived with a three-manual organ in mind but are readily adaptable to smaller instruments. He gave general suggestions for registrations, but he always trusted in the performer's own imagination ("The printed music is just a blueprint, and it is the performer's job to complete the project," he liked to say). He used unusual techniques in several pieces, such as wedges in keys for pedal points. His hymn arrangements were not all easy. Many require a significant amount of finger substitution; several involve "bridging" (playing on two manuals simultaneously with one hand); and his pedal lines sometimes go to the top of the pedalboard.

*Rise, shine, you people! Christ the Lord has entered
our human story; God in him is centered.
He comes to us, by death and sin surrounded,
with grace unbounded.*

*See how he sends the pow'rs of evil reeling;
he brings us freedom, light and life and healing.
All men and women, who by guilt are driven,
now are forgiven.*

*Come, celebrate; your banners high unfurling,
your songs and prayers against the darkness hurling.
To all the world go out and tell the story
of Jesus' glory.*

*Tell how the Father sent the Son to save us.
Tell of the Son, who life and freedom gave us.
Tell how the Spirit calls from ev'ry nation
God's new creation.*

-Ronald A. Klug

OPENING VOLUNTARY "Dix" (As With Gladness) Wayne L. Wold

Dix, as the son of poet John Ross Dix and named after Thomas Chatterton, would regularly write Christian poetry in his spare time. Dix wrote "As with Gladness Men of Old" on 6 January 1859 during a months-long recovery from an extended illness, unable to attend that morning's Epiphany service at church. As he read the Gospel of Matthew's account of Epiphany in The Bible, he was inspired and started to reflect on the text. He then started to write about his thoughts and did so for the whole day with the eventual result being "As with Gladness Men of Old". Dix kept the text private until a year later when it was published in Hymns for Public Worship and Private Devotion, which was written for St Raphael's Church in Dix's hometown of Bristol. It was also added to the trial version of Hymns Ancient and Modern before being included in the original publication of that hymnal in 1861. Most hymn writers in the Church of England at the time were clergymen, so Dix, a layman and marine insurance agent living in Glasgow, Scotland, was delighted that his carol was included.[4] It was also self-published by Dix in his own Hymns of Joy and Love hymnal.

The editor of Hymns Ancient and Modern, William Henry Monk, adapted a tune by Stuttgart organist Conrad Kocher as the music for "As with Gladness Men of Old". Dix personally did not like the tune, which was ironic as it was later titled "Dix" as a tribute to him. Despite Dix's opinion of it, the tune became popular and is used for the majority of performances of the hymn. The same melody is also used in the hymn "For the Beauty of the Earth", an example of what is often considered to be a seasonal hymn melody given to a more general hymn text for use in Ordinary Time.

CLOSING VOLUNTARY "Prelude #5 on an Old Irish Church Melody" Charles Villiers Stanford (1852-1924)

Sir Charles Stanford has been called the most important single factor in the renaissance of English music during the late nineteenth and early twentieth centuries; indeed, even if one were to overlook Stanford's own vast catalog of compositions, it would be impossible to ignore the pronounced effect Stanford's nearly 40-year teaching career had on several generations of British composers. And Stanford was a prolific composer, completing seven symphonies, eight string quartets, nine operas, more than 300 songs, 30 large scale choral works and a large body of chamber music. He also composed a substantial number of works for the organ, as well as anthems and settings of the canticles for the Anglican Church. He wrote extensively on music including three volumes of memoirs and a popular text on composition. Today he is largely remembered for his songs and religious music as well as his influence on several generations of composition students at the Royal College of Music. These included Sir Arthur Bliss, Frank Bridge, Samuel Coleridge-Taylor, Rebecca Clarke, Ivor Gurney, Gustav Holst, Herbert Howells, John Ireland, Ralph Vaughan Williams and Charles Wood.

Readings for the Coming Week:

Monday Psalm 27:7-14. **Tuesday** Philippians 2:12-18. **Wednesday** (Conversion of Paul; week of Prayer for Christian Unity ends) Galatians 1:11-24. **Thursday** (commemoration of Timothy, Titus, and Silas, missionaries) Psalm 15. **Friday** (commemoration of Lydia, Dorcas, and Phoebe, witnesses to the faith) 1 Timothy 5:17-24. **Saturday** (commemoration of Thomas Aquinas, teacher, died 1274) Micah 3:1-4. **Fourth Sunday after Epiphany** Micah 6:1-8; Psalm 15; 1 Corinthians 1:18-31; Matthew 5:1-12.

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**January 22, 2023
10:00AM**

George Detweiler

Presiding Minister

Glen Mason

Assisting Minister

Mark Linton

Reader

Jane Waldrop

Cantor

Mark Linton and Maggie Mount

Communion Assistants

Ron Bergman

Lock-Up, starting January 22

Attendance : January 15th, 10:00AM – 71

*The flowers in the chancel are given by Franz Gimmler & Effie Stallsmith
to the glory of God.*

*Our worship service is regularly video recorded and posted online.
If you have a concern, please contact the pastor.*

**RESURRECTION EVANGELICAL LUTHERAN CHURCH
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Glen Mason, Council President
Christina Cuesta, Council Secretary