

**RESURRECTION EVANGELICAL  
LUTHERAN CHURCH**



**Third Sunday in Lent  
March 12, 2023  
10:00AM**

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

**Opening Voluntary:** “Sarabande on Rockingham,” Rosalie Bonighton

*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,  
who looks upon us in compassion,  
forgives our sin,  
and heals our lives.

**Amen.**

Let us confess our sin in the presence of God and of one another.

*Silence is kept for reflection.*

Have mercy, O God,  
**against you, you alone,  
we have sinned.**  
**In your compassion,  
cleanse us from our sin  
and take away our guilt.**  
**Create in us a new heart  
and give us a steadfast spirit.**  
**Do not cast us away,  
but fill us with your Holy Spirit  
and restore your joy within us.**  
**Amen.**

As tender as parent to child,  
so deep is God’s compassion for you.  
As high as heaven is above earth,  
so vast is God’s love for you.

As far as east is from west,  
 so far God removes your sin from you,  
 renewing your life through Jesus Christ.  
 Blessed be God who crowns us with mercy and love.  
**Blessed be God forever.**

**Gathering Hymn: “Lift Up Your Heads” (ACS 1032)**

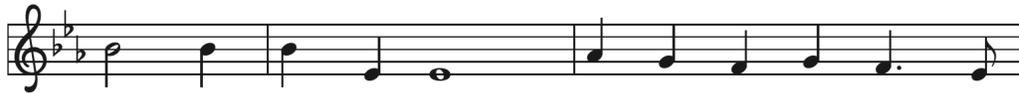
**Lift Up Your Heads**



1 Lift up your heads, all you bowed low,  
 2 Lift up your hands, your voices raise,  
 3 Lift up your hearts, your great A - men;  
 4 Be - hold, the Spir - it here a - bides,



hear the liv - ing wa - ter flow: quench - ing  
 bold in plead - ing, bright with praise. Weep no  
 Mer - cy feeds her guests a - gain: bread e -  
 bear - ing God's a - bun - dant life: peace be -



spring and cleans - ing pool, heal - ing riv - er, clear and  
 more, your God has come; greet the wound - ed, ris - en  
 nough to break and share, fes - tive wine that scents the  
 tween you, love with - in, grace be - side you loos - 'ning



cool. How fresh it falls up -  
 One, who bless - es you with  
 air. Oh, taste and see what  
 sin. Be - lov - ed, Christ a -



on your face, stream - ing from the font of grace.  
 joy com - plete, dwell - ing in the Word of peace.  
 once was lost ris - ing in this feast of love.  
 mong you stands, mov - ing through your hearts and hands.

Text: Susan R. Briehl, b. 1952  
 Music: WEST LEESTAD, Zebulon M. Highben, b. 1979  
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## ***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.**

***Kyrie:*** We sing the Kyrie in ACS in Setting 12, page 31.

Ky - ri - e e - lei - son. Lord, have mer - cy.

Chris - te e - lei - son. Christ, have mer - cy.

Ky - ri - e e - lei - son. Lord, have mer - cy.

## ***Prayer of the Day***

Let us pray.

*A brief silence is kept before the prayer.*

Merciful God, the fountain of living water, you quench our thirst and wash away our sin. Give us this water always. Bring us to drink from the well that flows with the beauty of your truth through Jesus Christ, our Savior and Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever.

**Amen.**

## ***First Reading: Exodus 17:1-7***

A reading from Exodus.

<sup>1</sup>From the wilderness of Sin the whole congregation of the Israelites journeyed by stages, as the LORD commanded. They camped at Rephidim, but there was no water for the people to drink.

<sup>2</sup>The people quarreled with Moses and said, "Give us water to drink."

Moses said to them, "Why do you quarrel with me? Why do you test the LORD?"

<sup>3</sup>But the people thirsted there for water, and the people complained against Moses and said, "Why did you bring us out of Egypt, to kill us and our children and livestock with thirst?"

<sup>4</sup>So Moses cried out to the LORD, "What shall I do for this people? They are almost ready to stone me."

<sup>5</sup>The LORD said to Moses, "Go on ahead of the people and take some of the elders of Israel with you; take in your hand the staff with which you struck the Nile and go.

<sup>6</sup>I will be standing there in front of you on the rock at Horeb. Strike the rock, and water will come out of it, so that the people may drink."

Moses did so, in the sight of the elders of Israel.

<sup>7</sup>He called the place Massah and Meribah, because the Israelites quarreled and tested the LORD, saying, "Is the LORD among us or not?"

Word of God, word of life.  
**Thanks be to God.**

### *Psalm 95*

*Sung Responsively by whole verse.*

## Refrain



Psalm 95:1

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## Tone



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- <sup>1</sup>Come, let us sing | to the LORD;  
let us shout for joy to the rock of | our salvation.
- <sup>2</sup>**Let us come before God's presence | with thanksgiving  
and raise a loud shout to the | LORD with psalms.**
- <sup>3</sup>For you, LORD, | are a great God,  
and a great ruler a- | bove all gods.
- <sup>4</sup>**In your hand are the caverns | of the earth;  
the heights of the hills are | also yours.**
- <sup>5</sup>The sea is yours, | for you made it,  
and your hands have molded | the dry land.
- <sup>6</sup>**Come, let us worship | and bow down,  
let us kneel before the | LORD our maker. R**
- <sup>7</sup>For the LORD is our God, and we are the people of God's pasture and the  
sheep | of God's hand.  
Oh, that today you would | hear God's voice!
- <sup>8</sup>**"Harden | not your hearts,  
as at Meribah, as on that day at Massah | in the desert.**
- <sup>9</sup>There your ancestors | tested me,  
they put me to the test, though they had | seen my works.
- <sup>10</sup>**Forty years I loathed that gener- | ation, saying,  
'The heart of this people goes astray; they do not | know my ways.'**
- <sup>11</sup>Indeed I swore | in my anger,  
'They shall never come | to my rest.'" R

*Second Reading: Romans 5:1-11*

A reading from Romans.

<sup>1</sup>Since we are justified by faith,  
we have peace with God through our Lord Jesus Christ,  
<sup>2</sup>through whom we have obtained access to this grace in which we stand,  
and we boast in our hope of sharing the glory of God.

<sup>3</sup>And not only that,  
but we also boast in our afflictions,  
knowing that affliction produces endurance,  
<sup>4</sup>and endurance produces character,  
and character produces hope,  
<sup>5</sup>and hope does not put us to shame,  
because God's love has been poured into our hearts  
through the Holy Spirit that has been given to us.

<sup>6</sup>For while we were still weak,  
at the right time Christ died for the ungodly.  
<sup>7</sup>Indeed, rarely will anyone die for a righteous person—  
though perhaps for a good person someone might actually dare to die.  
<sup>8</sup>But it is proof of God's own love for us  
in that while we still were sinners Christ died for us.

<sup>9</sup>Much more surely, therefore,  
since we have now been justified by the blood of Christ,  
will we be saved through him from the wrath of God.  
<sup>10</sup>For if while we were enemies  
we were reconciled to God through the death of the Son of God,  
much more surely, having been reconciled,  
will we be saved by the life of the Son of God.  
<sup>11</sup>But more than that, we even boast in God through our Lord Jesus Christ,  
through whom we have now received reconciliation.

Word of God, word of life.

**Thanks be to God.**

***Gospel Acclamation***

*The assembly stands to welcome the gospel.*

Glo - ry and praise to you, O Lord Je - sus Christ.

Lord, you are truly the Savior | of the world; \* give me this living water that I may never | thirst again.

***Holy Gospel: John 4:5-42***

The holy gospel according to John.

**Glory to you, O Lord.**

<sup>5</sup>Jesus came to a Samaritan city called Sychar,  
near the plot of ground that Jacob had given to his son Joseph.  
<sup>6</sup>Jacob's well was there,  
and Jesus, tired out by his journey, was sitting by the well.  
It was about noon.

<sup>7</sup>A Samaritan woman came to draw water,  
and Jesus said to her,  
"Give me a drink."

<sup>8</sup>(His disciples had gone to the city to buy food.)

<sup>9</sup>The Samaritan woman said to him,  
"How is it that you, a man of Judea, ask a drink of me, a woman of Samaria?"  
(Jews do not share things in common with Samaritans.)

<sup>10</sup>Jesus answered her,  
"If you knew the gift of God  
and who it is that is saying to you, 'Give me a drink,'  
you would have asked him, and he would have given you living water."

<sup>11</sup>The woman said to him,  
"Sir, you have no bucket, and the well is deep.  
Where do you get that living water?"

<sup>12</sup>Are you greater than our ancestor Jacob, who gave us the well  
and with his children and his flocks drank from it?"

<sup>13</sup>Jesus said to her,  
"Everyone who drinks of this water will be thirsty again,  
<sup>14</sup>but those who drink of the water that I will give them will never be thirsty.  
The water that I will give will become in them a spring of water  
gushing up to eternal life."

<sup>15</sup>The woman said to Jesus,  
"Sir, give me this water, so that I may never be thirsty  
or have to keep coming here to draw water."

<sup>16</sup>Jesus said to her,  
"Go, call your husband, and come back."

<sup>17</sup>The woman answered him,  
"I have no husband."

Jesus said to her, ▶

“You are right in saying, ‘I have no husband,’  
<sup>18</sup>for you have had five husbands,  
and the one you have now is not your husband.  
What you have said is true!”

<sup>19</sup>The woman said to Jesus,  
“Sir, I see that you are a prophet.  
<sup>20</sup>Our ancestors worshiped on this mountain,  
but you say that the place where people must worship is in Jerusalem.”

<sup>21</sup>Jesus said to her,  
“Woman, believe me, the hour is coming  
when you will worship the Father  
neither on this mountain nor in Jerusalem.

<sup>22</sup>You worship what you do not know; we worship what we know,  
for salvation is from the Jews.

<sup>23</sup>But the hour is coming and is now here  
when the true worshipers will worship the Father in spirit and truth,  
for such worshipers the Father seeks.

<sup>24</sup>God is spirit,  
and those who worship God must worship in spirit and truth.”

<sup>25</sup>The woman said to him,  
“I know that Messiah is coming” (who is called Christ).  
“When he comes, he will proclaim all things to us.”

<sup>26</sup>Jesus said to her,  
“Here I am, the one who is speaking to you.”

<sup>27</sup>Just then his disciples came.  
They were astonished that he was speaking with a woman,  
but no one said, “What do you want?”  
or, “Why are you speaking with her?”

<sup>28</sup>Then the woman left her water jar and went back to the city.  
She said to the people,

<sup>29</sup>“Come and see someone who told me everything I have ever done!  
Can this be the Messiah?”

<sup>30</sup>They left the city and were on their way to him.

<sup>31</sup>Meanwhile the disciples were urging Jesus,  
“Rabbi, eat something.”

<sup>32</sup>But he said to them,  
“I have food to eat that you do not know about.” ▶

<sup>33</sup>So the disciples said to one another,  
“Surely no one has brought him something to eat?”  
<sup>34</sup>Jesus said to them,  
“My food is to do the will and accomplish the work of the one who sent me.  
<sup>35</sup>Do you not say, ‘Four months more, then comes the harvest’?  
But I tell you, look around you,  
and see how the fields are ripe for harvesting.  
<sup>36</sup>The reaper is already receiving wages  
and is gathering fruit for eternal life,  
so that sower and reaper may rejoice together.  
<sup>37</sup>For here the saying holds true,  
‘One sows and another reaps.’  
<sup>38</sup>I sent you to reap that for which you did not labor.  
Others have labored, and you have entered into their labor.”

<sup>39</sup>Many Samaritans from that city believed in Jesus  
because of the woman’s testimony,  
“He told me everything I have ever done.”  
<sup>40</sup>So when the Samaritans came to him, they asked him to stay with them,  
and Jesus stayed there two days.  
<sup>41</sup>And many more believed because of his word.  
<sup>42</sup>They said to the woman,  
“It is no longer because of what you said that we believe,  
for we have heard for ourselves,  
and we know that this is truly the Savior of the world.”

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

### *Sermon*

*Hymn of the Day:* “As the Deer Runs to the River” (ELW 331)

## As the Deer Runs to the River



- 1 As the deer runs to the riv - er, parched and wea - ry from the chase,
- 2 When your Is - rael crossed the des - ert where no stream or spring was seen,
- 3 "Come and drink," I - sa - iah sum-moned, "all who for God's mer - cy plead!
- 4 Christ, we come from des - ert plac - es, deep - est thirst un - sat - is - fied.



we have come from hurt and hur - ry, thirst - ing for your heal - ing grace.  
Mo - ses struck the rock, and wa - ter flowed for them, re - fresh - ing, clean.  
God's for - give - ness, like a foun-tain, flows to sat - is - fy your need."  
Lead us to the wa - ters flow - ing from the cross on which you died.



Je - sus, source of liv - ing wa - ter, may we drink of you and live!

Text: Herman G. Stuempfle Jr., b. 1923  
Music: JULION, David Hurd, b. 1950  
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**Creed:** Apostles' Creed, ACS, page 17, or ELW, page 105.

With the whole church, let us confess our faith.

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

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

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

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

### *Prayers of Intercession*

On this third Sunday in Lent, let us pray for all people in their needs, responding to each petition with words that echo today's gospel, "You are the savior of the world."

We pray for your church. Bless the daily work of our synodical and congregational leaders, and guide our collaboration with other Christians. Empower preachers and missionaries to tell of you in all they say and do. Great God, we pray to you:

**You are the savior of the world.**

We pray for the earth. Bless our land with the beauty of springtime. Support all those who work to preserve your creation. Great God, we pray to you:

**You are the savior of the world.**

We pray for the nations of the world. Guide the leaders of nations toward care for the common good. Thwart the designs of tyrants, and bring an end to the war in Ukraine. Form us into a community where diversity of gender, language, ability, and ethnic origin is celebrated and affirmed. Great God, we pray to you:

**You are the savior of the world.**

As today we commemorate Gregory the Great, we pray for church musicians. Bless Barbara, our choir, cantors and soloists, and give each of us a hearty voice with which to sing your praises.

Great God, we pray to you:

**You are the savior of the world.**

We pray for all who live without adequate or clean water. Bless parched lands with rain. Strengthen the countless women who must walk daily to bring water to their homes. Great God, we pray to you:

**You are the savior of the world.**

We pray for those who suffer in mind, body, or spirit. Be present with all who are lonely, and give courage to all who are afraid. Comfort those who live with chronic illness or other sicknesses. Grant them medical assistance and caregivers. Hear the names we call out to you here. . . . Great God, we pray to you:

**You are the savior of the world.**

We give thanks for the lives of all your saints, both the famous and the forgotten. Give to us all your living water, that nourished by your Spirit of power we may come with all the saints into the joy of your presence. Great God, we pray to you: **You are the savior of the world.**

We lift our prayers to you, O God, trusting in your steadfast love and your promise to renew your whole creation; through our Lord Jesus Christ. **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:** "Hide Not Thy Face," Richard Farrant

### *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.

God of goodness and growth, all creation is yours, and your faithfulness is sure. Word and water, wine and bread: these are signs of your abundant grace. Receive the gifts we bring, and nourish us to proclaim your abiding love in our communities and in the world, through Jesus Christ, our strength and our song. **Amen.**

*Dialogue and Preface*

The Lord be with you.

**And also 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.**

It is indeed right, our duty and our joy,  
that we should at all times and in all places  
give thanks and praise to you, almighty and merciful God,  
through our Savior Jesus Christ.

You call your people to cleanse their hearts  
and prepare with joy for the paschal feast,  
that, renewed in the gift of baptism,  
we may come to the fullness of your grace.

And so, with all the choirs of angels,  
with the church on earth and the hosts of heaven,  
we praise your name and join their unending hymn:

*Holy, Holy, Holy* (Setting 12, ACS page 36)

Ho - ly, ho - ly, ho - ly Lord, God of pow'r and  
 God of might, heav - en and earth are full of your  
 glo - ry. Ho - san - na in the high - est.  
 Bless - ed is the one who comes in the name of the  
 Lord. Ho - san - na, ho - san - na in the high - est.  
 Ho - san - na, ho - san - na in the high - est.

### Thanksgiving at Table

O God triune, how majestic  
 is your name in all the earth.  
 Over the eons your merciful might  
 evolved our home, a fragile tree of life.  
 Here by your wisdom  
 are both life and death,  
 growth and decay,  
 the nest and the hunt,  
 sunshine and storm,  
 darkness and light.

Sustained by these wonders,  
we creatures of dust join in the ancient song:  
The earth is full of your glory.  
**The earth is full of your glory.**

O God true, you took on our flesh in Jesus our healer.  
In Christ you bring life from death;  
we remember his cross,  
we laud his resurrection.  
Broken like bread, he enlivens our body.  
Outpoured like wine, he fills the earth with goodness.  
Receiving this mystery,  
we mortals sing our song:  
The earth is full of your glory.  
**The earth is full of your glory.**

We praise you for the heart of Jesus,  
so filled with your love for this earth.

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.

Gathered around this table,  
we your children unite in this song:  
The earth is full of your glory.  
**The earth is full of your glory.**

O God triune, you create the worlds,  
you uphold the living,  
you embrace the dead.  
Send forth your Spirit  
and renew the face of the earth.  
Strengthen us for our journey with this meal,  
the body and blood of Christ.  
Give us a future that trusts in you  
and cares for your earth.  
Empowered by your promises,  
we rise from our deaths  
to praise you again:  
The earth is full of your glory.  
**The earth is full of your glory.**

Amen, and amen.  
**Amen, and 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 12, ACS page 40)

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:* “O Blessed Spring” (ELW 447)

## O Blessed Spring



1 O bless - ed spring, where word and sign em - brace us  
2 Through sum - mer heat of youth - ful years, un - cer - tain  
3 When au - tumn cools and youth is cold, when limbs their  
4 As win - ter comes, as win - ters must, we breathe our  
5 Christ, ho - ly Vine, Christ, liv - ing Tree, be praised for



in - to Christ the Vine: here Christ en - joins each one to  
faith, re - bel - lious tears, sus - tained by Christ's in - fus - ing  
heav - y har - vest hold, then through us, warm, the Christ will  
last, re - turn to dust; still held in Christ, our souls take  
this blest mys - ter - y: that word and wa - ter thus re -



be a branch of this life - giv - ing Tree.  
rain, the boughs will shout for joy a - gain.  
move with gifts of beau - ty, wis - dom, love.  
wing and trust the prom - ise of the spring.  
vive and join us to your Tree of Life.

Text: Susan Palo Cherwien, b. 1953

Music: BERGLUND, Robert Buckley Farlee, b. 1950

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### *Prayer after Communion*

Let us pray.

Living God, as the disciples ate and drank with their risen Lord, we have been nourished with the very presence of Christ. Through this meal may we be strengthened to keep your word and to proclaim the power of your love in Jesus Christ our Savior.

**Amen.**

### *Announcements*

#### *Blessing*

God, the Source of glory,

God, the Word of life,

God, the Spirit of truth

+ bless you all, now and forever.

**Amen.**

## Sending Hymn: "Glorious Things of You Are Spoken" (ELW 647)

### Glorious Things of You Are Spoken

1 Glo - rious things of you are spo - ken, Zi - on, cit - y  
2 See, the streams of liv - ing wa - ters, spring - ing from e -  
3 Round each hab - i - ta - tion hov - 'ring, see the cloud and  
4 Sav - ior, since of Zi - on's cit - y I through grace a

of our God! He whose word can - not be bro - ken  
ter - nal love, well sup - ply your sons and daugh - ters,  
fire ap - pear for a glo - ry and a cov - 'ring,  
mem - ber am, let the world de - ride or pit - y,

formed you for his own a - bode. On the Rock of A - ges  
and all fear of want re - move. Who can faint, while such a  
show - ing that the Lord is near. Thus de - riv - ing from their  
I will glo - ry in your name. Fad - ing are the world's vain

found - ed, what can shake your sure re - pose? With sal -  
riv - er ev - er will their thirst as - suage? Grace which,  
ban - ner light by night and shade by day, safe they  
plea - sures, all their boast - ed pomp and show; sol - id

va - tion's walls sur - round - ed, you may smile at all your foes.  
like the Lord, the giv - er, nev - er fails from age to age.  
feed up - on the man - na which God gives them on their way.  
joys and last - ing trea - sures none but Zi - on's chil - dren know.

Text: John Newton, 1725-1807, alt.  
Music: BLAENWERN, William P. Rowlands, 1860-1937

### Dismissal

Go in peace. Remember the poor.  
**Thanks be to God.**

## ***Closing Voluntary:* “Allegro Pomposo,” Thomas Roseingrave**

### **Notes on the Music for Today**

HYMN OF THE DAY: “As the Deer Runs to the River” ELW 331

Text: Herman G. Stuempfle Jr. (1923- 2007)

Music: JULION, David Hurd, (1950)

This is one of the fine hymns that Lutheran pastor, seminary professor, and finally seminary president Herman Stuempfle wrote during his retirement. The hymn sets us next to the woman at the well, thirsting for living water, and the second stanza celebrates today’s first reading from Exodus 17. The reference in the fourth stanza to desert places is particularly appropriate for Lenten song. - Gail Ramshaw

David Hurd was a boy soprano at St. Gabriel's Church in Hollis, Long Island, New York. Educated at Oberlin College and the University of North Carolina, he has been professor of church music and organist at General Theological Seminary in New York since 1976. In 1985 he also became director of music for All Saints Episcopal Church, New York. Hurd is an outstanding recitalist and improviser and a composer of organ, choral, and instrumental music.

OFFERTORY ANTHEM “Hide Not Thy Face From Us” Richard Farrant (1530- 1580)

Richard Farrant, English composer, choirmaster, and theatrical producer, who established the original Blackfriars Theatre, home to the outstanding children’s companies of the Elizabethan era. Farrant was a gentleman of the Chapel Royal until 1564, when he was appointed organist and choirmaster to St. George’s Chapel, Windsor. This post entailed the annual presentation of a play before the queen, which led to the creation of the Children of Windsor, a boys’ theatrical company formed from members of the choir. Farrant’s skill at directing the Children of Windsor led to his appointment in 1576 as deputy of William Hunnis, director of the Children of the Chapel. From that point until his death in 1580, Farrant directed productions for both companies, sometimes combining the two. Eager to offer performances outside the court, Farrant leased a portion of the defunct Blackfriars priory and converted it into the Blackfriars Theatre in 1576. In addition to his theatrical successes, Farrant was a respected musician and composer. He served as the queen’s organist and wrote music for the plays, as well as anthems and a service.

*Hide not thou thy face from us, O Lord,  
and cast not off thy servant in thy displeasure;  
for we confess our sins unto thee  
and hide not our unrighteousness.  
For thy mercy's sake,  
deliver us from all our sins.*

OPENING VOLUNTARY “Sarabande on ‘Rockingham’” Rosalie Bonighton (1946-2011)

Bonighton's music was influenced by plainchant, British and Celtic folk song, but she was equally interested in the extended harmonic tensions of late German Romanticism, multi-rhythms, jazz harmonies and syncopated effects. When composing music, the functional requirements of a piece of music heavily influenced Bonighton's choice of style, compositional techniques, structure, performing resources and level of performance difficulty. Bonighton also experimented frequently with the use of jazz elements for the performance medium of pipe organ. In addition to her activity as a composer, Bonighton worked as a school organist, a parish organist/music director, and a piano accompanist.

CLOSING VOLUNTARY “Allegro Pomposo,” Thomas Roseingrave (1688-1766)

Irish organist and composer who began his musical studies under the tutelage of his father, Daniel Roseingrave, organist of Gloucester, Winchester, Salisbury, St. Patrick's and Christ Church cathedrals. He studied in Italy, where he knew both Scarlatti. After settling in London in 1717, he popularized Domenico Scarlatti's music in England and later made a famous edition (1739) of 42 of his sonatas. Among Roseingrave's compositions were extra numbers for Domenico Scarlatti's opera Narciso.

### **Readings for the Coming Week:**

**Monday** Psalm 81. **Tuesday** 1 Corinthians 10:1-4. **Wednesday** John 7:14-31, 37-39. **Thursday** Psalm 23. **Friday** (commemoration of Patrick, bishop, missionary to Ireland, died 461) Ephesians 5:1-9. **Saturday** 1 Samuel 15:32-34. **Fourth Sunday in Lent** 1 Samuel 16:1-13; Psalm 23; Ephesians 5:8-14; John 9:1-41.

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**March 12, 2023  
10:00AM**

<b>Sarah Garrett Krey</b>	<b>Presiding Minister</b>
<b>Dave Oaks</b>	<b>Assisting Minister</b>
<b>Tristan Oaks</b>	<b>Reader</b>
<b>Darwyn Banks</b>	<b>Cantor</b>
<b>Helen Chaale and Tristan Oaks</b>	<b>Communion Assistants</b>
<b>Ron Bergman</b>	<b>Lock-Up, starting March 12</b>

**Attendance : March 5<sup>th</sup>, 10:00AM – 85**

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

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