

**RESURRECTION EVANGELICAL  
LUTHERAN CHURCH**



**Baptism of our Lord  
January 7, 2024  
10:00AM**

*Welcome to Resurrection 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. **ELW** stands for **E**vangelical **L**utheran **W**orship, the red hymnal in our pews, and **ACS** is **A**ll **C**reation **S**ings, the blue songbook.*

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

***As we gather***

***Notes on our worship today:***

*Our re-creation in baptism is an image of the Genesis creation, where the Spirit of God moved over the waters. Both Mark's gospel and the story in Acts make clear that it is the Spirit's movement that distinguishes Jesus' baptism from John's. The Spirit has come upon us as upon Jesus and the Ephesians, calling us God's beloved children and setting us on Jesus' mission to re-create the world in the image of God's vision of justice and peace.*

***Opening Voluntary: "Prelude" Flor Peeters***

***Thanksgiving for Baptism:***

*At ringing of a bell, the assembly stands and faces the font. All may make the sign of the cross, the sign that is marked at baptism, as the presiding minister begins.*

In the name of the Father,  
and of the ✙ Son,  
and of the Holy Spirit.  
**Amen.**

*The presiding minister addresses the assembly.*

Joined to Christ in the waters of baptism,  
we are clothed with God's mercy and forgiveness.  
Let us give thanks for the gift of baptism.

*Water may be poured into the font as the presiding minister gives thanks.*

We give you thanks, O God,  
for in the beginning your Spirit moved over the waters  
and by your Word you created the world,  
calling forth life in which you took delight.

Through the waters of the flood you delivered Noah and his family.  
Through the sea you led your people Israel from slavery into freedom.  
At the river your Son was baptized by John and anointed with the Holy Spirit.  
By water and your Word you claim us as daughters and sons,  
making us heirs of your promise and servants of all.

We praise you for the gift of water that sustains life,  
and above all we praise you for the gift of new life in Jesus Christ.  
Shower us with your Spirit,  
and renew our lives with your forgiveness, grace, and love.

To you be given honor and praise  
through Jesus Christ our Lord  
in the unity of the Holy Spirit, now and forever.  
**Amen.**

*The service continues with gathering song. As a reminder of the gift of baptism, the assembly may be sprinkled with water during the singing.*

**Gathering Hymn:** “O Morning Star, How Fair and Bright!” (ELW 308)

## O Morning Star, How Fair and Bright!



1 O Morn - ing Star, how fair and bright! You shine with  
2 Come, pre - cious dia - mond, light di - vine, and deep with -  
3 Lord, when you look on us in love, at once there  
4 Al - might - y Fa - ther, in your Son you loved us,



God's own truth and light, a - glow with grace and mer - cy!  
in our hearts now shine; there light a flame un - dy - ing!  
falls from God a - bove a ray of pur - est plea - sure.  
when not yet be - gun was this old earth's foun - da - tion!



Of Ja - cob's line, King Da - vid's son, our Lord and Sav - ior,  
In your one bod - y let us be as liv - ing branch - es  
Your word and Spir - it, flesh and blood re - fresh our souls with  
Your Son has ran - somed us in love to live in him here



you have won our hearts to serve you on - ly! Low - ly,  
of a tree, your life our lives sup - ply - ing. Now, though  
heav'n - ly food. You are our dear - est trea - sure! Let your  
and a - bove: this is your great sal - va - tion. Al - le -



ho - ly! Great and glo - rious, all vic - to - rious, rich  
dai - ly earth's deep sad - ness may per - plex us and  
mer - cy warm and cheer us! Oh, draw near us! For  
lu - ia! Christ the liv - ing, to us giv - ing life



in bless - ing! Rule and might o'er all pos - sess - ing!  
dis - tress us, yet with heav'n - ly joy you bless us.  
you teach us God's own love through you has reached us.  
for - ev - er, keeps us yours and fails us nev - er!

- |  |  |
|--|--|
| <p>5 Oh, let the harps break forth in sound!<br/>Our joy be all with music crowned,<br/>our voices gaily blending!<br/>For Christ goes with us all the way—<br/>today, tomorrow, ev'ry day!<br/>His love is never ending!<br/>Sing out! Ring out!<br/>Jubilation!<br/>Exultation!<br/>Tell the story!<br/>Praise to Christ, who reigns in glory!</p> | <p>6 What joy to know, when life is past,<br/>the Lord we love is first and last,<br/>the end and the beginning!<br/>He will one day, oh, glorious grace,<br/>transport us to that happy place<br/>beyond all tears and sinning!<br/>Amen! Amen!<br/>Come, Lord Jesus!<br/>and Crown of gladness!<br/>We are yearning<br/>for the day of your returning.</p> |
|--|--|

Text: Philipp Nicolai, 1556–1608; tr. *Lutheran Book of Worship*  
Music: WIE SCHÖN LEUCHTET, Philipp Nicolai  
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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.**

***Canticle of Praise:*** (ELW p. 99)

Glo - ry to God in the high -

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

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

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

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

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

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

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

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

For you a - lone are the Ho - ly One, you a -

lone are the Lord, you a - lone are the Most High,

Je - sus Christ, with the Ho - ly Spir - it, in the glo - ry of

God the Fa - ther. A - men.

Glo - ry to God in the high -

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

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

Let us pray.

*A brief silence is kept before the prayer.*

Holy God, creator of light and giver of goodness, your voice moves over the waters. Immerse us in your grace, and transform us by your Spirit, that we may follow after your Son, Jesus Christ, our Savior and Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever.

**Amen.**

## ***First Reading: Genesis 1:1-5***

*Out of chaos, God brings order. Out of the formless void, God brings light. This familiar story was good news for the Israelites, who experienced much chaos in their history. It remains good news for us. God created and continues to create new life.*

A reading from Genesis.

<sup>1</sup>When God began to create the heavens and the earth,  
<sup>2</sup>the earth was complete chaos, and darkness covered the face of the deep,  
while a wind from God swept over the face of the waters.  
<sup>3</sup>Then God said,  
“Let there be light,” and there was light.  
<sup>4</sup>And God saw that the light was good,  
and God separated the light from the darkness.  
<sup>5</sup>God called the light Day, and the darkness God called Night.  
And there was evening and there was morning, the first day.

Word of God, word of life.

**Thanks be to God.**

## ***Psalm 29***

*Sung Responsively by whole verse.*

## Refrain

desc. The voice of the Lord is up - on the wa - ters.

Choir The voice of the Lord is up - on the wa - ters.

Pedal

tone: WIE SCHÖN LEUCHTET

- <sup>1</sup>Ascribe to the LORD, you gods,  
ascribe to the LORD glo-ry and strength.
- <sup>2</sup>**Ascribe to the LORD the glory due God's name;  
worship the LORD in the beauty of holiness.**
- <sup>3</sup>The voice of the LORD is upon the waters; the God of glory thunders;  
the LORD is upon the mighty waters.
- <sup>4</sup>**The voice of the LORD is a powerful voice;  
the voice of the LORD is a voice of splendor. R**
- <sup>5</sup>The voice of the LORD breaks the cedar trees;  
the LORD breaks the cedars of Lebanon;
- <sup>6</sup>**the LORD makes Lebanon skip like a calf,  
and Mount Hermon like a young wild ox.**
- <sup>7</sup>The voice of the LORD  
bursts forth in lightning flashes.
- <sup>8</sup>**The voice of the LORD shakes the wilderness;  
the LORD shakes the wilderness of Kadesh. R**
- <sup>9</sup>The voice of the LORD makes the oak trees writhe and strips the forests bare.  
And in the temple of the LORD all are crying, "Glory!"
- <sup>10</sup>**The LORD sits enthroned above the flood;  
the LORD sits enthroned as king forevermore.**
- <sup>11</sup>O LORD, give strength to your people;  
give them, O LORD, the blessings of peace. **R**



## ***Second Reading: Acts 19:1-7***

*In Ephesus, Paul encounters people who had received John's baptism of repentance but had never heard of the Holy Spirit or of baptism in the name of Jesus. After Paul baptizes them, the Holy Spirit comes upon them and empowers them with gifts of the Spirit.*

A reading from Acts.

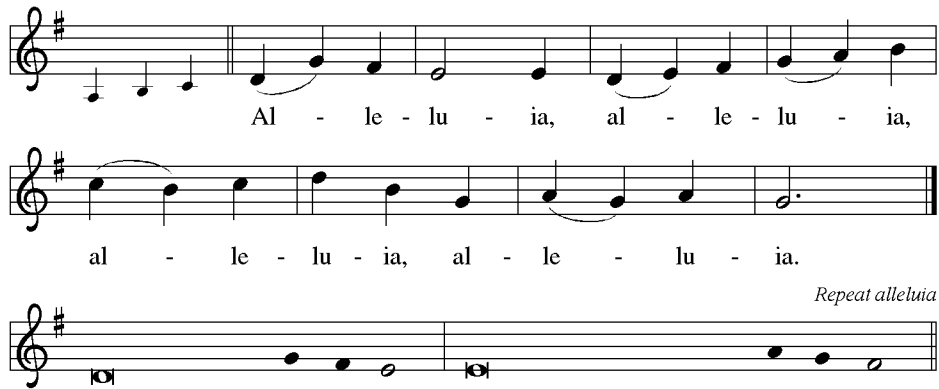
<sup>1</sup>While Apollos was in Corinth,  
Paul passed through the interior regions and came to Ephesus,  
where he found some disciples.  
<sup>2</sup>He said to them,  
“Did you receive the Holy Spirit when you became believers?”  
They replied, “No, we have not even heard that there is a Holy Spirit.”  
<sup>3</sup>Then Paul said, “Into what, then, were you baptized?”  
They answered, “Into John's baptism.”  
<sup>4</sup>Paul said, “John baptized with the baptism of repentance,  
telling the people to believe in the one who was to come after him,  
that is, in Jesus.”  
<sup>5</sup>On hearing this, they were baptized in the name of the Lord Jesus. ►

<sup>6</sup>When Paul had laid his hands on them, the Holy Spirit came upon them,  
and they spoke in tongues and prophesied,  
<sup>7</sup>altogether there were about twelve of them.

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

## ***Gospel Acclamation***

*Verse sung by cantor, with assembly singing the alleluias.*



*Alleluia.* A voice from heaven said, “This is my Son,<sup>l</sup> the Beloved,\* with whom I<sup>l</sup> am well pleased.” *Alleluia.*

### ***Holy Gospel: Mark 1:4-11***

*Mark’s gospel reports the story of Jesus’ baptism with some irony: the one on whom the Spirit descends is himself the one who will baptize others with the Holy Spirit.*

The holy gospel according to Mark.

**Glory to you, O Lord.**

<sup>4</sup>John the baptizer appeared in the wilderness,  
proclaiming a baptism of repentance for the forgiveness of sins.

<sup>5</sup>And the whole Judean region  
and all the people of Jerusalem were going out to him  
and were baptized by him in the River Jordan, confessing their sins.

<sup>6</sup>Now John was clothed with camel’s hair,  
with a leather belt around his waist,  
and he ate locusts and wild honey.

<sup>7</sup>He proclaimed,  
“The one who is more powerful than I is coming after me,  
the strap of whose sandals I am not worthy to stoop down and untie.

<sup>8</sup>I have baptized you with water,  
but the one who is coming will baptize you with the Holy Spirit.”

<sup>9</sup>In those days Jesus came from Nazareth of Galilee  
and was baptized by John in the Jordan.

<sup>10</sup>And just as Jesus was coming up out of the water,  
he saw the heavens torn apart and the Spirit descending like a dove upon him.

<sup>11</sup>And a voice came from the heavens,  
“You are my Son, the Beloved;  
with you I am well pleased.”

The gospel of the Lord.

**Praise to you, O Christ.**

## Youth Message

## Sermon

### Hymn of the Day: "When Jesus Came to Jordan" (ELW 305)

#### When Jesus Came to Jordan



1 When Je - sus came to Jor - dan to be bap-tized by John,  
2 He came to share temp - ta - tion, our ut - most woe and loss,  
3 Come, Ho - ly Spir - it, aid us to keep the vows we make;

he did not come for par - don but as the Sin - less One.  
for us and our sal - va - tion to die up - on the cross.  
this ver - y day in - vade us, and ev - 'ry bond-age break.

He came to share re - pen - tance with all who mourn their sins,  
So when the dove de - scend - ed on him, the Son of Man,  
Come, give our lives di - rec - tion, the gift we cov - et most:

to speak the vi - tal sen - tence with which good news be - gins.  
the hid - den years had end - ed, the age of grace be - gan.  
to share the res - ur - rec - tion that leads to Pen - te - cost.

Text: Fred Pratt Green, 1903–2000

Music: KING'S LYNN, English folk tune

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## The Sacrament of Holy Baptism

### I

#### *What is baptism?*

**Baptism is not simply plain water. Instead, it is water used according to God's command and connected with God's word.**

*What then is this word of God?*

**Where our Lord Christ says in Matthew 28, “Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit.”**

## **II**

*What gifts or benefits does baptism grant?*

**It brings about forgiveness of sins, redeems from death and the devil, and gives eternal salvation to all who believe it, as the words and promise of God declare.**

*What are these words and promise of God?*

**Where our Lord Christ says in Mark 16, “The one who believes and is baptized will be saved; but the one who does not believe will be condemned.”**

## **III**

*How can water do such great things?*

**Clearly the water does not do it, but the word of God, which is with and alongside the water, and faith, which trusts this word of God in the water. For without the word of God the water is plain water and not a baptism, but with the word of God it is a baptism, that is, a grace-filled water of life and a “bath of the new birth in the Holy Spirit,” as St. Paul says to Titus in chapter 3, “through the water of rebirth and renewal by the Holy Spirit. This Spirit he poured out on us richly through Jesus Christ our Savior, so that, having been justified by his grace, we might become heirs according to the hope of eternal life. The saying is sure.”**

## **IV**

*What then is the significance of such a baptism with water?*

**It signifies that the old person in us with all sins and evil desires is to be drowned and die through daily sorrow for sin and through repentance, and on the other hand that daily a new person is to come forth and rise up to live before God in righteousness and purity forever.**

*Where is this written?*

**St. Paul says in Romans 6, “We were buried with Christ through baptism into death, so that, just as Christ was raised from the dead through the glory of the Father, so we too might walk in newness of life.”**

## ***Prayers of Intercession***

**The response for today’s intercessions is “Send us the power of your Spirit.”**

*The presiding minister concludes the prayers:*

Into your hands, gracious God, we commend all for whom we pray, trusting in your mercy; through Jesus Christ, our Savior.

**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:** "Tomorrow Shall Be My Dancing Day" Richard Shephard

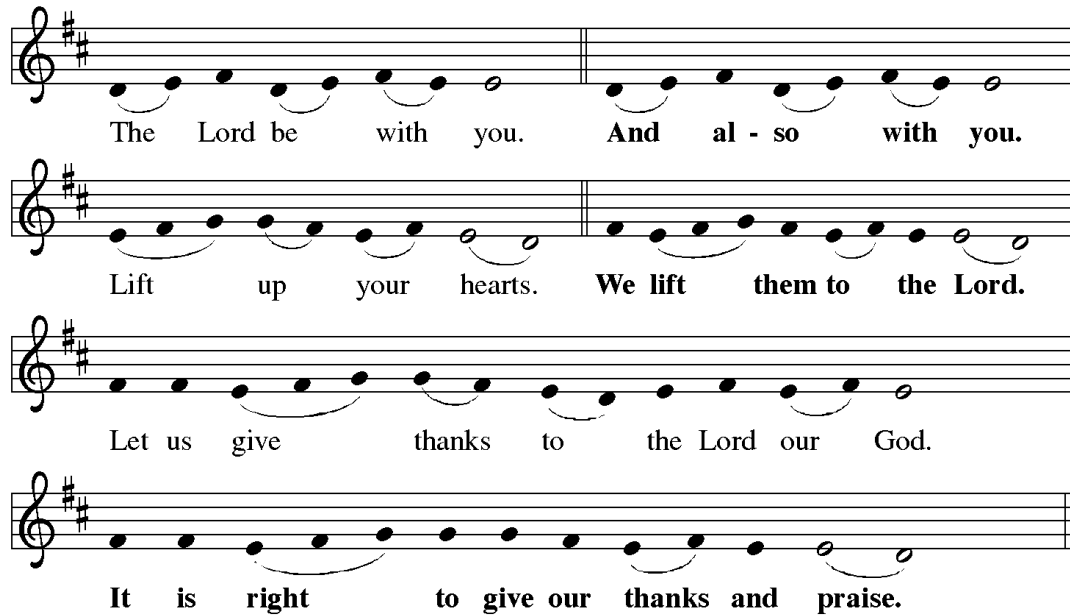
*Offering and Setting the Table*

*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*

Blessed are you, Holy One,  
for all good things come from you.  
In bread and cup you open heaven to us.  
Meet us at this table,  
that we receive what we seek  
and follow your Son, Jesus,  
in whose name we pray.  
**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.

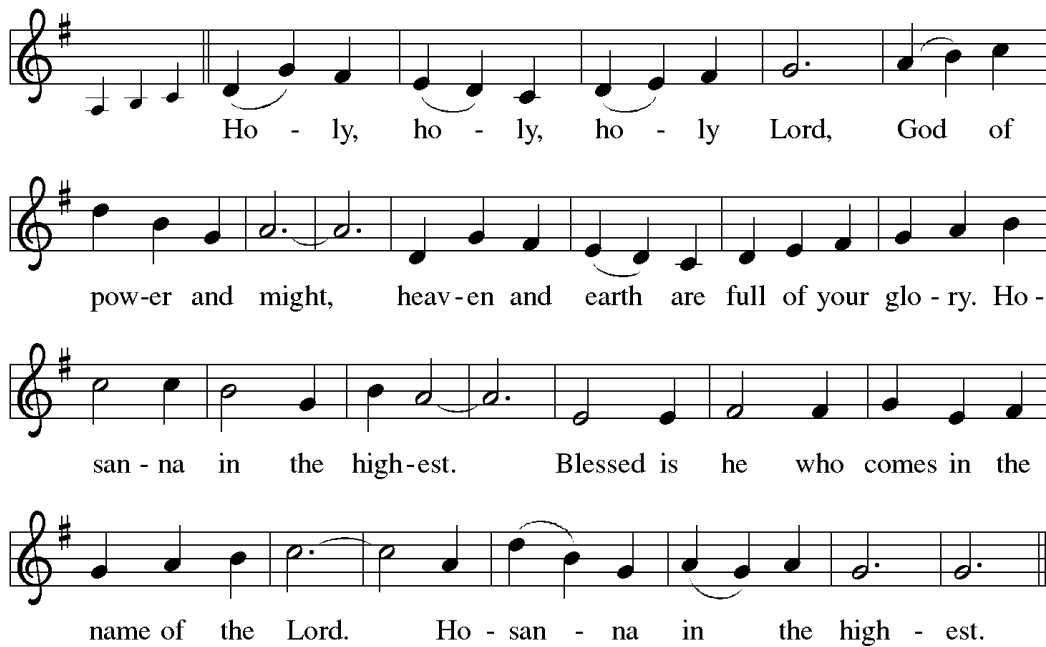
It is right to give our thanks and praise.

The image shows four staves of musical notation in G major (one sharp). Each staff contains a melody line with lyrics underneath. The first staff has a double bar line in the middle. The lyrics are: '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.', and 'It is right to give our thanks and praise.'.

### *Preface: Epiphany*

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.  
By the leading of a star he was shown forth to all nations;  
in the waters of the Jordan you proclaimed him your beloved Son;  
and in the miracle of water turned to wine he revealed your glory.  
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 One, ELW page 108)



### **Thanksgiving at Table III (Advent– Epiphany of Our Lord, ELW page 110)**

Holy One, the beginning and the end, the giver of life:  
Blessed are you for the birth of creation.  
Blessed are you in the darkness and in the light.  
Blessed are you for your promise to your people.  
Blessed are you in the prophets' hopes and dreams.  
Blessed are you for Mary's openness to your will.  
Blessed are you for your Son Jesus,  
the Word made flesh.

In the night in which he was betrayed,  
our Lord Jesus took bread, and gave thanks;  
broke it, and gave it to his disciples, saying:  
Take and eat; this is my body, given for you.  
Do this for the remembrance of me.

Again, after supper, he took the cup, gave thanks,  
and gave it for all to drink, saying:  
This cup is the new covenant in my blood,  
shed for you and for all people for the forgiveness of sin.  
Do this for the remembrance of me.  
Let us proclaim the mystery of faith:

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

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

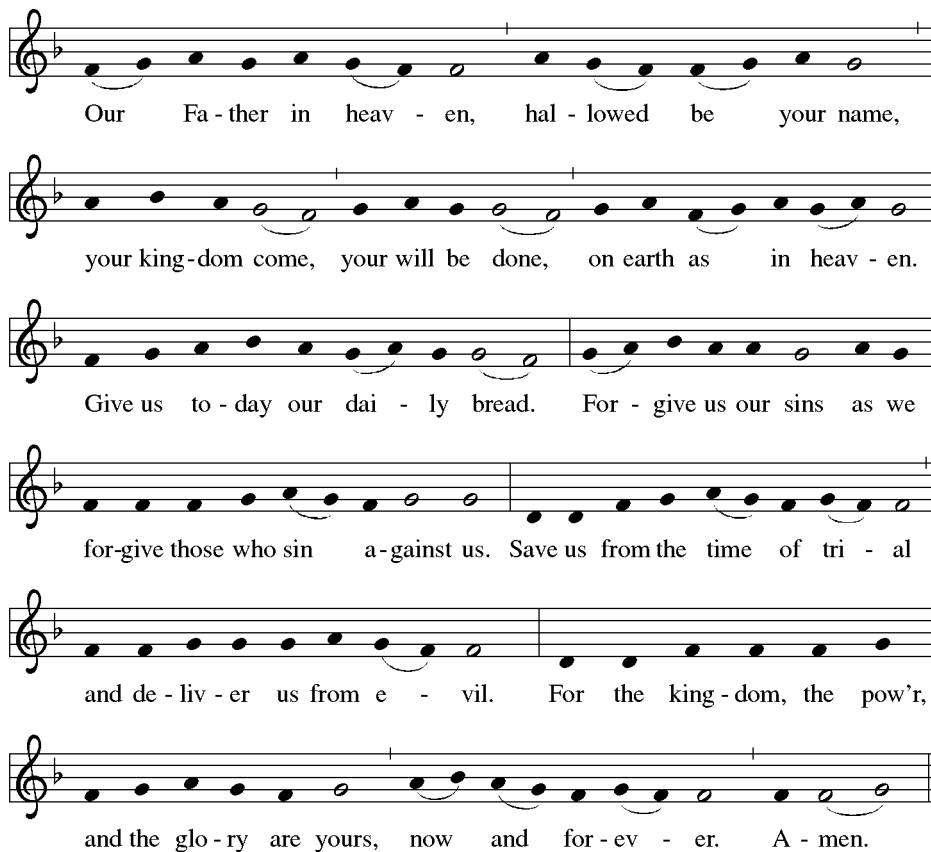
Holy God, we long for your Spirit.  
Come among us.  
Bless this meal.  
May your Word take flesh in us.  
Awaken your people.  
Fill us with your light.  
Bring the gift of peace on earth.  
**Come, Holy Spirit.**

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

### *Lord's Prayer*





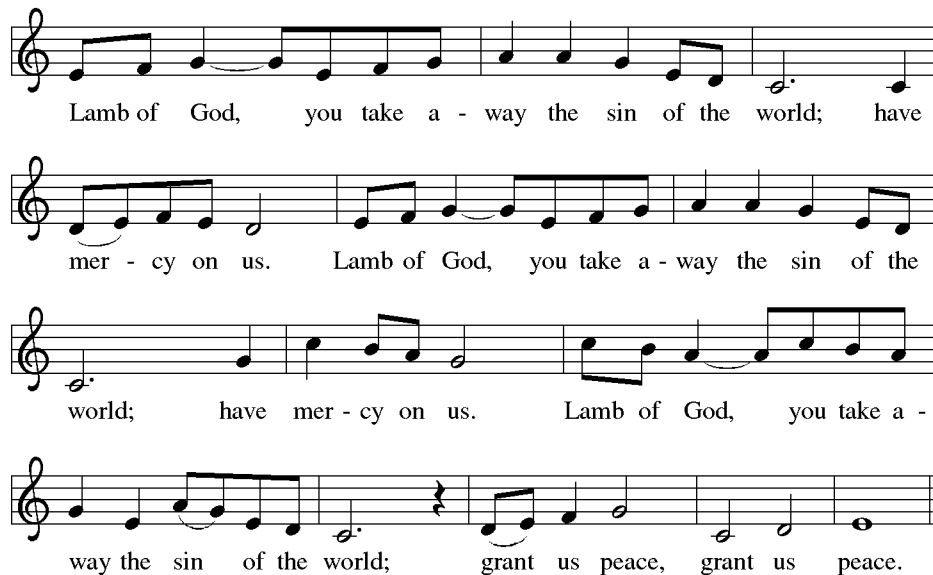


### ***Breaking of Bread and Invitation to Communion***

At Jesus' table, heaven and earth are joined as one.  
Come and see.

*At the direction of ushers, baptized and communing participants in 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 so 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. If you are wearing a mask, you may of course remove it 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.*

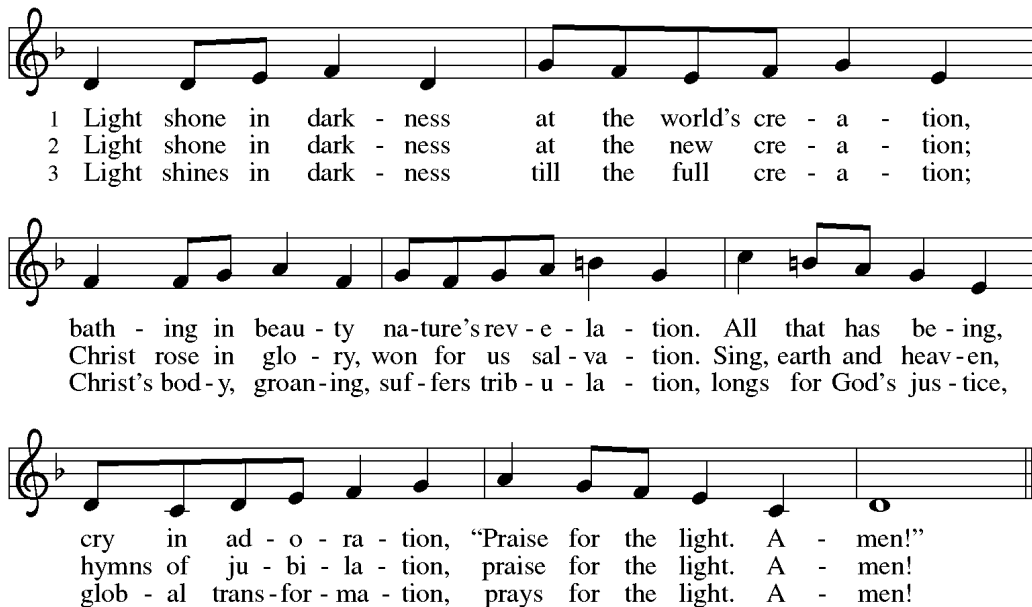
***Lamb of God:*** (Setting One, ELW pages 112)



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:*** “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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### ***Prayer after Communion***

Let us pray.

Giver of every gift,  
Christ's body is our food, and we are Christ's body.  
Raise us to life by your power  
for the benefit of all and to your glory,  
now and forever.  
**Amen.**

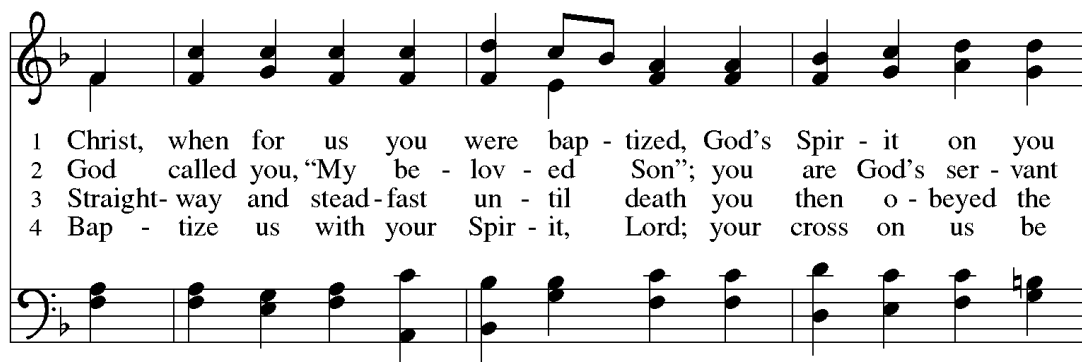
### ***Announcements***

### ***Blessing***

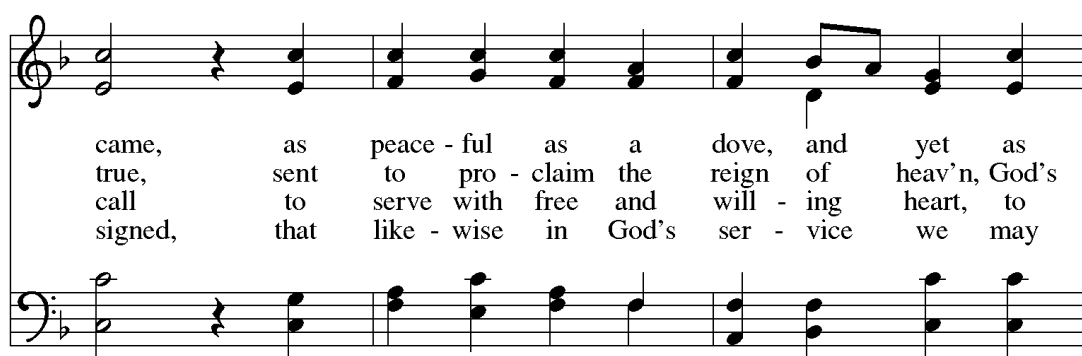
God who names you,  
Christ who claims you,  
and the Holy Spirit who dwells in you,  
✠ bless you and remain with you always.  
**Amen.**

***Sending Hymn:*** "Christ, When for Us You Were Baptized" (ELW 304)

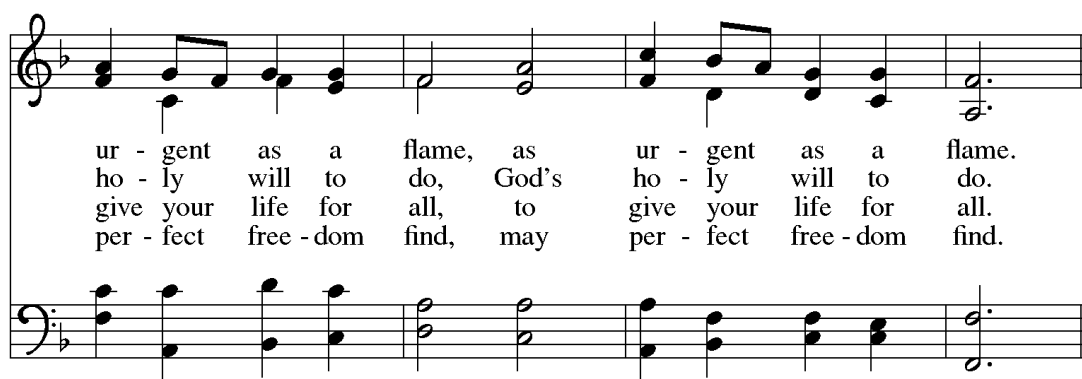
## Christ, When for Us You Were Baptized



1 Christ, when for us you were bap - tized, God's Spir - it on you  
 2 God called you, "My be - lov - ed Son"; you are God's ser - vant  
 3 Straight- way and stead- fast un - til death you then o - beyed the  
 4 Bap - tize us with your Spir - it, Lord; your cross on us be



came, as peace - ful as a dove, and yet as  
 true, sent to pro - claim the reign of heav'n, God's  
 call to serve with free and will - ing heart, to  
 signed, that like - wise in God's ser - vice we may



ur - gent as a flame, as ur - gent as a flame.  
 ho - ly will to do, God's ho - ly will to do.  
 give your life for all, to give your life for all.  
 per - fect free - dom find, may per - fect free - dom find.

Text: F. Bland Tucker, 1895–1984, alt.  
 Music: LOBT GOTT, IHR CHRISTEN, Nikolaus Herman, 1480–1561  
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### *Dismissal*

Go in peace. You are God's beloved.  
 Thanks be to God.

## ***Closing Voluntary: "Postlude" Flor Peeters***

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

Hymn of the Day: "When Jesus Came to Jordan" ELW 305

Text: Fred Pratt Green, 1903-2000

Tune: KING'S LYNN, English folk tune

The name of the Rev. F. Pratt Green is one of the best-known of the contemporary school of hymnwriters in the British Isles. His name and writings appear in practically every new hymnal and "hymn supplement" wherever English is spoken and sung. And now they are appearing in American hymnals, poetry magazines, and anthologies.

Mr. Green was ordained in the British Methodist ministry, and was pastor and district superintendent in Brighton and York, and then served in Norwich. There he continued to write new hymns "that fill the gap between the hymns of the first part of this century and the 'far-out' compositions that have crowded into some churches in the last decade or more."

### **Offertory: "Tomorrow Shall Be My Dancing Day" Richard Shephard (1949-2021)**

This is a wonderful arrangement of the traditional English carol usually attributed as "traditional." Its first written appearance is in William B. Sandys' Christmas Carols Ancient and Modern of 1833. However, it is almost certainly of a much earlier date; Studwell places it in the 16th century. Cahill based on the phrase "to see the legend of my play" speculates that the text may be based on an earlier version associated with a mystery play of the late medieval period. Numerous composers have made original settings of it or arranged the traditional tune, including Gustav Holst, John Gardner, Igor Stravinsky, David Willcocks, John Rutter, Philip Lawson, James Burton, Ronald Corp, Philip Stopford, Andrew Carter, Jamie W. Hall and Jack Gibbons. The verses of the hymn progress through the story of Jesus told in his own voice. An innovative feature of the telling is that Jesus' life is repeatedly characterized as a dance. This device was later used in the modern hymn "Lord of the Dance."

*Tomorrow shall be my dancing day,  
I would my true love did so chance  
to see the legend of my play,  
to call my true love to my dance;*

*Chorus  
Sing O my love,  
This have I done for my true love.*

*Then was I born of a virgin pure,  
Of her I took fleshly substance.  
Thus was I knit to man's nature,  
to call my true love to the dance.  
In a manger laid and wrapped I was,  
So very poor; this was my chance,  
Betwixt an ox and a silly poor ass,  
to call my true love to my dance.*

*Then afterwards baptized I was;  
The Holy Ghost on me did glance,  
My Father's voice heard from above,  
to call my true love to my dance.*

### **Opening and Closing Voluntaries: “Prelude and Postlude from Sixty Short Pieces” Flor Peeters (1903-1986)**

The Sixty Short Pieces for Organ were composed in 1957 using Flor Peeters recognizable style of Renaissance polyphony combined with 20th century influences.

A renowned Flemish organist, composer, and music pedagogue, he was known for his exceptional skills as an organist and performed extensively throughout Europe and the United States, showcasing his virtuosity and musicality and promoting the organ as a solo instrument through his concerts and recordings.

Peeters' compositions encompass a wide range of styles and genres, from solo pieces to large-scale symphonic works, showcasing his mastery of counterpoint, harmonic language, and innovative use of registration on the organ. Many of his organ pieces have become staples in the repertoire.

As a teacher at the Lemmens Institute in Belgium for over four decades, Peeters's impact extended beyond his performance career and compositions, influencing generations of young musicians who went on to become accomplished performers.

And here are some brief notes to catch up on last week's organ pieces.

### **Opening Voluntary for 31 December: “With Peace and Joy I Now Depart” JS Bach**

This is a chorale prelude from Bach's *Orgelbüchlein* - German for “Little Organ Book.” “With Peace and Joy I Now Depart” is the chorale whose text is associated with the feast of the Presentation in the Temple, part of the Gospel reading.

As Johann Gotthielf Ziegler reported, "When playing chorales, my teacher, Kapellmeister Bach, who was still alive, taught me to never play chorales as is, but with the sentiment conveyed by the words." Since the congregation would have known the words of the chorale by heart (and not just the first verse), Bach was able to use this music in a highly suggestive manner. He would thus masterfully employ those hymns most likely to capture the congregation's imagination and move them. Every word, every interval, every interpretive choice was linked to key words, to a specific relationship between biblical and musical writing. In this way, the chorales became both the instrument used to convey the message and the means by which listeners, by actively participating in it, made that message their own.

### **Closing Voluntary: Prelude and Fugue on *Tempus Adest Floridum*” Richard Shephard**

We don't sing this carol much anymore, but the tune, better known as “Good King Wenceslas” is well known and easily recognizable.

## Readings for the Coming Week:

### **1 Samuel 3:1-10 [11-20]**

*The calling of Samuel*

### **Psalms 139:1-6, 13-18**

You have searched me out and known me. (*Ps. 139:1*)

### **1 Corinthians 6:12-20**

*Glorify God in your body*

### **John 1:43-51**

*The calling of the first disciples*

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**January 7, 2024  
10:00AM**

**Harry Therwanger**

**Presiding Minister**

**Chris Schoen**

**Assisting Minister**

**John Handley**

**Reader**

**Darwyn Banks**

**Cantor**

**John Handley and Helen Chaale**

**Communion Assistants**

**Kyle Gilster**

**Lock-Up, starting January 7**

**Attendance: December 31<sup>st</sup>, 10:00AM – 65**

**Live Stream Views – 10 | Views after Streaming – 11**

*The flowers in the chancel are given to the glory of God.*

*Printed copies of the weekly announcements are available from the ushers.*

*Join us for refreshments and fellowship in the Fellowship Hall,  
downstairs under the sanctuary.*

*Our worship service is regularly video recorded and posted online.*

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Leslie Nolen, Council President  
Christina Cuesta, Council Secretary