

**RESURRECTION EVANGELICAL
LUTHERAN CHURCH**



**Baptism of Our Lord, First Sunday after Epiphany
January 8, 2023
10:00AM**

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

Opening Voluntary:

“Caravan of the Three Kings (We Three Kings),” Richard Purvis

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

Thanksgiving for Baptism

Blessed be the holy Trinity, † one God,
the fountain of living water,
the rock who gave us birth,
our light and our salvation.

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.

Gathering 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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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.

O God our Father, at the baptism of Jesus you proclaimed him your beloved Son and anointed him with the Holy Spirit. Make all who are baptized into Christ faithful to their calling to be your daughters and sons, and empower us all with your Spirit, 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: Isaiah 42:1-9

A reading from Isaiah.

¹Here is my servant, whom I uphold,
my chosen, in whom my soul delights;
upon whom I have put my spirit,
to bring forth justice to the nations.

²Not crying out, not lifting up his voice,
not making it heard in the street;

³a bruised reed my servant will not break,
nor quench a dimly burning wick,
but will faithfully bring forth justice.

⁴My chosen one will not grow faint or be crushed
until he has established justice in the earth,
and the coastlands wait for his teaching.

⁵Thus says God, the LORD,
who created the heavens and stretched them out,
who spread out the earth and what comes from it,
who gives breath to the people upon it
and spirit to those who walk in it:

⁶I am the LORD; I have called you in righteousness,
I have taken you by the hand and kept you;
I have given you as a covenant to the people,
a light to the nations,
⁷to open the eyes that are blind,
to bring out the prisoners from the dungeon,
from the prison those who sit in darkness.

⁸I am the LORD; that is my name;
my glory I give to no other,
nor my praise to idols.

⁹See, the former things have come to pass, ▶

and new things I now declare;
before they spring forth,
I tell you of them.

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

Psalm 29

Sung Responsively by whole verse.

Second Reading: Acts 10:34-43

A reading from Acts.

³⁴Peter began to speak to 「Cornelius and his household」:

“I truly understand that God shows no partiality,

³⁵but in every people

anyone who is God-fearing and practices righteousness
is acceptable to God.

³⁶“You know the message God sent to the people of Israel,
preaching peace by Jesus Christ,
who is Lord of all.

³⁷That message spread throughout Judea,

beginning in Galilee after the baptism that John announced:

³⁸how God anointed Jesus of Nazareth with the Holy Spirit and with power;

how Jesus went about doing good

and healing all who were oppressed by the devil,

for God was with him.

³⁹We are witnesses to all that Jesus did both in Judea and in Jerusalem.

They put him to death by hanging him on a tree,

⁴⁰but God raised Jesus on the third day

and allowed him to appear,

⁴¹not to all the people

but to us who were chosen by God as witnesses

and who ate and drank with him after he rose from the dead.

⁴²Jesus commanded us to preach to the people
and to testify that he is the one ordained by God
as judge of the living and the dead.

⁴³All the prophets testify about Jesus

that everyone who believes in him

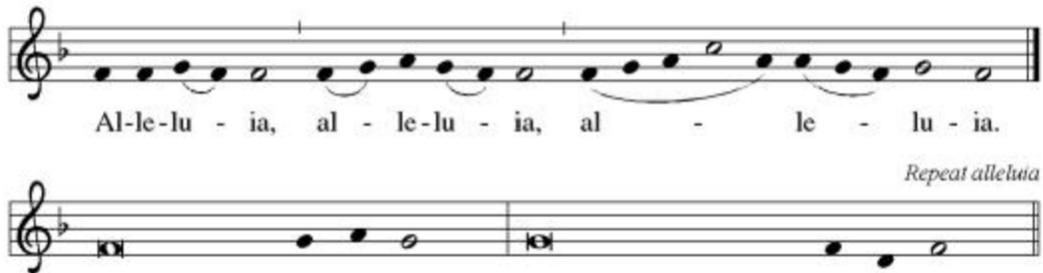
receives forgiveness of sins through his name.”

Word of God, word of life.

Thanks be to God.

Gospel Acclamation

Verse sung by cantor, with assembly singing the alleluias.



A voice from heaven said, “This is my Son, | the Beloved, * with whom I | am well pleased.”

Holy Gospel: Matthew 3:13-17

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

¹³Jesus came from Galilee to John at the Jordan,
to be baptized by him.

¹⁴John would have prevented him, saying,
“I need to be baptized by you, and do you come to me?”

¹⁵But Jesus answered him,
“Let it be so now,
for it is proper for us in this way to fulfill all righteousness.”
Then John consented.

¹⁶And when Jesus had been baptized,
just as he came up from the water,
suddenly the heavens were opened to Jesus,
and he saw God’s Spirit descending like a dove
and alighting on him.

¹⁷And a voice from the heavens said,
“**This is my Son, the Beloved,
with whom I am well pleased.**”

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

Sermon

Hymn of the Day: “Down Galilee’s Slow Roadways” (ACS 916)

Down Galilee’s Slow Roadways



1 Down Gal - i - lee’s slow road - ways a strang - er trav - eled on
2 A - ris - ing from the riv - er he saw the heav - ens torn;
3 We too have found a road - way; it led us to this place.



from Naz - a - reth to Jor - dan to be bap - tized by John.
it seemed the sky so o - pen re - vealed the Spir - it’s form.
We all have had to trav - el in search of hope and grace.



He went down to the wa - ters like sol - dier, scribe, and slave,
The ho - ly dove de - scend - ed a - mid a glo - rious voice:
But now be - side this wa - ter a - gain a voice is heard.



but there with - in the riv - er the sign was birth and grave.
“You are my own be - lov - ed, my child, my heart, my choice.”
“You are my own, my cho - sen, be - lov - ed of your Lord.”

Text: Sylvia G. Dunstan, 1955–1993
Music: MERLE’S TUNE, Hal H. Hopson, b. 1933
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Prayers of Intercession

On this celebration of the baptism of our Lord, let us pray for all people in every need, responding to each petition with words from today’s psalm, “Give strength to your people.”

For the worldwide church; for those who minister in the church; and for all who will be baptized this year; that the Holy Spirit empower all the faithful for lives of service, let us pray to our God.

Give strength to your people.

For the waters of the earth; for the seas and the lakes; for the Potomac River; for village wells and for piped water systems: that God provide plentiful and clean water for everyone, let us pray.

Give strength to your people.

For the nations of the world and their leaders; for international efforts to prevent war and reduce violence; for our armed forces; for our police officers; and for peacemakers: that God inspire harmonious well-being among peoples around the globe, let us pray.

Give strength to your people.

For students; for teachers and school administrators; for protection in our schools from gun violence and from contagious illnesses: that God give resilience to everyone in the search for education, let us pray.

Give strength to your people.

For migrants; for all who live in refugee camps; for all who search for a better life and freedom from prejudice; and for the Americans living on our streets: that God provide a homeland to all people, let us pray.

Give strength to your people.

For all who are in trouble, want, or sickness; for the people of Ukraine; for the women of Iran; and for those we name here. . . .: that God grant health and wholeness to a world so filled with pain and sorrow, let us pray.

Give strength to your people.

For ourselves: that we rejoice in our adoption as members of God's family, and that now in this silence we bring to God our heart's requests, let us pray.

Give strength to your people.

In gratitude for our beloved dead, we offer our praise for all the baptized who have accompanied us and supported us and taught us throughout our days: that at our end we join with them in everlasting joy, let us pray.

Give strength to your people.

Almighty and most merciful God, you are the mighty Voice from heaven, you are our beloved Savior, you are the descending Dove. We give you thanks for all your goodness and tender mercies, and we ask you to accept our prayers for the sake of your mercy, today and forever.

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: "Down to the River to Pray" Robert Lee

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.

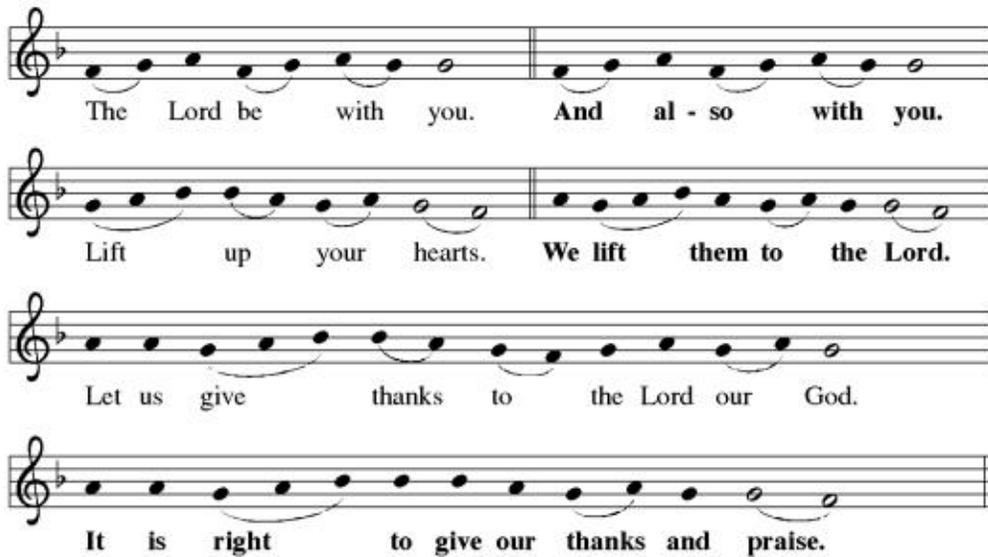
Offering Prayer

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.

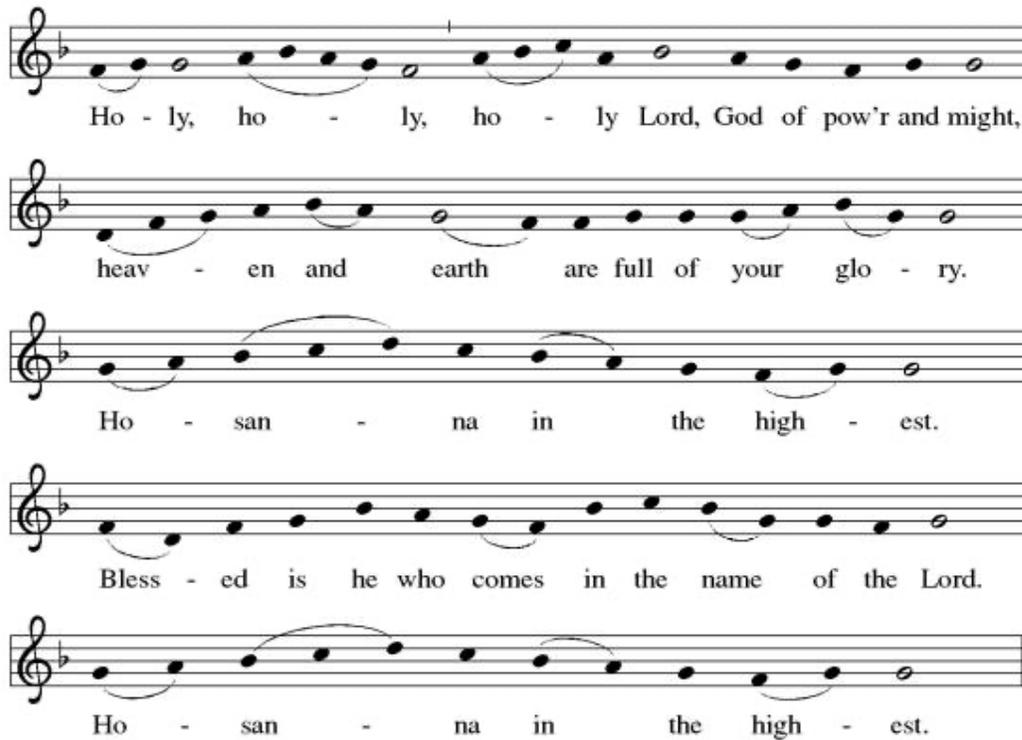
Let us give thanks to the Lord our God.

It is right to give our thanks and praise.

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.
 By the leading of a star he was shown forth to all na - tions;
 in the waters of the Jordan you proclaimed him your be - lov - ed Son,
 and in the miracle of water turned to wine he re - vealed your glo - ry.
 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,

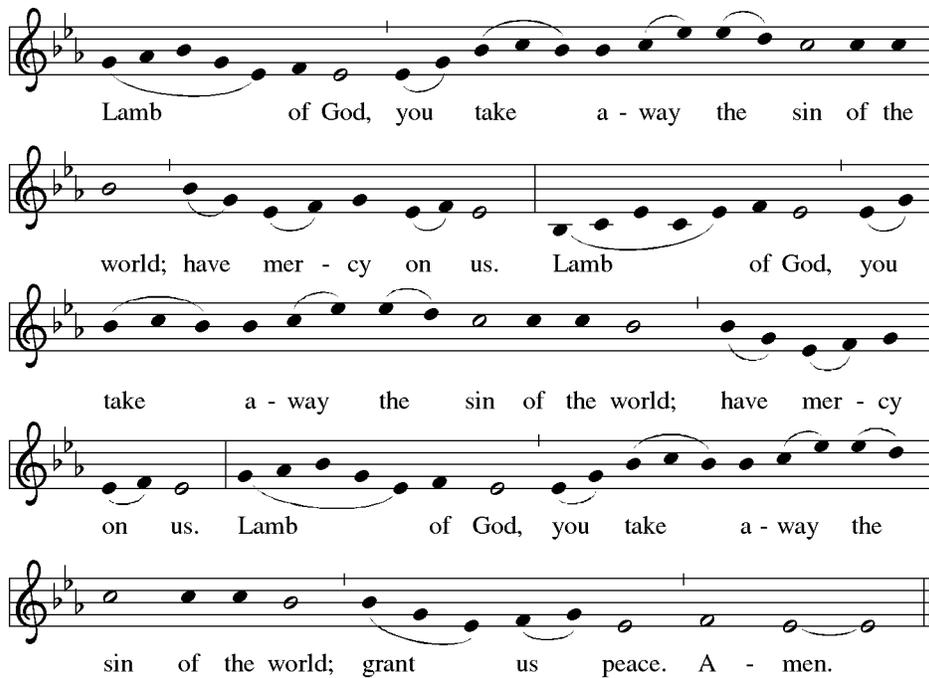
and the glo - ry are yours, now and for - ev - er. A - men.

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: “Jesus come! For We Invite You” (ELW 312)

Jesus, Come! For We Invite You



1 Je - sus, come! for we in - vite you, guest and mas - ter,
 2 Je - sus, come! trans-form our plea - sures, guide us in - to
 3 Je - sus, come! in new cre - a - tion, heav'n brought near in
 4 Je - sus, come! sur - prise our dull - ness, make us will - ing



friend and Lord; now, as once at Ca - na's wed - ding,
 paths un - known; bring your gifts, com-mand your ser - vants,
 pow'r di - vine; give your un - ex - pect - ed glo - ry,
 to re - ceive more than we can yet im - ag - ine,



speak and let us hear your word: lead us through our need or
 let us trust in you a - lone: though your hand may work in
 chang-ing wa - ter in - to wine: rouse the faith of your dis -
 all the best you have to give: let us find your hid - den



doubt - ing, hope be born and joy re - stored.
 se - cret, all shall see what you have done.
 ci - ples— come, our first and great - est Sign!
 rich - es, taste your love, be - lieve, and live!

Text: Christopher Idle, b. 1938

Music: UNION SEMINARY, Harold Friedell, 1905–1958

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Song after Communion (ELW Setting One)

Now, Lord, you let your ser-vant go in peace: your word has been ful -

filled. 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.

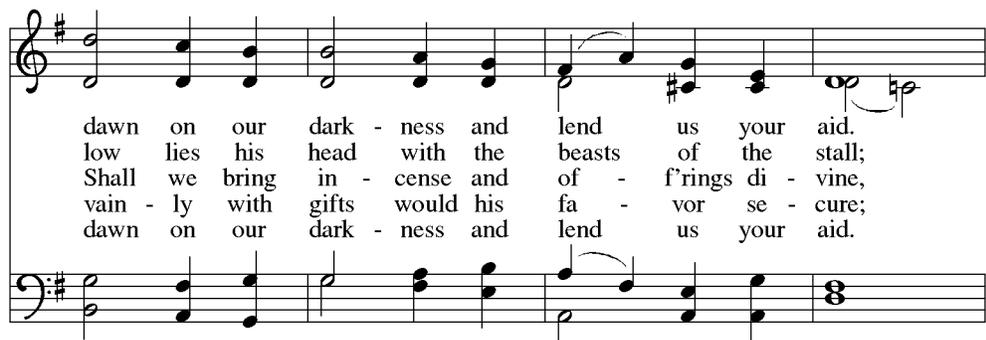
Amen.

Sending Hymn: “Brightest and Best of the Stars of the Morning” (ELW 303)

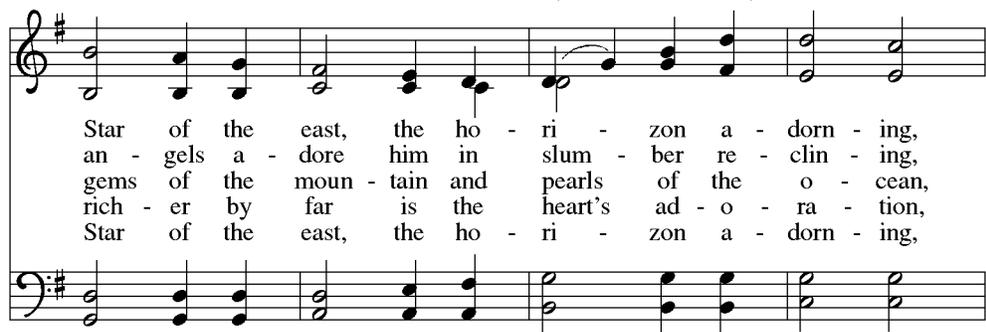
Brightest and Best of the Stars of the Morning



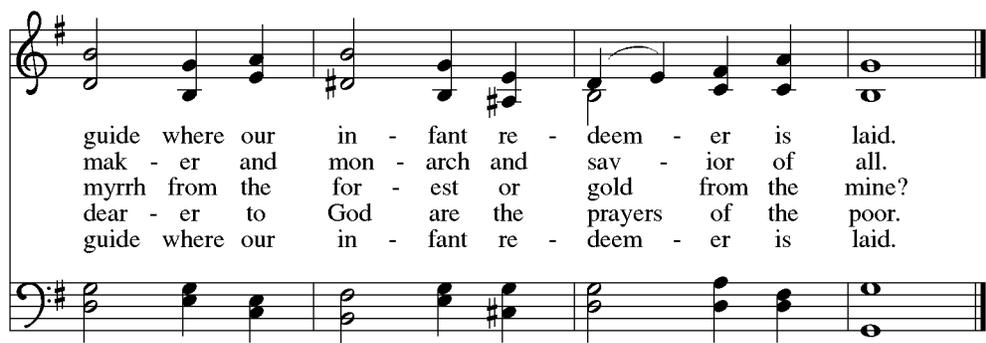
1 Bright-est and best of the stars of the morn - ing,
 2 Cold on his cra - dle the dew - drops are shin - ing;
 3 What shall we give him, in cost - ly de - vo - tion?
 4 Vain - ly we of - fer each am - ple ob - la - tion,
 5 Bright-est and best of the stars of the morn - ing,



dawn on our dark - ness and lend us your aid.
 low lies his head with the beasts of the stall;
 Shall we bring in - cense and of - f'rings di - vine,
 vain - ly with gifts would his fa - vor se - cure;
 dawn on our dark - ness and lend us your aid.



Star of the east, the ho - ri - zon a - dorn - ing,
 an - gels a - dore him in slum - ber re - clin - ing,
 gems of the moun - tain and pearls of the o - cean,
 rich - er by far is the heart's ad - o - ra - tion,
 Star of the east, the ho - ri - zon a - dorn - ing,



guide where our in - fant re - deem - er is laid.
 mak - er and mon - arch and sav - ior of all.
 myrrh from the for - est or gold from the mine?
 dear - er to God are the prayers of the poor.
 guide where our in - fant re - deem - er is laid.

Text: Nikolai F. S. Grundtvig, 1783–1872; tr. Jens Christian Aaberg, 1877–1970, alt.
 Music: MORNING STAR, James P. Harding, 1850–1911, adapt.

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Announcements:

Dismissal

Go in peace. Serve the Lord.

Thanks be to God.

Closing Voluntary: “How Brightly Shines the Morning Star,” Johann Pachelbel

Notes on the Music for Today

HYMN OF THE DAY “Down Galilee’s Slow Roadways” ACS 916

Tune: MERE’S TUNE, Hal H. Hopson, b. 1933

Text: Sylvia G. Dunstan, 1955–1993

A text by the late Sylvia Dunstan, a minister in the United Church of Canada, is combined with a tune by Hal Hopson, a prolific composer of church music. This hymn relates the story of Jesus’ baptism by John in the Jordan River, an event to which he came with the unassuming throngs of ordinary people (soldiers, scribes, and slaves) but which revealed him as the Son of God through a voice from heaven and the descent of the Holy Spirit like a dove. Because we are joined to Jesus through our own baptism, God claims us also as beloved children.

OFFERTORY ANTHEM “Down to the River to Pray” Robert E. Lee, arr. (1951)

“Down to the River to Pray” is a traditional American song variously described as a Christian folk hymn, an African-American spiritual, an Appalachian song, and a Southern gospel song. The exact origin of the song is unknown. It was made famous in the film *O Brother, Where Art Thou?*

Robert is an Alabama native and has been a church organist from age 16. With a BMusEd in organ performance from Samford University and a MEd in history from Mississippi College, Mr. Lee has worked as a choral director and history teacher. He has been active with college and professional musical theater groups and is currently the assistant organist at St. Francis in the Fields Episcopal Church in Louisville, KY.

*As I went down to the river to pray,
Studyin' about that good old way,
And who shall wear the starry crown,
Good Lord, show me the way,
O sisters, let's go down,
Let's go down, come on down,
O sisters, let's go down,
Down to the river to pray.*

*As I went down to the river to pray,
Studyin' about that good old way,
And who shall wear the robe and crown,
Good Lord, show me the way,
O brothers, let's go down,
Let's go down, come on down,
O brothers, let's go down,
Down to the river to pray.*

*As I went down to the river to pray,
Studyin' about that good old way,
And who shall wear the robe and crown,
Good Lord, show me the way,
O fathers, let's go down,
Let's go down, come on down,
O fathers, let's go down,
Down to the river to pray.*

*As I went down to the river to pray,
Studyin' about that good old way,
And who shall wear the robe and crown,
Good Lord, show me the way,
O mothers, let's go down,
Let's go down, come on down,
O mothers, let's go down,
Down to the river to pray.*

*As I went down to the river to pray,
Studyin' about that good old way,
And who shall wear the starry crown,
Good Lord, show me the way,
O sinners, let's go down,
Let's go down, come on down,
O sinners, let's go down,
Down to the river to pray.*

OPENING VOLUNTARY “Caravan of the Three Kings” (We Three Kings) Richard Purvis (1913-1994)

Richard Purvis was an American organist, composer, conductor and teacher. He is especially remembered for his expressive recordings of the organ classics and his own lighter compositions for the instrument. After early studies in the piano and the organ he entered the Curtis Institute of Music in Philadelphia. During World War II, while serving as a bandmaster with the 28th Infantry Division, Richard Purvis was captured and held as a prisoner of war for six months. After the war an appointment to St Mark’s Lutheran Church took him back to his native city, and in 1947 he was appointed to Grace Cathedral, where he helped to form a cathedral school for boys, thus continuing the all-male choir tradition. Purvis’s long and distinguished career was marked by elegant service playing, conducting and composition. After his retirement in 1971 he continued to perform and compose.

Of his pieces today’s Voluntary is one of my favorites. It is easy to imagine the procession moving along, and the harmonic treatment of the familiar melody is full of character.

CLOSING VOLUNTARY “How Brightly Shines the Morning Star,” Johann Pachelbel (1653-1706)

The hymn text and tune name of the popular Epiphany hymn “How Brightly Shines the Morning Star” that Philipp Nicolai penned in 1597 and published two years later with his adaptation of a preexisting tune. To say it was a hit in Lutheran circles is an understatement! Nicolai’s original arrangement is still found, but the J.S. Bach version is much more popular today. Immediately, Nicolai’s version took off with German composers in cantatas and other vocal forms, notably Dietrich Buxtehude, Praetorius and Pachelbel. Johann Pachelbel was a German composer, organist, and teacher who brought the south German organ schools to their peak. He composed a large body of sacred and secular music, and his contributions to the development of the chorale prelude and fugue have earned him a place among the most important composers.

Readings for the Coming Week:

Monday Psalm 89:5-37. **Tuesday** Jeremiah 1:4-10. **Wednesday** Isaiah 51:1-16. **Thursday** Psalm 40:1-11. **Friday** Acts 1:1-5. **Saturday** 1 Kings 19:19-21. **Second Sunday after Epiphany** (commemoration of Martin Luther King Jr., renewer of society, martyr, died 1968) Isaiah 49:1-7; Psalm 40:1-11; 1 Corinthians 1:1-9; John 1:29-42.

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**January 8, 2023
10:00AM**

James Farwell	Presiding Minister
Chris Schoen	Assisting Minister
John Wood	Reader
Darwyn Banks	Cantor
Glen Mason and John Wood	Communion Assistants
John Wood	Lock-Up, starting January 8

Attendance : January 1st, 10:00AM – 50

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

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Christina Cuesta, Council Secretary