

THE THIRD SUNDAY AFTER THE EPIPHANY

JANUARY 23, 2022

ST. PAUL'S LUTHERAN CHURCH, FALLS CHURCH, VA



PRELUDE

Church of God, Elect and Glorious Setting: Aaron David Miller

WELCOME

ENTRANCE HYMN (Stand) #646

Church of God, Elect and Glorious

- | | |
|---|--|
| <p>1 Church of God, elect and glorious,
Holy nation, chosen race;
Called as God's own special people,
Royal priests and heirs of grace:
Know the purpose of your calling,
Show to all His mighty deeds;
Tell of love that knows no limits,
Grace that meets all human needs.</p> <p>2 God has called you out of darkness
Into His most marv'ulous light;
Brought His truth to life within you,
Turned your blindness into sight.
Let your light so shine around you
That God's name is glorified
And all find fresh hope and purpose
In Christ Jesus crucified.</p> | <p>3 Once you were an alien people,
Strangers to God's heart of love;
But He brought you home in mercy,
Citizens of heav'n above.
Let His love flow out to others,
Let them feel a Father's care;
That they too may know His welcome
And His countless blessings share.</p> <p>4 Church of God, elect and holy,
Be the people He intends;
Strong in faith and swift to answer
Each command your Master sends:
Royal priests, fulfill your calling
Through your sacrifice and prayer;
Give your lives in joyful service—
Sing His praise, His love declare.</p> |
|---|--|

CONFESSIO AND FORGIVENESS

p. 203

In the name of the Father and of the ✠ Son and of the Holy Spirit.

Amen.

Our help is in the name of the Lord,
who made heaven and earth.

If You, O Lord, kept a record of sins, O Lord, who could stand?

But with You there is forgiveness; therefore You are feared.

Since we are gathered to hear God's Word, call upon Him in prayer and praise, and receive the body and blood of our Lord Jesus Christ in the fellowship of this altar, let us first consider our unworthiness and confess before God and one another that we have sinned in thought, word, and deed, and that we cannot free ourselves from our sinful condition. Together as His people let us take refuge in the infinite mercy of God, our heavenly Father, seeking His grace for the sake of Christ, and saying: God, be merciful to me, a sinner.

(Silence for reflection)

Almighty God, have mercy upon us, forgive us our sins, and lead us to everlasting life. Amen.

Almighty God, merciful Father, in Holy Baptism You declared us to be Your children and gathered us into Your one, holy Church, in which You daily and richly forgive us our sins and grant us new life through Your Spirit. Be

in our midst, enliven our faith, and graciously receive our prayer and praise; through Your Son, Jesus Christ, our Lord.

Amen.

KYRIE

In peace, let us pray to the Lord:

Lord, have mercy; Christ, have mercy; Lord, have mercy.

For the peace from above and for our salvation; and for the peace of the whole world and the unity of all, let us pray to the Lord:

Lord, have mercy; Christ, have mercy; Lord, have mercy.

For this holy house and for all who offer here their worship and praise; and for the well-being of the whole church of God in Christ, let us pray to the Lord:

Lord, have mercy; Christ, have mercy; Lord, have mercy.

Help, save, comfort and defend us, gracious Lord.

Lord, have mercy; Christ, have mercy; Lord, have mercy.

HYMN OF PRAISE

p. 204

1 To God on high be glory

And peace to all the earth;

Goodwill from God in heaven

Proclaimed at Jesus' birth!

We praise and bless You, Father;

Your holy name, we sing—

Our thanks for Your great glory,

Lord God, our heav'nly King.

2 To You, O sole-begotten,

The Father's Son, we pray;

O Lamb of God, our Savior,

You take our sins away.

Have mercy on us, Jesus;

Receive our heartfelt cry,

Where You in pow'r are seated

At God's right hand on high—

3 For You alone are holy;

You only are the Lord.

Forever and forever,

Be worshiped and adored;

You with the Holy Spirit

Alone are Lord Most High,

In God the Father's glory.

"Amen!" our glad reply.

THE PRAYER OF THE DAY

The Lord be with you.

And also with you.

Let us pray. Almighty and everlasting God,

mercifully look upon our infirmities and stretch forth the hand of Your majesty to heal and defend us;

through Jesus Christ, Your Son, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever.



THE LITURGY OF THE WORD

FIRST LESSON (Be seated)

Nehemiah 8:1–3, 5–6, 8–10

All the people gathered as one man into the square before the Water Gate. And they told Ezra the scribe to bring the Book of the Law of Moses that the LORD had commanded Israel. So Ezra the priest brought the Law before the assembly, both men and women and all who could understand what they heard, on the first day of the seventh month. And he read from it facing the square before the Water Gate from early morning until midday, in the presence of the men and the women and those who could understand. And the ears of all the people were attentive to the Book of the Law. . . .

And Ezra opened the book in the sight of all the people, for he was above all the people, and as he opened it all the people stood. And Ezra blessed the LORD, the great God, and all the people answered, "Amen, Amen," lifting up their hands. And they bowed their heads and worshiped the LORD with their faces to the ground. . . .

They read from the book, from the Law of God, clearly, and they gave the sense, so that the people understood the reading.

And Nehemiah, who was the governor, and Ezra the priest and scribe, and the Levites who taught the people said to all the people, "This day is holy to the LORD your God; do not mourn or weep." For all the people wept as they heard the words of the Law. Then he said to them, "Go your way. Eat the fat and drink sweet wine and send portions to anyone who has nothing ready, for this day is holy to our Lord. And do not be grieved, for the joy of the LORD is your strength."

This is the Word of the Lord.

Thanks be to God.

PSALM 19:7-14 (Read responsively)

The law of the LORD is perfect,
reviving the soul;
the testimony of the LORD is sure,
making wise the simple;
**the precepts of the LORD are right,
rejoicing the heart;
the commandment of the LORD is pure,
enlightening the eyes;**

the fear of the LORD is clean,
enduring forever;
the just decrees of the LORD are true,
and righteous altogether.

**More to be desired are they than gold,
even much fine gold;
sweeter also than honey
and drippings of the honeycomb.**

Moreover, by them is your servant warned;
in keeping them there is great reward.

Who can discern his errors?

Declare me innocent from hidden faults.

Keep back your servant also from presumptuous sins;
let them not have dominion over me!

Then I shall be blameless,
and innocent of great transgression.

**Let the words of my mouth and the meditation of my heart
be acceptable in your sight,
O LORD, my rock and my redeemer.**

**Glory be to the Father and to the Son
and to the Holy Spirit;
as it was in the beginning,
is now, and will be forever. Amen.**

SECOND LESSON

1 Corinthians 12:12–31a

For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ. For in one Spirit we were all baptized into one body—Jews or Greeks, slaves or free—and all were made to drink of one Spirit.

For the body does not consist of one member but of many. If the foot should say, “Because I am not a hand, I do not belong to the body,” that would not make it any less a part of the body. And if the ear should say, “Because I am not an eye, I do not belong to the body,” that would not make it any less a part of the body. If the whole body were an eye, where would be the sense of hearing? If the whole body were an ear, where would be the sense of smell? But as it is, God arranged the members in the body, each one of them, as he chose. If all were a single member, where would the body be? As it is, there are many parts, yet one body.

The eye cannot say to the hand, “I have no need of you,” nor again the head to the feet, “I have no need of you.” On the contrary, the parts of the body that seem to be weaker are indispensable, and on those parts of the body that we think less honorable we bestow the greater honor, and our unpresentable parts are treated with greater modesty, which our more presentable parts do not require. But God has so composed the body, giving greater honor to the part that lacked it, that there may be no division in the body, but that the members may have the same care for one another. If one member suffers, all suffer together; if one member is honored, all rejoice together.

Now you are the body of Christ and individually members of it. And God has appointed in the church first apostles, second prophets, third teachers, then miracles, then gifts of healing, helping, administrating, and various kinds of tongues. Are all apostles? Are all prophets? Are all teachers? Do all work miracles? Do all possess gifts of healing? Do all speak with tongues? Do all interpret? But earnestly desire the higher gifts.

This is the Word of the Lord.

Thanks be to God.

ALLELUIA VERSE (Stand)

p. 205

Alleluia, alleluia, alleluia.

**These things are written that you may believe
that Jesus is the Christ, the Son of God.**

Alleluia, alleluia, alleluia.

GOSPEL

Luke 4:16-30

The Holy Gospel according to St. Luke the 4th chapter
Glory to You, O Lord.

[Jesus] came to Nazareth, where he had been brought up. And as was his custom, he went to the synagogue on the Sabbath day, and he stood up to read. And the scroll of the prophet Isaiah was given to him. He unrolled the scroll and found the place where it was written,

“The Spirit of the Lord is upon me,
because he has anointed me
to proclaim good news to the poor.
He has sent me to proclaim liberty to the captives
and recovering of sight to the blind,
to set at liberty those who are oppressed,
to proclaim the year of the Lord’s favor.”

And he rolled up the scroll and gave it back to the attendant and sat down. And the eyes of all in the synagogue were fixed on him. And he began to say to them, “Today this Scripture has been fulfilled in your hearing.” And all spoke well of him and marveled at the gracious words that were coming from his mouth. And they said, “Is not this Joseph’s son?” And he said to them, “Doubtless you will quote to me this proverb, ‘Physician, heal yourself.’ What we have heard you did at Capernaum, do here in your hometown as well.” And he said, “Truly, I say to you, no prophet is acceptable in his hometown. But in truth, I tell you, there were many widows in Israel in the days of Elijah, when the heavens were shut up three years and six months, and a great famine came over all the land, and Elijah was sent to none of them but only to Zarephath, in the land of Sidon, to a woman who was a widow. And there were many lepers in Israel in the time of the prophet Elisha, and none of them was cleansed, but only Naaman the Syrian.” When they heard these things, all in the synagogue were filled with wrath. And they rose up and drove him out of the town and brought him to the brow of the hill on which their town was built, so that they could throw him down the cliff. But passing through their midst, he went away.

This is the Gospel of the Lord.
Praise to You, O Christ.

SERMON

Grace, mercy and peace be to you from God our Father and from our Lord and Savior Jesus. Amen. Dear friends in Christ:

The Gospel lesson just read tells us about an early sermon of Jesus and the reaction that it caused. The account is very significant in Luke’s telling of the life of Jesus for it is the first event to be described after his baptism and temptation and thus sets the tone for his ministry. Last Sunday we heard about the tone set in John’s Gospel as Jesus performed his first miracle – turning water into wine at a wedding. Today we consider the tone set in Luke’s Gospel through Jesus’ first recorded sermon.

I remember the first sermon I gave to a congregation. I preached it at a large church in Iowa – one where I was doing a summer vicarage after my first year of seminary. The text for the sermon was from Galatians. But I spoke about so many things in that sermon that when I was asked later for its title all I could come up with as a good summary was: “the Gospel.”

I’m not sure what kind of reaction the sermon caused among the people that day, but I know that one reaction I had was a determination to be a little more focused in my next sermons. One doesn’t need to include the “whole counsel of God” in every message.

At the same time, the experience also taught me that God must call some people in life to be encouragers, for after the sermon one dear older man – Bill Moeller (I still remember his name!) – came up to me and said:

“vicar, that was a wonderful sermon.” You can imagine how pleased I was to hear this. Even if part of me suspected that he was just being nice.

Jesus’ first sermon was based on a text from Isaiah. That text records Isaiah preaching to the people of his day and explaining how God was using him to deliver a message. “The Spirit of the Lord is upon me,” he said, “because he has anointed me to proclaim good news to the poor.”

Isaiah then goes on to tell a little more about the good news, while also repeating, two more times, that he has been called to “proclaim” it. Isaiah uses focused and recognized sermon language to make known his calling to the people as preacher of God’s Word.

When Jesus gave his sermon, based on this text, he was making the same point to the people of his day. He too had been anointed by the Spirit of God. And he had come to proclaim good news as well.

The fact that Jesus believed this about himself would have been easily accepted by his hearers. And particularly so because he was in his hometown of Nazareth. The people there would have been pleased to hand the scroll of the scripture to one of their own and hear him expound upon it.

But were they really open to hearing what he had to say?

The portion of Isaiah from which he read, chapter 61, was recognized as a Messianic prophecy—meaning that it predicted the coming of a great leader to save Israel. The people were likely expecting Jesus to re-iterate the promise of the Messiah’s future coming, as the preachers of the day regularly did.

But Jesus didn’t do this. Instead, he said something shocking: “Today, this scripture has been fulfilled in your hearing.”

At first the people didn’t recognize the words as shocking. They simply thought of them as gracious—meaning, I suppose, that they sounded pleasant or simply something that a preacher might say. Perhaps they thought that this was only Jesus’ ways of saying that God was among them. And to that they could easily agree.

But Jesus was saying much more than this. He was saying that he, Jesus, was the Anointed One sent by God to save his people. Jesus identified himself as the fulfillment of the prophecy, thereby claiming to be the Messiah.

This was a proclamation of revelation. Jesus was revealing something new. The people would need time to grasp this shocking new revelation.

What’s more, the time had not yet come for a full explanation. There was still much for Jesus to say and do. Jesus, as we heard last week, made this same point at his first miracle when he told his mother “my hour has not yet come.”

But Jesus does want the people to know that his proclamation is much more than they expected. So, he then goes on to say something that he knows will be hard for them to hear. He reminds them how their ancestors often rejected God’s true prophets.

And here the people understand very clearly what Jesus was saying. But it offended them. And in their offense, they drove Jesus out of town.

All of which serves to make clear that even though Jesus came to reveal himself as the Messiah, some people wouldn't accept this. At least upon first consideration.

But Jesus came to preach. And he would keep preaching his message... and still does!... in hopes that all would eventually see the light and believe.

Jesus came to preach good news. And the good news is that in his Messianic work he brings restoration. That is his ultimate purpose.

Let's look more closely at what the prophecy of Isaiah says about this. The Messiah comes to deliver good news "to the poor." This good news is more than just one of economics. Yes, Jesus'

good news will help raise the economic condition of many poor people since his message frees people to be generous, kind and fair. But even more, it is a message of restoration—between God and humanity, and between human people with one another. It is a message which announces the restoration of well-being to those impoverished by the debt of sin. Jesus comes to save poor sinners, like you, me, and everyone.

Likewise, Jesus comes to proclaim the "release of captives." The "captives" he releases are, again, all of us. Here we have another way of understanding our human predicament. We are not only poor – in our behavior and life situation—but we are also, essentially, in prison. Our sin holds us captive. As we say in one of our prayers: "we are in bondage to sin and cannot free ourselves from our sinful condition." Jesus comes to set us free from our bondage and restore us to a right place before God.

Furthermore, the Anointed One would also proclaim a "recovery of sight to the blind." On several occasions Jesus did this very literally – restoring sight to people whose eyes did not work. But he does it in an even greater way when people receive and listen to him. Here he restores our ability to see the goodness and mercy of God – working in our hearts to help us understand the mysteries of God's will.

Reading on, we see that Isaiah's Anointed Proclaimer also comes to "set at liberty those who are oppressed." This means a restoring of dignity to those debased by Satan. The Devil regularly attacks people through the lies he whispers in their ears. And these lies can haunt us, for we often believe them. Jesus comes to set us free from these attacks. He frees us as we believe his words of joy and forgiveness instead.

Finally, Jesus also brings "the year of the Lord's favor." This is the restoration of the eternal inheritance realized in the ultimate year of Jubilee. In the Old Testament, Jubilee years were those when property rights were restored. The Jubilee year in Jesus' proclamation is the restoration of our right to a heavenly home.

The purpose of the Messiah was to deliver each of these blessings to God's people. And that's what Jesus did.

However, we must remember that there was also a cost in all of this. The things mentioned here wouldn't just happen without payment.

Thankfully, Jesus the Messiah paid that price himself. Today's reading points ahead to this too.

As we heard in our reading, the people of Jesus' hometown who heard his sermon rejected him. They were offended by what he had to say rather than accepting. And it wasn't just his claim to be the Messiah. It was also his message of what the Messianic age should look like.

We might think that Jesus should have been a little gentler with his hearers or less direct. But Jesus knew that they would have trouble with many aspects of his ministry. He knew that a

message which included the Gentiles would not sit well with some of them, as was the case in the days of Elijah and Elisha. He knew that some people would only follow him as long as he was doing helpful miracles for them, like the ones he had done in Capernaum. He knew that some would reject him because they felt he was simply a man like them—Joseph’s son and no more.

In their anger, the people drove him to the brow of the hill in order to throw him down and kill him. But Jesus escaped. He walked right through them. Because his time had not yet come.

Three years later, however, his time would come. There the leaders would put him on trial and the crowds would cry “Crucify him!”

At that time Jesus would not walk through the crowds, but instead humbly submit himself to their angry will. The path of Jesus would be one of rejection. But that was prophesied too. “He was despised and rejected by men,” as Isaiah put it.

And yet his death was not the end. For three days later he rose again to life. God vindicated him. Because his death was not deserved.

In the same way, God will vindicate us. Although not because our death is undeserved. We are vindicated because of Jesus, our Savior, who brings good news to the poor and proclaims the release of captives and recovery of sight to the blind. Who sets at liberty those who are oppressed and announces the year of the Lord’s favor.

After Jesus gave his sermon and walked through the angry crowds, the text tells us that he “went on his way.” He went on his way to preach more sermons, to challenge more lives, to heal more illness, and walk the way of the cross.

But Jesus didn’t walk alone. He invited people to walk with him. And he issues the same invitation to you and me.

When one walks with Jesus, they will face times of rejection as he did. But they will also learn to marvel at the revelation he shares. And their lives will be changed. Because of the restoration he brings.

Jesus is our Anointed Proclaimer. He has good news for each of us. The way of Jesus may be the way of the cross, but it is also the way of everlasting life.

Let’s walk that road together. In the holy name of Jesus. Amen.

HYMN OF THE DAY (Stand) #241 (One & All Rejoice)

In Christ Alone

- In Christ alone my hope is found.
He is my light, my strength, my song;
This cornerstone, this solid ground,
Firm through the fiercest drought and storm.
What heights of love, what depths of peace,
When fears are stilled, when strivings cease!**

My Comforter, my all in all,
Here in the love of Christ I stand.

- 2 In Christ alone—who took on flesh,
Fullness of God in helpless babe.
This gift of love and righteousness,
Scorned by the ones He came to save.
Till on that cross, as Jesus died,
The wrath of God was satisfied;
For ev'ry sin on Him was laid.
Here in the death of Christ I live.

- 3 There in the ground His body lay,
Light of the world by darkness slain;
Then bursting forth in glorious day
Up from the grave He rose again!
And as He stands in victory,
Sin's curse has lost its grip on me.
For I am His and He is mine—
Bought with the precious blood of Christ.

- 4 No guilt in life, no fear in death,
This is the pow'r of Christ in me;
From life's first cry to final breath,
Jesus com-mands my destiny.
No pow'r of hell, no scheme of man
Can ever pluck me from His hand;
Till He returns or calls me home,
Here in the pow'r of Christ I'll stand.

APOSTLES' CREED

I believe in God, the Father Almighty, maker of heaven and earth.

And in Jesus Christ, His 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 into hell. The third day He rose again from the dead. He ascended into heaven and sits at the right hand of God the Father Almighty. From thence He will come to judge the living and the dead.

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

OFFERING

PRAYERS OF THE CHURCH (Stand)

In peace, let us pray to the Lord: **Lord, have mercy.**

In thanksgiving to the Lord of Zion, who has arisen and shown pity to our fallen world, setting us free from sin and death; and in thanksgiving for Christ, in whom the appointed time of favor has come for all people; and for the gift of the Holy Spirit in the Word of God, that Christ's name would be declared among all peoples and His grace received with delight in every place, let us pray to the Lord: **Lord, have mercy.**

For eagerness to hear the Word of God with understanding, as in the days of Ezra the priest, that with attentive ears we may receive it, our days be sanctified by it and His commandments be put into practice among us, let us pray to the Lord: **Lord, have mercy.**

For harmony in the Christian Church, arranged as members of one body in Christ Jesus, that we may be free of jealousy or contempt toward our fellow Christians and instead bestow honor on weaker brothers, suffer and rejoice together, and serve in harmony as those baptized in one Spirit, let us pray to the Lord: **Lord, have mercy.**

For all families and homes, that one generation may tell to the next the wonderful works of God in Christ, let us pray to the Lord: **Lord, have mercy.**

For those who govern our communities and country, that they would be given wisdom and courage to lead; that they would follow God's will rather than man's whims; and that our Father would grant us willingness to support them with our prayers and encouragement, let us pray to the Lord: **Lord, have mercy.**

For the comfort of those who mourn and the care of those who need healing, especially those on our prayer list and those we name in our hearts at this time... that the Great Physician would mend the bodies and uplift the spirits of all who need His compassion, let us pray to the Lord: **Lord, have mercy.**

For faith and gratitude among us, that we would not despise the Lord who has come with favor to deliver us, but honor and receive him – especially as he comes to us today in his holy supper, let us pray to the Lord: **Lord, have mercy.**

O Lord, heavenly Father, we gratefully remember the sufferings and death of Your dear Son, Jesus Christ, for our salvation. Rejoicing in His victorious resurrection from the dead, we draw strength from His ascension before You, where He ever stands for us as our own High Priest. Receive our prayers and bless us according to your love and mercy, through Jesus Christ, your Son, our Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever. **Amen.**



THE LITURGY OF HOLY COMMUNION

PREFACE TO HOLY COMMUNION

p. 208

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 Him thanks and praise.

It is truly good right and salutary...evermore praising You and saying:

SANCTUS

p. 208

**Holy, holy, holy Lord God of Sabaoth adored;
Heav'n and earth with full acclaim shout the glory of Your name.
Sing hosanna in the highest, sing hosanna to the Lord;
Truly blest is He who comes in the name of the Lord!**

PRAYER OF THANKSGIVING

THE WORDS OF OUR LORD

THE LORD'S PRAYER

Our Father, who art in heaven, hallowed be Thy name, Thy kingdom come, Thy will be done, on earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil. For Thine is the kingdom, and the power, and the glory, forever and ever. Amen.

PAX DOMINI

P. 210

The peace of the Lord be with you always.

Amen.

AGNUS DEI

**O Jesus Christ, true Lamb of God,
You take the sin of the world away;
O Jesus Christ, true Lamb of God,
Have mercy on us, Lord, we pray.
O Jesus Christ, true Lamb of God,
You take the sin of the world away;
Have mercy on us, Jesus Christ,
And grant us peace, O Lord, we pray.**

DISTRIBUTION (Be seated)

The Communion Assistant will come forward to receive first, then those from the pulpit side – by order of pew, front to back. Communicants will come up the center aisle and return via the side aisle. When all from the pulpit side have communed, the baptismal font side will commune in the same manner. Distancing must be maintained between all communicants. We ask that the wine be consumed away from the tray table. Empty cups should be dropped into the baskets.

COMMUNION MUSIC

In Christ Alone

Setting: Larry Sackley

NUNC DIMITTIS

p. 211

**1 O Lord, now let Your servant
Depart in heav'nly peace,
For I have seen the glory
Of Your redeeming grace:
A light to lead the Gentiles
Unto Your holy hill,
The glory of Your people,
Your chosen Israel.**

**2 All glory to the Father,
All glory to the Son,
All glory to the Spirit,
Forever Three in One;
For as in the beginning,
Is now, shall ever be,
God's triune name resounding
Through all eternity.**

POST-COMMUNION COLLECT (Stand)

BENEDICTION

- 1 Praise the One who breaks the darkness
With a liberating light;
Praise the One who frees the pris'ners,
Turning blindness into sight.
Praise the One who preached the Gospel,
Healing ev'ry dread disease,
Calming storms, and feeding thousands
With the very Bread of peace.**

- 2 Praise the One who blessed the children
With a strong, yet gentle, word;
Praise the One who drove out demons
With the piercing, two-edged sword.
Praise the One who brings cool water
To the desert's burning sand;
From this Well comes living water,
Quenching thirst in ev'ry land.**

- 3 Let us praise the Word Incarnate,
Christ, who suffered in our place.
Jesus died and rose victorious
That we may know God by grace.
Let us sing for joy and gladness,
Seeing what our God has done;
Let us praise the true Redeemer,
Praise the One who makes us one.**

ANNOUNCEMENTS (Be seated)

DISMISSAL

POSTLUDE Praise the one Who Breaks the Darkness Setting: Church Marohnic

Those serving:

Sunday, January 16, 8:30 a.m.:

Greeter: Christine M. Bell

Comm. assist: Jim Easterly

Reader: Melissa Hecht

10:30 a.m.:

Greeter: Marian Robinson

Comm. assist: Jill Hecht

Reader: Dale Rogers

8:30 & 10:30 Trumpet: Amelia Jansen

Acknowledgements

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