

THE FOURTH SUNDAY AFTER THE EPIPHANY
JANUARY 30, 2022

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



PRELUDE
Prophets

God Has Spoken by His

Setting: Mark Sedio

WELCOME

ENTRANCE HYMN (Stand) #583
Prophets

God Has Spoken by His

- 1 God has spoken by His prophets,
Spoken His unchanging Word;
Each from age to age proclaiming
God, the one, the righteous Lord.
In the world's despair and turmoil,
One firm anchor holds us fast:
God is king, His throne eternal;
God the first, and God the last.
- 2 God has spoken by Christ Jesus,
Christ, the everlasting Son,
Brightness of the Father's glory,
With the Father ever one;
Spoken by the Word Incarnate,
God of God, before time was;
Light of Light, to earth descending,
He reveals our God to us.
- 3 God is speaking by His Spirit,
Speaking to our hearts again,
In the ageless Word declaring
His own message, now as then.
Through the rise and fall of nations
One sure faith yet standing fast;
God abides, His Word unchanging;
God the first, and God the last.

CONFESSON AND FORGIVENESS

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

p. 204

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 God,

You know we live in the midst of so many dangers that in our frailty we cannot stand upright. Grant strength and protection to support us in all dangers and carry us through all temptations; 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 THE WORD

FIRST LESSON (Be seated)

Jeremiah 1:4-10

Now the word of the LORD came to me, saying,

"Before I formed you in the womb I knew you,
and before you were born I consecrated you;
I appointed you a prophet to the nations."

Then I said, "Ah, Lord GOD! Behold, I do not know how to speak, for I am only a youth." But the LORD said to me,

"Do not say, 'I am only a youth';
for to all to whom I send you, you shall go,
and whatever I command you, you shall speak.
Do not be afraid of them,
for I am with you to deliver you,
declares the LORD."

Then the LORD put out his hand and touched my mouth. And the LORD said to me,

"Behold, I have put my words in your mouth.
See, I have set you this day over nations and over kingdoms,
to pluck up and to break down,
to destroy and to overthrow,
to build and to plant."

This is the Word of the Lord.

Thanks be to God.

PSALM 71:1-6 (Read responsively)

In you, O LORD, do I take refuge;
let me never be put to shame!

**In your righteousness deliver me and rescue me;
incline your ear to me, and save me!**

Be to me a rock of refuge,
to which I may continually come;
you have given the command to save me,
for you are my rock and my fortress.

**Rescue me, O my God, from the hand of the wicked,
from the grasp of the unjust and cruel man.**

For you, O Lord, are my hope,
my trust, O LORD, from my youth.

**Upon you I have leaned from before my birth;
you are he who took me from my mother's womb.
My praise is continually of you.**

**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 12:31b-13:13

I will show you a still more excellent way.

If I speak in the tongues of men and of angels, but have not love, I am a noisy gong or a clanging cymbal. And if I have prophetic powers, and understand all mysteries and all knowledge, and if I have all faith, so as to remove mountains, but have not love, I am nothing. If I give away all I have, and if I deliver up my body to be burned, but have not love, I gain nothing.

Love is patient and kind; love does not envy or boast; it is not arrogant or rude. It does not insist on its own way; it is not irritable or resentful; it does not rejoice at wrongdoing, but rejoices with the truth. Love bears all things, believes all things, hopes all things, endures all things.

Love never ends. As for prophecies, they will pass away; as for tongues, they will cease; as for knowledge, it will pass away. For we know in part and we prophesy in part, but when the perfect comes, the partial will pass away. When I was a child, I spoke like a child, I thought like a child, I reasoned like a child. When I became a man, I gave up childish ways. For now we see in a mirror dimly, but then face to face. Now I know in part; then I shall know fully, even as I have been fully known.

So now faith, hope, and love abide, these three; but the greatest of these is love.

This is the Word of the Lord.

Thanks be to God.

**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 4:31-44

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

[Jesus] went down to Capernaum, a city of Galilee. And he was teaching them on the Sabbath, and they were astonished at his teaching, for his word possessed authority. And in the synagogue there was a man who had the spirit of an unclean demon, and he cried out with a loud voice, "Ha! What have you to do with us, Jesus of Nazareth? Have you come to destroy us? I know who you are—the Holy One of God." But Jesus rebuked him, saying, "Be silent and come out of him!" And when the demon had thrown him down in their midst, he came out of him, having done him no harm. And they were all amazed and said to one another, "What is this word? For with authority and power he commands the unclean spirits, and they come out!" And reports about him went out into every place in the surrounding region.

And he arose and left the synagogue and entered Simon's house. Now Simon's mother-in-law was ill with a high fever, and they appealed to him on her behalf. And he stood over her and rebuked the fever, and it left her, and immediately she rose and began to serve them.

Now when the sun was setting, all those who had any who were sick with various diseases brought them to him, and he laid his hands on every one of them and healed them. And demons also came out of many, crying, "You are the Son of God!" But he rebuked them and would not allow them to speak, because they knew that he was the Christ.

And when it was day, he departed and went into a desolate place. And the people sought him and came to him, and would have kept him from leaving them, but he said to them, "I must preach the good news of the kingdom of God to the other towns as well; for I was sent for this purpose." And he was preaching in the synagogues of Judea.

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:

Last Sunday we read the verses just prior to this text, which described Jesus preaching in his hometown of Nazareth. The people who listened to his preaching that day were offended by what he had to say and rejected him.

Today's reading tells of Jesus preaching again – possibly on the very next Sabbath Day. This time he is in Capernaum, a short distance down the road. As we just heard, the people here reacted much differently to Jesus' message. They were astonished by what he said, yes, but they didn't reject him. In fact, they seemed impressed. Reading on in the Gospels, we see that Jesus returned to Capernaum several times. And Matthew even tells us that Jesus considered it a sort of home base.

We don't know the content of Jesus' sermon that first day in Capernaum, so we can't tell if he was any more or less direct with his hearers than he was in Nazareth. But we do get some clues about his preaching. And these we do well to examine, for as Christian people who are called to share the faith with others, we should be looking to grow in our abilities as proclaimers of the Christian message, both individually and as a congregation.

Last week, we noted that Jesus' rejection at Nazareth pointed to his later rejection in Jerusalem and established his ministry as a journey toward the cross. This week we will note four points from the text which describe Jesus' preaching, and which serve to lead us in our proclamation efforts too.

The first of these points is that in Jesus' preaching, the authority of his words is recognized. The text tells us plainly that the people "were astonished at his teaching, for his word possessed authority."

Commentators have different ideas about what this description of Jesus' preaching means. Most conclude that it speaks to how direct and clear and decisive it was – that Jesus had definite things to say and wasn't just talking in circles as some speakers do. Some note also, from Matthew's version of this text, that Jesus' preaching was different than that of the Scribes. And from this they conclude that Jesus didn't appeal to the rabbinical traditions or even the Old Testament scriptures but that he spoke new things as if they were true just because he said them.

I would say that both of these descriptors of Jesus' authority are true – with the clarification that Jesus often referred to the Old Testament scriptures. He did this both as support for his positions and to show that they witnessed to him.

In our preaching today, we also are to speak with a voice of authority. That voice will be characterized by a confidence and a certainty about what we are saying. And it will be done with a remembrance that Jesus commissioned his church to speak. We think especially of John 20, where Jesus breathed on his disciples before he ascended to heaven and said: "Receive the Holy Spirit. If you forgive the sins of any, they are forgiven them; if you withhold forgiveness from any, it is withheld" (John 20:23).

At the same time, our preaching will also be done with "gentleness and respect" – following the advice of Peter in his first epistle (1 Peter 3:15). This means our preaching will be more winsome than insistent; more compelling than controlling. We will not force results. We will simply watch them happen, for we know that the Word of God does not return void but accomplishes what he intends (Isaiah 55:11).

Today's text speaks to the results which come from preaching by telling how Jesus' preaching immediately led to the exposure and casting out of an unclean demon. The text then reinforces the point by telling of the many more healings that followed and the attention that Jesus received. It says: "Reports about him went out into every place in the surrounding region." To that we could add that reports about him continue to spread throughout the whole world even today.

People recognize the authority in Jesus' preaching. They recognize its holiness. And they see how it prompts action.

Which leads to a second point from today's text. Jesus' preaching is not just the preaching of a man. His preaching is the word of God.

Luke makes this point through the way he tells the story. First, he records the people's astonishment by saying that it was Jesus' "word" which possessed authority. He doesn't say "words," plural. Nor does he call it Jesus' preaching or message. He uses that great Greek word "Logos" – the one John used when he described Jesus as "the Word become flesh."

Luke then uses it again – this time having it upon the lips of the people. When Jesus casts out the unclean demon, they say: "What is this word?" Jesus had rebuked the demon with a whole sentence, saying: "Be silent

and come out of him.” But the people don’t speak of his “words” in the plural. They perceive, instead, a singular message – something special – one which speaks to his identity and power.

This characterization of Jesus’ preaching is then further clarified as the next chapter begins. For there, Luke tells us directly that Jesus’ words are the “word of God.” The description almost gets lost, for it appears as simple detail in a narrative. Luke writes: “the crowd was pressing in on him to hear the word of God.” We almost miss the significance. But it is there. Jesus’ preaching was the word of God, not of man.

In this, Jesus was like the prophets. Our Old Testament reading today tells of the prophet Jeremiah saying: “Now the word of the LORD came to me.” To clarify that this wasn’t just a

matter of Jeremiah hearing God’s words but also speaking them, he then adds that God said: “Behold, I have put my words in your mouth.”

The prophets spoke the word of God – a word that was given to them by God himself. Jesus, however, did not need the words of God to be given to him. They flowed from him directly. And this is further evidence that Jesus is not just a prophet nor a mere mortal, but God himself come among us.

You and I have been given words of God too. These are found in the holy scriptures – the words of eternal life, recorded for us so that we may believe. How blessed we are to have sure and certain words from God. Words that possess authority.

Our world today has words flying everywhere. Texts, tweets, podcasts, posts. We have more information and misinformation than we know what to do with. And everyone likes to claim that their words have the weight of authority too.

We certainly need words of men to carry authority among us to help maintain order in our world. But even so, our greatest hope for peace and prosperity are the sure and certain words from God in the scriptures. Here we have words with time-tested authority. Here we have words that not only maintain order, but also heal.

And this is a third point which our text makes about Jesus’ preaching. Jesus’ preaching heals people. We see this soon after he gives his message that day in Capernaum, for one of the hearers was possessed by an unclean demon – and after Jesus spoke that demon was exposed.

Like all demons, this one tried to deflect Jesus from his purpose. “What have you to do with us?” it said.

And then, perhaps as a show of strength, or perhaps as a means of trying to expose Jesus before his time had come, it said: “I know who you are – the Holy One of God.”

Jesus calmly but firmly rebuked the demon. And then he exercised his authority by casting it out.

Jesus healed the man. And from there he went on to heal many more. One of these was Simon Peter’s mother-in-law. She had been suffering with a fever. When Jesus sees her, he heals her by rebuking the fever.

And here we should note that Jesus doesn’t normally heal a regular illness like this with a rebuke. Or at least this is not the usual way this type of healing is described. But Luke seems to want to connect the two healings by using the same word – perhaps making the point that all illness is an evil in some way. Conditions like fevers are no more a part of God’s original plan for us than demons.

Then again, maybe Luke’s main point is that casting out evil is more descriptive of Jesus’ calling than simply making the body feel better. With Simon Peter’s mother-in-law, Jesus took away a

fever that threatened her body. But what Jesus really wants to do is cast out anything which threatens people’s souls.

Jesus' greatest healing comes through his words of preaching. His words teach people to turn to God in repentance and faith. And his words teach that God extends mercy and grace to those who love him. For his preaching is always a preaching of the cross.

Jesus' healing is not just the temporary relief of symptoms. Nor is it the extending of our life and well-being for a few more years. Jesus' healing overcomes illness, decay... and even death.

And here we can now turn to a fourth point about Jesus' preaching in this text. Jesus' preaching is the good news of the Kingdom.

Luke makes this point by employing one of the great words of the scriptures – euangellion – usually translated “Gospel” or “Good News,” and from which we get the word “evangelism.” It comes at the end of our reading today, where we hear Jesus say: “I must preach the good news of the kingdom of God.” A more literal translation would be: “I must evangelize regarding the kingdom of God.”

Jesus will spend his whole ministry explaining what God's kingdom is about. Here we simply note that its establishment involves preaching, brings healing, and is good news for all.

But there is one more definite clue about this kingdom in the text. And it comes as Jesus is described by those who have knowledge beyond what is seen in the world. The demons. The first demon to be cast out calls Jesus “the Holy One of God.” Other demons call him “the Son of God.” These titles tell us that the Kingdom has a king – and that Jesus is that king.

Jesus not only rebuked those demons but also wouldn't allow them to speak, for it was not yet time for his full identity to be revealed. As we've heard now for three straight Sundays and from three different readings, his “hour had not yet come.”

Jesus will turn out to be a very different kind of king than most expected. And he will establish a different kind of kingdom too. His power and authority would often be hidden. And his reign would not be forced upon men but simply offered.

Although different, people who looked closely would see the goodness of this kingdom. The same is true today. People see how his teaching on forgiveness is good. They see that his message of love and mercy is good. Through their encounters with Jesus they learn to appreciate the good news of the Kingdom.

Speaking of love, our second reading today describes the love of Jesus in a particularly beautiful way. You may know that our second readings, unlike the first, are not usually chosen to correspond with the Gospel texts. They are simply read-throughs of different books. But Paul's great chapter on love fits well with most any theme of the Gospels. And it does so today, for sure.

As we preach the good news of Jesus Christ to others – whether it be from the pulpit or in the classroom or as part of a conversation or in an online post – let us do so with the love of Christ in our hearts. Christ's healing shows God's great love for us. And if God love us, then we should love one another.

Jesus' preaching astonished those first hearers of his message at Capernaum. Let's astonish the people in our circles with messages of love too. Let's do it by proclaiming the good news of the kingdom. Let's do it with actions rooted in Christ.

As we do this, we will be amazed at the healing. And all will be blessed. In the name of Jesus. Amen.

- 1 Son of God, eternal Savior,
Source of life and truth and grace,
Word made flesh, whose birth among us
Hallows all our human race,
You our Head, who, throned in glory,
For Your own will ever plead:
Fill us with Your love and pity,
Heal our wrongs, and help our need.

- 2 As You, Lord, have lived for others,
So may we for others live.
Freely have Your gifts been granted;
Freely may Your servants give.
Yours the gold and Yours the silver,
Yours the wealth of land and sea;
We but stewards of Your bounty
Held in solemn trust will be.

- 3 Come, O Christ, and reign among us,
King of love and Prince of Peace;
Hush the storm of strife and passion,
Bid its cruel discords cease.
By Your patient years of toiling,
By Your silent hours of pain,
Quench our fevered thirst of pleasure,
Stem our selfish greed of gain.

- 4 Son of God, eternal Savior,
Source of life and truth and grace,
Word made flesh, whose birth among us
Hallows all our human race:
By Your praying, by Your willing
That Your people should be one,
Grant, O grant our hope's fruition:
Here on earth Your will be done.

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

Offerings can be placed in the box at the sanctuary entrance following the service. Please place Fellowship Cards there too.

PRAYERS OF THE CHURCH (Stand)

Let us pray for the whole Church of God in Christ Jesus and for all people according to their needs.

Most Holy God, Your Son Jesus taught with authority, so that people who heard him would have life as you intend. Bless all who teach his words today and guide them to do so based on the authority of his word and in the power of his Spirit, that those who hear may be moved to give witness in their lives to his holy name and share in the blessed life that he gives. Lord, in Your mercy, **hear our prayer.**

Gracious Creator, Your Son cast out demons with the authority of his word, so that those afflicted by darkness would be set free. We ask that you cast out today the forces of darkness both open and hidden that are found in our world. Free people to live in the holiness of your ways, and especially to know of the forgiveness of sins that is given in Your Son's name. Lord, in Your mercy, **hear our prayer.**

Merciful Lord, teach us also the way of true love – the love you give, which is patient and kind, does not envy or boast, is not arrogant or rude, and does not insist on its own way. Fill us with such love that our lives may overflow with good works and true care for others. Lord, in Your mercy, **hear our prayer.**

Gracious Lord, we give You thanks for the gifts of marriage and family. Make the relationship between each husband and wife a picture of Christ's ceaseless love for His Bride, the Church, that they may live in Your forgiving love. Grant to fathers and mothers Your care as they raise their children, giving them a zeal that points constantly to Your ways and Your forgiveness. And fill children with respect, love and obedience toward their parents. Lord, in Your mercy, **hear our prayer.**

Almighty God, You know all things, and the Words of Your mouth stand over nations and over kingdoms, able to pluck up and break down, destroy and overthrow. Rule by Your might, that our nation may be governed and preserved. Do not let us be dismayed as citizens in this world or of Your kingdom, for You are King above all. Lord, in Your mercy, **hear our prayer.**

O Lord, forget not the afflicted among us, but hear their desires and strengthen their hearts. We pray especially for those on our prayer list and for those we name in our hearts at this time... Heal them and deliver them according to your love and care. Lord, in Your mercy, **hear our prayer.**

Father, we praise You for all who have lived and died with faith in Christ and now rest in Your presence. Unite us with these saints and with Your Son as we eat and drink His life-giving body and blood at this altar. Grant us repentant hearts and strengthen us in our faith. Lord, in Your mercy, **hear our prayer.**

Into Your hands, O Lord, we commend all for whom we pray, trusting in Your mercy; through Jesus Christ, our Lord. **Amen.**



THE LITURGY OF HOLY COMMUNION

PREFACE TO HOLY COMMUNION

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 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.

THE WORDS OF OUR LORD

PAX DOMINI

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

*Andantino in A-Flat Major
Setting: César Franck*

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

SENDING HYMN #835 Sts. 1-5

On Galilee's High Mountain

1 On Galilee's high mountain
Christ gave the great command
In words of strength and promise
Which all can understand:
"All pow'r to Me is given
To do what I shall choose;
Therefore I send My children,
Their witness I will use."
2 The Lord who, born of Mary,
Came down as man and died,
Who preached to all who listened,
For us was crucified—
This Lord, our living brother,
In pow'r at God's right hand,
Has chosen us to carry
His truth to ev'ry land.

3 His strength within my weakness
Will make me bold to say
How His redeeming power
Transforms my stubborn clay;
His touch of fire ignites me,
With courage I am sent,
My tongue-tied silence broken,
With grace made eloquent.
4 And not alone to nations
In faraway retreats,
But ev'rywhere I broadcast
His love through crowded streets:
The lives that my life touches,
However great or small—
Let them through me see Jesus,
Who served and saved us all.

5 That ev'ryone He chooses,
For reasons of His own,
Will find in Christ his calling
To live His love alone.
His presence always leads us
Till time no more shall be;
Christ's strength, His love, His comfort
Give us His victory.

ANNOUNCEMENTS (Be seated)

DISMISSAL

POSTLUDE

On Galilee's High Mountain
Setting: Brian Henkelmann

Those serving:

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

Greeter: Rich Kauzlarich

Comm. assist: Judy Koucky

Reader: Aaron Siebrass

10:30 a.m.:

Greeter: Marian Robinson

Comm. assist: Dan Buuck

Reader: Lynn Jacquez

Acknowledgements

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