

FIFTH SUNDAY AFTER THE EPIPHANY
FEBRUARY 5, 2023

IN THE NAME OF JESUS, WELCOME TO ST. PAUL'S!

8:00 & 10:30 a.m.



THE ENTRANCE RITE

PRELUDE

The People That in Darkness Sat
Setting: B. Hall

WELCOME

ENTRANCE HYMN #412

The People That in Darkness Sat

- | | |
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| <p>1 The people that in darkness sat
A glorious light have seen;
The light has shined on them who long
In shades of death have been,
In shades of death have been.</p> <p>2 To hail Thee, Sun of Righteousness,
The gath'ring nations come;
They joy as when the reapers bear
Their harvest treasures home,
Their harvest treasures home.</p> <p>3 To us a Child of hope is born,
To us a Son is giv'n,
And on His shoulder ever rests
All pow'r in earth and heav'n,
All pow'r in earth and heav'n.</p> | <p>4 His name shall be the Prince of Peace,
The Everlasting Lord,
The Wonderful, the Counselor,
The God by all adored,
The God by all adored.</p> <p>5 His righteous government and pow'r
Shall over all extend;
On judgment and on justice based,
His reign shall have no end,
His reign shall have no end.</p> <p>6 Lord Jesus, reign in us, we pray,
And make us Thine alone,
Who with the Father ever art
And Holy Spirit, one,
And Holy Spirit, one.</p> |
|--|---|

CONFESSION AND ABSOLUTION

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

If we say we have no sin, we deceive ourselves, and the truth is not in us.

But if we confess our sins, God, who is faithful and just, will forgive our sins and cleanse us from all unrighteousness.

Silence for reflection on God's Word and for self-examination.

Let us then confess our sins to God our Father.

Most merciful God, we confess that we are by nature sinful and unclean. We have sinned against You in thought, word, and deed, by what we have done and by what we have left undone. We have not loved You with our whole heart; we have not loved our neighbors as ourselves. We justly deserve Your present and eternal punishment. For the sake of Your Son, Jesus Christ, have mercy on us. Forgive us, renew us, and lead us, so that we may delight in Your will and walk in Your ways to the glory of Your holy name. Amen.

Almighty God in His mercy has given His Son to die for you and for His sake forgives you all your sins. As a called and ordained servant of Christ, and by His authority, I therefore forgive you all your sins in the name of the Father and of the ✠ Son and of the Holy Spirit. **Amen.**

KYRIE

LSB 168

In peace let us pray to the Lord.

Lord, have mercy.

For the peace from above and for our salvation let us pray to the Lord.

Lord, have mercy.

For the peace of the whole world, for the well-being of the Church of God, and for the unity of all let us pray to the Lord.

Lord, have mercy.

For this holy house and for all who offer here their worship and praise let us pray to the Lord.

Lord, have mercy.

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

Amen.

HYMN OF PRAISE - "Gloria in Excelsis"

LSB 170

Glory to God in the highest, and peace to His people on earth.

Lord God, heavenly king, almighty God and Father:

We worship You, we give You thanks, we praise You for Your glory.

Lord Jesus Christ, only Son of the Father, Lord God, Lamb of God:

You take away the sin of the world; have mercy on us.

You are seated at the right hand of the Father; receive our prayer.

For You alone are the Holy One, You alone are the Lord,

You alone are the Most High, Jesus Christ, with the Holy Spirit,

in the glory of God the Father. Amen.

THE PRAYER OF THE DAY

The Lord be with you.

And also with you.

Let us pray. O Lord,

keep Your family the Church continually in the true faith that, relying on the hope of Your heavenly grace, we may ever be defended by Your mighty power; 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)

Isaiah 58:3-9a

“Why have we fasted, and you see it not?

Why have we humbled ourselves, and you take no knowledge of it?’

Behold, in the day of your fast you seek your own pleasure,

and oppress all your workers.

Behold, you fast only to quarrel and to fight

and to hit with a wicked fist.

Fasting like yours this day

will not make your voice to be heard on high.

Is such the fast that I choose,

a day for a person to humble himself?

Is it to bow down his head like a reed,

and to spread sackcloth and ashes under him?

Will you call this a fast,

and a day acceptable to the LORD?

“Is not this the fast that I choose:
to loose the bonds of wickedness,
to undo the straps of the yoke,
to let the oppressed go free,
and to break every yoke?
Is it not to share your bread with the hungry
and bring the homeless poor into your house;
when you see the naked, to cover him,
and not to hide yourself from your own flesh?
Then shall your light break forth like the dawn,
and your healing shall spring up speedily;
your righteousness shall go before you;
the glory of the LORD shall be your rear guard.
Then you shall call, and the LORD will answer;
you shall cry, and he will say, ‘Here I am.’”

This is the Word of the Lord.

Thanks be to God.

(10:30) PSALM 112 (Sung responsively)

Praise the LORD!
Blessèd is the man who fears the LORD,
who greatly delights in his commandments!
His offspring will be mighty in the land;
the generation of the upright will be blessed.
Wealth and riches are in his house,
and his righteousness endures forever.
Light dawns in the darkness for the upright;
he is gracious, merciful, and righteous.
It is well with the man who deals generously and lends;
who conducts his affairs with justice.
For the righteous will never be moved;
he will be remembered forever.
He is not afraid of bad news;
his heart is firm, trusting in the LORD.
His heart is steady; he will not be afraid,
until he looks in triumph on his adversaries.

He has distributed freely; he has given to the poor;
his righteousness endures forever;
his horn is exalted in honor.

The wicked man sees it and is angry;
he gnashes his teeth and melts away;
the desire of the wicked will perish!

**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 2:1-12

And I, when I came to you, brothers, did not come proclaiming to you the testimony of God with lofty speech or wisdom. For I decided to know nothing among you except Jesus Christ and him crucified. And I was with you in weakness and in fear and much trembling, and my speech and my message were not in plausible words of wisdom, but in demonstration of the Spirit and of power, that your faith might not rest in the wisdom of men but in the power of God.

Yet among the mature we do impart wisdom, although it is not a wisdom of this age or of the rulers of this age, who are doomed to pass away. But we impart a secret and hidden wisdom of God, which God decreed before the ages for our glory. None of the rulers of this age understood this, for if they had, they would not have crucified the Lord of glory. But, as it is written,

“What no eye has seen, nor ear heard,
nor the heart of man imagined,
what God has prepared for those who love him” —

these things God has revealed to us through the Spirit. For the Spirit searches everything, even the depths of God. For who knows a person’s thoughts except the spirit of that person, which is in him? So also no one comprehends the thoughts of God except the Spirit of God. Now we have received not the spirit of the world, but the Spirit who is from God, that we might understand the things freely given us by God.

This is the Word of the Lord.

Thanks be to God.

(10:30) CHILDREN’S SERMON

**Alleluia. Lord, to whom shall we go?
You have the words of eternal life. Alleluia.**

GOSPEL

Matthew 5:13-20

The Holy Gospel according to St. Matthew, the 5th chapter
Glorify to You, O Lord.

[Jesus said:] “You are the salt of the earth, but if salt has lost its taste, how shall its saltiness be restored? It is no longer good for anything except to be thrown out and trampled under people’s feet.

“You are the light of the world. A city set on a hill cannot be hidden. Nor do people light a lamp and put it under a basket, but on a stand, and it gives light to all in the house. In the same way, let your light shine before others, so that they may see your good works and give glory to your Father who is in heaven.

“Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them. For truly, I say to you, until heaven and earth pass away, not an iota, not a dot, will pass from the Law until all is accomplished. Therefore whoever relaxes one of the least of these commandments and teaches others to do the same will be called least in the kingdom of heaven, but whoever does them and teaches them will be called great in the kingdom of heaven. For I tell you, unless your righteousness exceeds that of the scribes and Pharisees, you will never enter the kingdom of heaven.”

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

SERMON (Be seated)

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 is the second portion of Jesus’ famous sermon commonly known as the “Sermon on the Mount.” Last Sunday we read the sermon’s introduction – a series of blessings known to us as the Beatitudes. Today we hear Jesus adding two more introductory thoughts – one that tells us about his disciples’ calling and identity, and one that explains Jesus’ relationship to the Old Testament Law.

Since these thoughts by Jesus give pivotal information for understanding not only the full Sermon on the Mount but also Jesus’ entire ministry, and since we will be reading

from Matthew's Gospel throughout this current year, I'll make sure that we give these words of Jesus a close study in our sermon today.

First, however, I'd like us to begin with a question found in today's reading from Isaiah. Examining this question will help us better appreciate what Jesus had to say.

Isaiah tells how the people of his day were asking God: "Why don't you see our fasting?" The question, following typical Hebrew poetic form, also gets asked a second time, in a slightly different way: "Why have we humbled ourselves and you take no knowledge of it?"

Their question is a fair one, is it not? We ourselves have probably asked similar versions of it – questions like: Why do I go to church and yet God doesn't seem to reward me? Why do I pray but God doesn't seem to help me? Why do I obey God and trust God, and yet I'm worse off than lots of people who aren't religious at all?

We may ask these questions, but God does hear our prayers. And God acts on them too – in good ways. God acts on our prayers and devotion to him in the ways that he knows to be best. In fact, we can say with confidence that God always extends blessings to those who call on him and who trust and follow his ways. God sees our acts of devotion – fasting and others – and he remembers them.

That being said, God also reserves the right to point out those times when our fasting isn't so sincere. He knows those times when our heart is genuine, and also those times when our heart isn't. And God sometimes has to call us out on this – which he does through his word and through his church.

We may complain that God doesn't see, but God in fact does see... and what He sees isn't always pretty.

Such was the case with Israel at the time when they posed their question through the prophet. God pointed out how the people, even though they kept food away from their mouths on their days of fasting, had their minds on other pleasures—their own pleasures—and not on God's healing and unifying Word. They were thinking about how they could get ahead in their businesses. And they were using the time to argue and attack for their own causes.

Their insincerity should remind us of ours. What is on our mind when we kneel to say our prayers?

Besides pointing out insincerity, God also reserves the right to point out those times when our prayer is misguided. And here we should think about how our fasting and prayer can actually keep us from doing other things that way we ought to be doing.

Notice how this gets mentioned in the Isaiah text too. Here God questions the actions we use to accompany our prayer. The bowing down of our heads and the spreading of sackcloth and ashes—are these the essence of prayer? Even coming to God with a humble heart—is that all there is to it? No. As with fasting, worship and devotion are to be about giving something up for God’s sake. We are to give up some of our time and attention to focus on the One who has created us and who can use our devotion to bring blessing to all.

Ultimately, says God, we must spend time helping others too. And that’s where God goes next in today’s reading. “Is this not the fast that I choose,” he says. “To loose the bonds of wickedness, to undo the straps of the yoke, to let the oppressed go free, to share your bread with the hungry and bring the homeless poor into your house?”

Such actions of generosity and mercy are just as important as prayer. In fact, engaging in them is an essential part of our devotion to God.

To get to a place where such activity becomes normal and natural, one of the best things we can do is to engage in fasting and worship and prayer. Such activities are important not only because they relate our expressions of thanks and praise to God, but also because they help shape us. Think about it. Doing without food for a time will help us have a heart for those who have too little to eat. And giving up time on Sundays where we could be working or exercising or catching up on sleep will help us have a heart for those who do not have a job or who don’t enjoy good health or who aren’t able to sleep.

Worship is about being filled with God’s gifts. And before we can be filled with good things, sometimes we must be emptied of those things which distract and detract. That is why we fast.

God concludes this little sermon in Isaiah by pointing to the blessings that come to those who do fasting right. “Then your light shall break forth like the dawn, and your healing shall spring up speedily; your righteousness shall go before you; the glory of the Lord shall be your rear guard.”

And this is the verse from today’s text which serves as a complement to our Gospel reading. For both speak to the promise and importance of light. “Your light shall break forth like the dawn,” says God in Isaiah. And Jesus says: “You are the light of the world.” The people in Isaiah’s day wanted to know if God saw their religious observance. He did. He critiqued it, yes. But He saw it too.

So also, Jesus reminds us that God sees our efforts of devotion. And this is especially true when these are efforts to live rightly. We heard this in last Sunday's verses when Jesus said, in effect: "You who are poor in spirit, you who mourn, you who hunger and thirst for righteousness, you who make peace, you who are persecuted for Christ's name... you are blessed." God sees devotion and faith. And God sees the suffering that often comes from following this path.

Like Isaiah, Jesus was concerned that God's Law be followed. That's why we hear Jesus in today's reading say: "I did not come to abolish the Law and the Prophets but to fulfill them."

Jesus was concerned that the Law be followed in the right way—not through mere acts of devotion, but as a means of emptying oneself before God and extending oneself in love and care toward neighbors.

Jesus came to add his "Amen" to the insights and promises of God in the Old Testament. In addition, however, he also came to reveal more of God's heart. We see this in today's Gospel reading. When Jesus says that he came to "fulfill" the Law and the Prophets, he is saying more than that he's simply showing the right way. Likewise, when he talks in this text about "all being accomplished" he is saying more than that he will just follow these Laws completely. In these words, Jesus gives hints about a greater purpose for his life.

Perhaps the most revealing of his words in this text are his concluding remarks: "For I tell you, unless your righteousness exceeds that of the scribes and Pharisees, you will never enter the kingdom of heaven." At first glance these words appear to be nothing more than an encouragement to live the God-pleasing life. They sound like the words of Isaiah, who spoke of "your righteousness going before you" – meaning your good works giving witness to a life which is acceptable to God.

We who know of Jesus' later condemnation of the scribes and Pharisees find this exhortation to be challenging yet attainable. After all, the scribes and Pharisees, as Jesus pointed out, were often hypocritical in their following of the Law, and we feel that we can do better than them. On many days we probably can.

However, for the first hearers of Jesus' sermon, the command to be more righteous than the scribes and Pharisees would have felt like an insurmountable task. No one in Israel was more holy and righteous than the scribes and Pharisees. Those first listeners must have felt crushed by the weight of Jesus' version of the Law.

Feeling crushed is actually where Jesus wanted them. And that's where he wants us too. We should feel that keeping the Law to God's expectation is impossible, because, in reality, that's the way it is. We fool ourselves when we think we are good enough. Such thoughts lead us to an easy acceptance of the status quo. They lead us to be satisfied with mediocrity, rather than striving for more.

People will protest that only a hateful God would crush us with such expectations. And perhaps they would be right if God did not also provide for us an escape. Rather than crushing us eternally with the Law, God sent his Son Jesus to be crushed in our place. Jesus "fulfilled" the Law's demand – justice – when he died on the cross. Jesus "accomplished" the Law's purpose – righteousness – when he offered himself as a perfect sacrifice for our sin.

St. Paul, in his sermons, makes this teaching crystal clear (see esp. Romans 3:21ff). And Matthew too, in telling the story, leaves his readers a clear trail to uncovering these marvelous truths.

Luther has taught us to make sense of it by referring to two kinds of righteousness.

According to the active and proper kind of righteousness we are to live our lives according to the Law of God. We follow the Law's commands for the sake of good order and health for all. This righteousness is to be "hungered and thirsted for" with all our might. It is to "go before us" and adorn our lives. But it cannot save us.

Our salvation only comes through the passive and alien kind of righteousness in which we are given Christ's perfect righteousness as a gift. Through this gift we are declared to be righteous and holy by God for the sake of Jesus who died for our sins. It is this kind of righteousness that always "exceeds that of the scribes and Pharisees." It is this kind of righteousness that when we "hunger and thirst for it," truly satisfies. And it is this kind of righteousness that when it "goes before us," truly keeps us safe and secure.

The people of Isaiah's day wondered if God saw their fasting and their acts of humbling themselves. We sometimes wonder the same thing. God does see them—in all their sincerity and their insincerity, their earnestness and half-heartedness too.

But most importantly, God sees the righteousness of Jesus Christ, and credits it to us as righteousness.

As you, then, continue to offer your prayers and acts of devotion to God, may He lead you to live righteously for the sake of all – that you may truly be that light of the world which our world so desperately needs. And may God keep you in good faith, confident of the righteousness of Christ which goes before you. In the name of Jesus. Amen.

- 1 Thy strong word did cleave the darkness;
At Thy speaking it was done.
For created light we thank Thee,
While Thine ordered seasons run.
Alleluia, alleluia!
Praise to Thee who light dost send!
Alleluia, alleluia!
Alleluia without end!**
- 2 Lo, on those who dwelt in darkness,
Dark as night and deep as death,
Broke the light of Thy salvation,
Breathed Thine own life-breathing breath.
Alleluia, alleluia!
Praise to Thee who light dost send!
Alleluia, alleluia!
Alleluia without end!**
- 3 Thy strong Word bespeaks us righteous;
Bright with Thine own holiness,
Glorious now, we press toward glory,
And our lives our hopes confess.
Alleluia, alleluia!
Praise to Thee who light dost send!
Alleluia, alleluia!
Alleluia without end!**
- 4 From the cross Thy wisdom shining
Breaketh forth in conqu'ring might;
From the cross forever beameth
All Thy bright redeeming light.
Alleluia, alleluia!
Praise to Thee who light dost send!
Alleluia, alleluia!
Alleluia without end!**

- 5 Give us lips to sing Thy glory,
Tongues Thy mercy to proclaim,
Throats that shout the hope that fills us,
Mouths to speak Thy holy name.
Alleluia, alleluia!
May the light which Thou dost send
Fill our songs with alleluias,
Alleluias without end!
- 6 God the Father, light-creator,
To Thee laud and honor be.
To Thee, Light of Light begotten,
Praise be sung eternally.
Holy Spirit, light-revealer,
Glory, glory be to Thee.
Mortals, angels, now and ever
Praise the holy Trinity!

APOSTLES' CREED

Hymnal, back cover

**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 support the church's mission work – both here and through our many partners. Offerings may be placed in the box at the sanctuary entrance or sent to the church through our website or the mail. Fellowship Cards help us welcome new people and track participation. Please fill one out and place it in the offering box following the service.

PRAYERS OF THE CHURCH

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

Almighty God, You delight to loose the bonds of wickedness and undo the straps of the heavy yoke, so that freed from sin's bondage we may gladly receive Your blessings. Preserve us from the lie that says You are a cruel oppressor. And give us thankful hearts to rejoice in knowing that You are the Giver of all good gifts. Lord, in Your mercy, **hear our prayer.**

Merciful God, preserve Your Church by Your life-giving Word. Open the lips of your people to declare Your just decrees and store them up in pure hearts, that we may delight in Your promises and abound in good works. Lord, in Your mercy, **hear our prayer.**

O Lord, make our homes havens of peace in a quarrelsome, self-seeking world. Give wisdom and courage to parents as they teach their children Your ways. And give to all of us the gifts we need to let your light shine in our lives. Lord, in Your mercy, **hear our prayer.**

Heavenly Father, You declare that a young man may keep his way pure by guarding it according to Your Word. Protect children and youth against the temptations of the devil, the world and the flesh. Grant delight in Your testimonies and a desire for true riches. Lord, in Your mercy, **hear our prayer.**

Almighty God, You establish rulers of this age, according to both Your time and Your wisdom. Remember Joseph, our president; Glen, our governor; and all those You have placed in authority over us, that they might fulfill their duties with honor and wisdom. Lord, in Your mercy, **hear our prayer.**

Holy Father, cause healing to spring up speedily for the sake of Your Son. Have mercy upon those who suffer afflictions of mind and body, healing them according to your grace. We lift up before you all those on our prayer list, as well as those we name in our hearts at this time.... And where You permit trial to remain, O Lord, preserve Your

people in faith until the day when Your light breaks forth like the dawn. Lord, in Your mercy, **hear our prayer.**

O God, in Christ Your righteousness goes before us and Your glory guards our path. Give us these gifts anew in the Holy Supper that we will soon receive and prepare us to receive our Savior worthily and joyfully. Lord, in Your mercy, **hear our prayer.**

Send forth Your Holy Spirit, O Lord, that delivered from the spirit of this world we may hold fast in faith to all that You freely give; through Jesus Christ, Your Son, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever. **Amen.**

OFFERTORY VERSE #955

Let the Vineyards Be Fruitful

**Let the vineyards be fruitful, Lord,
And fill to the brim our cup of blessing.
Gather a harvest from the seeds that were sown,
That we may be fed with the bread of life.
Gather the hopes and the dreams of all;
Unite them with the prayers we offer now.
Grace our table with Your presence, and give us
A foretaste of the feast to come.**



SERVICE OF THE SACRAMENT

PREFACE

LSB 177

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

LSB 178

**Holy, holy, holy Lord, Lord God of pow'r and might:
Heav'n and earth are full of Your glory.
Hosanna in the highest.
Blessed is He who comes in the name of the Lord.
Hosanna in the highest.**

PRAYER OF THANKSGIVING

LSB 178

THE WORDS OF OUR LORD

LSB 179

PROCLAMATION OF CHRIST

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

LSB 180

The peace of the Lord be with you always.
Amen.

AGNUS DEI

LSB 180

**Lamb of God, You take away the sin of the world; have mercy on us.
Lamb of God, You take away the sin of the world; have mercy on us.
Lamb of God, You take away the sin of the world; grant us peace.**

THE COMMUNION (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. We ask that the wine be consumed away from the tray table. Empty cups should be dropped into the receptacles.

COMMUNION HYMN #621

Let All Mortal Flesh Keep Silence

- 1 Let all mortal flesh keep silence
And with fear and trembling stand;
Ponder nothing earthly-minded,
For with blessing in His hand
Christ our God to earth descending
Comes our homage to demand.**
- 2 King of kings yet born of Mary,
As of old on earth He stood,
Lord of lords in human vesture,
In the body and the blood,
He will give to all the faithful
His own self for heav'nly food.**
- 3 Rank on rank the host of heaven
Spreads its vanguard on the way
As the Light of Light, descending
From the realms of endless day,
Comes the pow'rs of hell to vanquish
As the darkness clears away.**
- 4 At His feet the six-winged seraph,
Cherubim with sleepless eye,
Veil their faces to the presence
As with ceaseless voice they cry:
"Alleluia, alleluia!
Alleluia, Lord Most High!"**

**Lord, now You let Your servant go in peace;
Your word has been fulfilled.
My own eyes have seen the salvation
which You have prepared in the sight of ev'ry people:
A light to reveal You to the nations
and the glory of Your people Israel.
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.**

ANNOUNCEMENTS (Be seated)

PRAYER (Stand)

BENEDICTION

SENDING HYMN #401

From God the Father, Virgin-Born

- 1 From God the Father, virgin-born
To us the only Son came down;
By death the font to consecrate,
The faithful to regenerate.**
- 2 Beginning from His home on high,
In human flesh He came to die;
Creation by His death restored,
And shed new joys of life abroad.**
- 3 Glide on, O glorious Sun, and bring
The gift of healing on Your wing;
To ev'ry dull and clouded sense
The clearness of Your light dispense.**
- 4 Abide with us, O Lord, we pray;
The gloom of darkness chase away;
Your work of healing, Lord, begin,
And take away the stain of sin.**

- 5 Lord, once You came to earth's domain
And, we believe, shall come again;
Be with us on the battlefield,
From ev'ry harm Your people shield.
- 6 To You, O Lord, all glory be
For this Your blest epiphany;
To God, whom all His hosts adore,
And Holy Spirit evermore.

DISMISSAL

Go in peace. Serve the Lord.
Thanks be to God.

POSTLUDE

From God the Father, Virgin-Born
Setting: P. Gehring

FELLOWSHIP: Preschool Committee

Those serving:

Sunday, February 5,

8:00 a.m.

Greeter: Jim Easterly
Comm. assist: Dede Dixon
Reader: Dede Dixon

10:30 a.m.

Greeter: Marian Robinson
Comm. assist: Jill Hecht
Reader: Charles Fisher
Acolyte: William Dennis

Acknowledgments

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The People That in Darkness Sat Text: John Morison, 1749–98, alt.

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Thy Strong Word Text: Martin H. Franzmann, 1907–76 Tune: Thomas J. Williams, 1869–1944 Text: © 1969 Concordia Publishing House. Used by permission: LSB Hymn License no. 110005326 Tune: Public domain

Let All Mortal Flesh Keep Silence Text: Liturgy of St. James, 5th cent.; tr. Gerard Moultrie, 1829–85, alt. Tune: French, 17th cent. Text and tune: Public domain

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