

THE BAPTISM OF OUR LORD
JANUARY 11, 2026

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

8:00 & 10:30 a.m.



THE ENTRANCE RITE

PRELUDE

O Gracious Lord, with Love Draw Near
Setting: Richard Proulx

WELCOME

ENTRANCE HYMN *O Gracious Lord, with Love Draw Near* LSB 599

- | | |
|---|--|
| <p>1 O gracious Lord, with love draw near
To these, Your children gathered here;
The Spirit's gift in them renew:
The gift of faith that clings to You.</p> <p>2 Sustain the work You have begun
In these united to Your Son,
For in that pure baptismal flood
They have been cleansed by Jesus'
blood.</p> <p>3 Deliver them from ev'ry wile,
From all that would their hearts beguile,
From worldly ways and Satan's lies,
That they may not Your Word despise.</p> | <p>4 Lord, keep them firm in their intent
To You, Your Word and Sacrament.
O make them bold, their faith to share
And make them strong, each cross to
bear.</p> <p>5 O Father, grant that by Your grace
They may Your will each day embrace;
With fruits of faith their lives now bless,
Till they at death Your name confess.</p> <p>6 Then robed in white before Your throne,
Your holy saints, by You foreknown—
Predestined, called, and justified,
Shall, crowned in light, be glorified.</p> |
|---|--|

CONFESSION AND ABSOLUTION

LSB 151


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 152

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.

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. Father in Heaven,

**at the Baptism of Jesus in the Jordan River You proclaimed Him Your beloved Son
and anointed Him with the Holy Spirit. Make all who are baptized in His name
faithful in their calling as Your children and inheritors with Him of everlasting life;
through the same Jesus Christ, 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 42:1-9

Behold my servant, whom I uphold,
my chosen, in whom my soul delights;
I have put my Spirit upon him;
he will bring forth justice to the nations.
He will not cry aloud or lift up his voice,
or make it heard in the street;
a bruised reed he will not break,
and a faintly burning wick he will not quench;

he will faithfully bring forth justice.
He will not grow faint or be discouraged
till he has established justice in the earth;
and the coastlands wait for his law.
Thus 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 on it
and spirit to those who walk in it:
“I am the Lord; I have called you in righteousness;
I will take you by the hand and keep you;
I will give you as a covenant for the people,
a light for the nations,
to open the eyes that are blind,
to bring out the prisoners from the dungeon,
from the prison those who sit in darkness.
I am the Lord; that is my name;
my glory I give to no other,
nor my praise to carved idols.
Behold, the former things have come to pass,
and new things I now declare;
before they spring forth
I tell you of them.”

This is the Word of the Lord.

Thanks be to God.

PSALM 29 (Sung responsively)

Ascribe to the LORD, O heavenly beings,
ascribe to the LORD glory and strength.
Ascribe to the LORD the glory due his name;
worship the LORD in the splendor of holiness.
The voice of the LORD is over the waters;
the God of glory thunders,
the LORD, over many waters.

The voice of the LORD is powerful;
the voice of the LORD is full of majesty.

The voice of the LORD breaks the cedars;
the LORD breaks the cedars of Lebanon.
He makes Lebanon to skip like a calf,
and Sirion like a young wild ox.

The voice of the LORD
flashes forth flames of fire.

The voice of the LORD shakes the wilderness;
the LORD shakes the wilderness of Kadesh.

The voice of the LORD makes the deer give birth
and strips the forests bare,
and in his temple all cry, "Glory!"

The LORD sits enthroned over the flood;
the LORD sits enthroned as king forever.
May the LORD give strength to his people!
May the LORD bless his people with peace!

**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

Romans 6:1-11

What shall we say then? Are we to continue in sin that grace may abound? By no means! How can we who died to sin still live in it? Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? We were buried therefore with him by baptism into death, in order that, just as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life.

For if we have been united with him in a death like his, we shall certainly be united with him in a resurrection like his. We know that our old self was crucified with him in order that the body of sin might be brought to nothing, so that we would no longer be enslaved to sin. For one who has died has been set free from sin. Now if we have died with Christ, we believe that we will also live with him. We know that Christ being raised from the dead will never die again; death no longer has dominion over him. For the

death he died he died to sin, once for all, but the life he lives he lives to God. So you also must consider yourselves dead to sin and alive to God in Christ Jesus.

This is the Word of the Lord.

Thanks be to God.

(10:30) CHILDREN'S SERMON

ALLELUIA VERSE (Stand)

Alleluia. Lord, to whom shall we go?

You have the words of eternal life. Alleluia.

GOSPEL

Matthew 3:13-17

The Holy Gospel according to St. Matthew, the 3rd chapter

Glory to You, O Lord.

Then Jesus came from Galilee to the Jordan to John, to be baptized by him. John would have prevented him, saying, "I need to be baptized by you, and do you come to me?" But Jesus answered him, "Let it be so now, for thus it is fitting for us to fulfill all righteousness." Then he consented. And when Jesus was baptized, immediately he went up from the water, and behold, the heavens were opened to him, and he saw the Spirit of God descending like a dove and coming to rest on him; and behold, a voice from heaven said, "This is my beloved Son, with whom I am well pleased."

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:

All four Gospels tell of Jesus' Baptism – either directly or, as in the case of John, by implication. And this fact confirms for us that Jesus' Baptism was very important.

But why is it important? And why was Jesus even baptized? John's questioning of this – as we heard in the Gospel lesson – reflects our question of it too.

Jesus gave an answer to John's question. And this answer helps shed some light. But at the same time, *"to fulfill all righteousness"* is a bit vague and still leaves us searching for answers.

No doubt the reason for Jesus' simple answer is to leave space for many different messages. Baptism, as given and commanded by Jesus, is full of meaning. And at this early point in his ministry, these messages are just beginning to be told.

The danger of a simple answer, however, is that it leaves space for wrong messages too. Knowing this, we need to make sure Jesus' Baptism isn't misinterpreted.

One such misinterpretation that arose in the earliest days of the church was the claim that Jesus wasn't truly divine until the time of his Baptism. Those who taught this pointed to the presence of the Spirit in the form of a dove and the word of God proclaiming Jesus his Son and concluded that these signaled a change in his identity.

This view was quickly rejected, of course, since the scriptures give clear indication of Jesus' divine nature even before his Baptism. Unlike the rest of humanity, Jesus was conceived by the Holy Spirit. And at his birth, angels, shepherds and wise men visited and worshiped him. Later, at the age of twelve, Jesus also showed his divine power by teaching the teachers in the Temple and by describing that Temple as his Father's house.

A divine transformation is clearly not one of the reasons for Jesus' Baptism. But the idea of transformation, as witnessed by the Spirit's presence and God's voice, is still clearly being communicated. Both of these point to the regeneration that takes place when we mortals are baptized. At Baptism, people are "born again," having been born of water and the Spirit, filling the need which Jesus mentions to Nicodemus in John chapter three.

Jesus' Baptism therefore serves as a prototype for ours. Jesus was baptized to connect with us and to show us the way forward. In his Baptism, Jesus commends Baptism to us.

Jesus commends Baptism to us because we need it. We need the cleansing and Spirit-giving that Baptism brings. John understood this clearly. First, he said of Jesus: *"he who is coming after me is mightier than I, whose sandals I am not worthy to carry. He will baptize you with the Holy Spirit and fire."* And then we read that *"John would have prevented [Jesus from being baptized], saying, 'I need to be baptized by you, and do you come to me?'"*

Yes, John knew that he needed to be baptized by Jesus. He knew this because he was a sinner in need of forgiveness and because Jesus was the one who saves from sin.

The scriptures don't tell us that John received Baptism from Jesus. Maybe Jesus felt that John has already received Baptism's blessings, having repented of his sins and declaring his faith in Jesus as the "*Lamb of God who takes away the sin of the world*" (John 1:29). Or maybe he was baptized by Jesus, and we just don't hear about it.

All people need Baptism because they are born of a fallen humanity. As we say in our baptismal liturgy (from the *Lutheran Book of Worship*): "In Holy Baptism our gracious heavenly Father liberates us from sin and death by joining us to the death and resurrection of our Lord Jesus Christ. We are born children of a fallen humanity; in the waters of Baptism, we are reborn children of God and inheritors of eternal life."

Baptism's greatest gift is the forgiveness of our sins, as the use of water clearly suggests. With our sins washed away, we are then able to receive further blessings.

Some of these are listed in the remaining sentences of the statement from our liturgy which I just shared. There we're told: "By water and the Holy Spirit we are made members of the Church which is the body of Christ. As we live with him and with his people, we grow in faith, love, and obedience to the will of God."

Some Christians suggest that our own personal faith is more critical to our cleansing than is our Baptism. Baptism, they say, is a sign of this faith and not a worker of re-birth.

However, the historic view, and the majority one too, is that Baptism does indeed work something special on its own and doesn't serve as a sign only. It signifies things, yes. But it is much more than a sign. It does what it says.

This is a similar belief to the way we view communion. We believe that the act of participation itself – meaning the eating and drinking of Christ's body and blood as given in the bread and wine – causes a spiritual change and isn't just a sign of what we already believe. Both sacraments work in us a holy good. This is why Jesus commanded us to administer them and attached such great promises to them.

The sacraments of Baptism and Holy Communion are to be understood spiritually and not rationally. Rational views make the sacraments all about remembrance and experience. They take away from the might of God's power and make us the actors in the sacraments instead. Spiritual views, on the other hand, trust that God works

through these means of grace to give us new blessings. Such spiritual views acknowledge that God works in ways beyond our understanding.

A Christianity that substitutes the rational for the spiritual will not survive. For as important as our reason is, and as reasonable as our faith is, faith must at some point give up the demand for proof. Ultimately, there are things about God and his working of our world which we cannot know or prove this side of heaven.

Historically, rational views which deviate from the church's established teachings tend to come about because of a questioning of the sincerity of Christ's followers or because the church is thought to be ineffectual. Likewise, views that place a higher influence on personal faith fit well where there is a desire for reform or a strong spirit of individualism.

Lutherans certainly understand that the church sometimes needs reforming. Luther and his followers kicked off what we know as the Great Reformation of the 16th century.

But Lutherans also believe that reforms are to be made carefully. Sincerity and effectiveness are hard things to judge. And God calls us to live and serve together as Christians, not as individuals off on our own.

When Luther and his followers made their reforms, they were immediately criticized for not going far enough. As the years went on, those who made greater reforms started calling themselves "The Reformed" as a way of claiming that they were the ones who had reformed the church adequately and properly.

Today the Christian Church is a mishmash of related but distinct denominations. And one of the more popular church movements of our day is the rise of non-denominational churches – those who feel no need to bind themselves to others.

Certainly, the church does not need to exist as one united institution. In fact, it may even be stronger because of having a variety of ideas and means of expression.

Still, the unity of the church is important. Jesus prayed that his followers would be one, as recorded in John 17 (v.11). And Paul clearly spoke about the church as if it was one – at times even coupling this teaching with a mention of one Baptism (Ephesians 4:4–6, Galatians 3:27-28).

There are various ways of living out this tension between “one church” and the need for a variety of expressions. Certainly, the most important way is to maintain a respect for those Christians with whom we may not agree on all points.

I would like to humbly suggest that the Confessional Lutheran Church – meaning Lutheran congregations and denominations which take seriously the historic Lutheran Confessions and seek to live by them – is not only a faithful follower of Biblical and historical Christianity but is also very well-positioned as a center point between catholic and protestant Christianity. Lutherans walk a middle path and understand both continuity and reform.

As regards Baptism – our subject for today, Lutherans baptize in the name of the Father and of the Son and of the Holy Spirit as Jesus himself taught us to do (Mt. 28:19). And we believe that Baptism which is administered by other churches in this manner is to be honored and accepted.

Furthermore, following John and the historic church, we believe that all people have a need for Baptism, not just those who have reached what some call an “age of accountability.” The accountability concept is completely unknown in the New Testament and has only tangential proof in the Old.

Rather than pointing to a unique responsibility which comes at a certain age, the Old Testament focuses instead on the inclusion which comes from being a child of the covenant. And we should note that this inclusion was given and signified by the ritual act of circumcision – an act that is administered also to infants, normally on the 8th day.

Christian Baptism, as our reading from Romans today teaches, gives this message of inclusion too, but also with its great New Testament promises. Paul says: *“Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? We were buried therefore with him by baptism into death, in order that, just as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life”* (6:3-4). Baptism tells us that we are with Jesus and a part of God’s family.

Paul then goes on to highlight this unity and tell of the assurance it gives, explaining: *“For if we have been united with him in a death like his, we shall certainly be united with him in a resurrection like his”* (6:5). This assurance gives us great comfort and hope! And this is especially the case when we find that our faith has wavered.

Because Christ's Baptism is a prototype for ours, we can see the giving of the Spirit and the voice of God at Jesus' Baptism as messages given to us as well. Matthew notes that Jesus saw the Spirit descending like a dove, and John's Gospel shares that John saw it too. Likewise, Matthew records the voice from heaven saying of Jesus *"This is my beloved Son,"* while Mark shares that the voice was directed to Jesus, saying: *"You are my beloved Son."*

These variations between the Gospels no doubt exist to make a point, which is that Baptism is to be seen as both a personal and communal moment. In other words, the person being baptized is to see and hear God's promises being given directly to them, while at the same time, the whole church is to hear them telling of the baptized person's inclusion in the Christian family.

The messages to be heard at Baptism are far greater than simply that of a person's confession of their faith. Baptism is about God's promises.

Confessing our faith before others is still very important. In the Lutheran Church, Confirmation is a good time for this to be done. And even more, confessing the faith is something to be done throughout our whole life. We are to do it on Sundays using the words of the Creed, and every day through our own words and actions.

Baptism, on the other hand, is something to be done once. Because once is enough. Through it we are cleansed from our sins, given the Holy Spirit's gifts, and joined to Christ and his family. Even if we fall away for a time, these actions given in Baptism sustain us and call us back.

Thanks be to God for his gift of Holy Baptism! And thanks be to Jesus for being baptized himself and showing us the way.

May God lead us always to live in Baptism's direction and promises. In the name of Jesus. Amen.

1 To Jordan came the Christ, our Lord,
To do His Father's pleasure;
Baptized by John, the Father's Word
Was given us to treasure.
This heav'nly washing now shall be
A cleansing from transgression
And by His blood and agony
Release from death's oppression.
A new life now awaits us.

2 **O hear and mark the message well,
For God Himself has spoken.
Let faith, not doubt, among us dwell
And so receive this token.
Our Lord here with His Word endows
Pure water, freely flowing.
God's Holy Spirit here avows
Our kinship while bestowing
The Baptism of His blessing.**

3 These truths on Jordan's banks were
shown
By mighty word and wonder.
The Father's voice from heav'n came
down,
Which we do well to ponder:
"This man is My beloved Son,
In whom My heart has pleasure.
Him you must hear, and Him alone,
And trust in fullest measure
The word that He has spoken."

4 **There stood the Son of God in love,
His grace to us extending;
The Holy Spirit like a dove
Upon the scene descending;
The triune God assuring us,
With promises compelling,
That in our Baptism He will thus
Among us find a dwelling
To comfort and sustain us.**

5 To His disciples spoke the Lord,
"Go out to ev'ry nation,
And bring to them the living Word
And this My invitation:
Let ev'ryone abandon sin
And come in true contrition
To be baptized and thereby win
Full pardon and remission
And heav'nly bliss inherit."

6 **But woe to those who cast aside
This grace so freely given;
They shall in sin and shame abide
And to despair be driven.
For born in sin, their works must fail,
Their striving saves them never;
Their pious acts do not avail,
And they are lost forever,
Eternal death their portion.**

7 All that the mortal eye beholds
Is water as we pour it.
Before the eye of faith unfolds
The pow'r of Jesus' merit.
For here it sees the crimson flood
To all our ills bring healing;
The wonders of His precious blood
The love of God revealing,
Assuring His own pardon.

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

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

In thanksgiving for the revelation of Jesus Christ in His wondrous Epiphany in the Jordan, and for the revelation of God's name and blessing given to us in Holy Baptism, let us pray to the Lord: **Lord, have mercy.**

For all the baptized children of God, that we may daily die to sin and rise to newness of life, let us pray to the Lord: **Lord, have mercy.**

For all who proclaim Jesus Christ, that through their godly messages many would repent of their sins and join Him in His heavenly kingdom, let us pray to the Lord: **Lord, have mercy.**

For the honoring of the family among us, and for all Christian homes. For husbands and wives, that God would turn them toward one another in love; for fathers and mothers, that God would equip them for their holy duty as teachers of the faith; and for all children, that God would preserve them in the saving faith and in the promises of their Baptism, let us pray to the Lord: **Lord, have mercy.**

For the rulers of the nations, that they would resist the temptations of their office and govern with justice towards the causes of peace and well-being for all; and that they would submit to the preaching of God's Word and honor it in their lives, let us pray to the Lord: **Lord, have mercy.**

For all those bruised and afflicted in spirit, especially those on our prayer list and those we name in our hearts at this time... that Christ would be a servant to them in their hour of need and bring them out of their afflictions, let us pray to the Lord: **Lord, have mercy.**

For all who have received Holy Baptism, that they would treasure this heavenly gift and so receive the body and blood of Christ for their forgiveness, life and salvation, let us pray to the Lord: **Lord, have mercy.**

That we who have died to this world in Holy Baptism would ever and increasingly live in the resurrected life of Christ, let us pray to the Lord: **Lord, have mercy.**

Lord God, heavenly Father, You manifested Yourself with the Holy Spirit at the Baptism of Your dear Son. With Your voice, You directed us to the One who has borne our sins, that we may receive grace and forgiveness. Keep us, we implore You, in the true faith, and lead us to everlasting life and salvation; through the same Jesus Christ, Your Son,

our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever. **Amen.**

OFFERTORY VERSE Let All Together Praise Our God Sts. 1,3

LSB 389

**1 Let all together praise our God
Before His glorious throne;
Today He opens heav'n again
To give us His own Son,
To give us His own Son.**

**3 Within an earthborn form He hides
His all-creating light;
To serve us all He humbly cloaks
The splendor of His might,
The splendor of His might.**



SERVICE OF THE SACRAMENT

PREFACE (Stand)

LSB 160

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 161

Holy, holy, holy Lord God of pow'r and might:

Heaven and earth are full of Your glory.

Hosanna. Hosanna.

Hosanna in the highest.

Blessed is He who comes in the name of the Lord.

Hosanna in the highest.

PRAYER OF THANKSGIVING LSB 161

THE WORDS OF OUR LORD LSB 162

PROCLAMATION OF CHRIST LSB 162

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 163

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

AGNUS DEI LSB 163

**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.**

DISTRIBUTION (Be seated)

Those wishing to commune at the foot of the steps should come forward first. Those wishing to commune at the altar rail should come forward after these, front rows first, from both sides of the aisle. After receiving, all should return to their seats. A common dismissal will be given at the end.

- 1 Hail, O Source of ev'ry blessing,
Father of our human race!
Gentiles now, Your grace possessing,
In Your courts obtain a place.
Grateful now, we fall before You,
In Your Church rejoice to live,
See Your glory and adore You,
Thankful for the grace You give.
- 2 Once far off but now invited,
We approach Your sacred throne,
In Your covenant united,
Reconciled, redeemed, made one.
Now revealed to eastern sages,
See the Star of Mercy shine,
Myst'ry hid in former ages,
Myst'ry great of love divine.
- 3 Hail, O all-inviting Savior!
Gentiles now their off'rings bring,
In Your temples seek Your favor,
Jesus Christ, our Lord and King.
May we, body, soul, and spirit,
Live devoted to Your praise,
Glorious realms of bliss inherit,
Grateful anthems ever raise.

- 1** Once in the blest baptismal waters
I put on Christ and made Him mine;
Now numbered with God's sons and daughters,
I share His peace and love divine. *Refrain*

Refrain

O God, for Jesus' sake I pray
Your peace may bless my dying day.

- 2** His body and His blood I've taken
In His blest Supper, feast divine;
Now I shall never be forsaken,
For I am His, and He is mine. *Refrain*

- 3** And thus I live in God contented
And die without a thought of fear;
My soul has to God's plans consented,
For through His Son my faith is clear. *Refrain*

BLESSING

NUNC DIMITTIS (Stand)

LSB 165

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.

PRAYER

BENEDICTION

- 1 **Mark how the Lamb of God's self-off'ring
 Our human sinfulness takes on
In the birthwaters of the Jordan
 As Jesus is baptized by John.
Hear how the voice from heaven thunders,
 "Lo, this is My belovèd Son."
See how in dovelike form the Spirit
 Descends on God's Anointed One.**

- 2 **From this assurance of God's favor
 Jesus goes to the wilderness,
There to endure a time of testing
 That readied Him to teach and bless.
So we, by water and the Spirit
 Baptized into Christ's ministry,
Are often led to paths of service
 Through mazes of adversity.**

- 3 **Grant us, O God, the strength and courage
 To live the faith our lips declare;
Bless us in our baptismal calling;
 Christ's royal priesthood help us share.
Turn us from ev'ry false allegiance,
 That we may trust in Christ alone:
Raise up in us a chosen people
 Transformed by love to be Your own.**

DISMISSAL

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

POSTLUDE

Mark How the Lamb of God's Self-Offering
Setting: Jeffery Blersch

FELLOWSHIP: Board of Finance and Stewardship

Those serving:

8:00 a.m.

Greeter: Kim Follin
Comm. assist: Dave Oaks
Reader: Melissa Jansen

10:30 a.m.

Greeter: Youth
Comm. assist: Youth/Jill Hecht
Reader: Youth
Acolyte: Elise Yashar
AV Assistants: Hannes Buuck,
Andreas Buuck

Acknowledgments

Unless otherwise indicated, Scripture quotations are from the ESV® Bible (The Holy Bible, English Standard Version®), copyright © 2001 by Crossway, a publishing ministry of Good News Publishers. Used by permission. All rights reserved. Created by Lutheran Service Builder © 2025 Concordia Publishing House.

389 Let All Together Praise Our God *sts. 1, 3* Text: tr. F. Samuel Janzow, 1913–2001 Text and tune: Nicolaus Herman, c. 1480–1561 Text: © 1969 Concordia Publishing House. Used by permission: LSB Hymn License no. 110005326 Tune: Public domain

395 O Morning Star, How Fair and Bright Text: tr. Lutheran Book of Worship, 1978, alt. Text and tune: Philipp Nicolai, 1556–1608 Text: © 1978 Lutheran Book of Worship. Used by permission: LSB Hymn License no. 110005326 Tune: Public domain

412 The People That in Darkness Sat Text: John Morison, 1749–98, alt. Tune: Nicolaus Herman, c. 1480–1561 Text and tune: Public domain

400 Brightest and Best of the Stars of the Morning Text: Reginald Heber, 1783–1826, alt. Tune: James P. Harding, 1850–1911, adapt. Text and tune: Public domain

403 O Savior of Our Fallen Race Text: Latin, c. 5th–10th cent.; tr. Gilbert E. Doan, 1930–2024 Tune: Stephen R. Johnson, 1966 Text: © 1978 Lutheran Book of Worship. Used by permission: LSB Hymn License no. 110005326 Tune: © 2002 Stephen R. Johnson. Used by permission: LSB Hymn License no. 110005326

897 O Rejoice, Ye Christians, Loudly Text: Christian Keimann, 1607–62; tr. Catherine Winkworth, 1827–78, alt. Tune: Andreas Hammerschmidt, c. 1611–1675 Text and tune: Public domain

**ST. PAUL'S LUTHERAN CHURCH
7426 IDYLWOOD ROAD
FALLS CHURCH, VIRGINIA 22043**

A member congregation of the Lutheran Church–Missouri Synod

CONGREGATIONAL MINISTRIES

Leadership Officers, Working Boards, Chinese Ministry, The Preschool,
Sunday School, LWML, Youth Group, Altar Guild, Choirs,
Caring Ministry, Safety Ministry, Leisure Group
Other seasonal and occasional working groups

CHURCH STAFF

The Rev. Mark Shaltanis, Pastor
The Rev. Xinhong “Chris” Yang, Associate and Chinese Pastor
The. Rev. Wayne Lehrer, Pastor Emeritus

Kantor Aaron Jansen, Director of Parish Music
Tawni Harrell, Director of Youth
Linda Fekete, Parish Secretary

Jill Cha, Preschool Director
Norm Williams, Business Manager
Richard Irwin, Building Manager

CONTACT US

Web site: www.stpaulsfallschurch.org
Office email: Secretary@stpaulsfallschurch.org
Business Manager email: businessmanager@stpaulsfallschurch.org
Pastor's email: pastormark@stpaulsfallschurch.org
Safety Ministry: stpaulsafety@gmail.com
Office phone: 703-573-0295

For your giving convenience you can scan this QR code.



Home | St Pauls Lutheran Church

secure.myvanco.com