



THE BAPTISM OF OUR LORD

Sunday, January 9, 2022
11:00 A.M.

WELCOME TO WORSHIP AT ST. MARK'S LUTHERAN CHURCH!

Plain text indicates a part of the liturgy led by a worship leader.
Bold text indicates the congregational response.

Hymn numbers refer to their corresponding pages in the back of the
cranberry-colored *Evangelical Lutheran Worship* hymnal.

Welcome

Prayer Requests

Prelude

Crashing Waters at Creation

David McCarthy

ENTRANCE RITE

We stand as we are able.

Litany

P Arise! Shine! The light for which we have waited is here!

C Darkness has been banished!

P God's light of hope floods the earth.

C God's light of hope comes to us all.

P Lord, make us ready to journey in your Light.

C Prepare our hearts to receive the light of Christ!

*Standing is the posture of the resurrection. We stand when we sing hymns and for other parts of the service as an expression of resurrection joy. It is a way of proclaiming that Jesus is powerfully alive!
Colossians 3:14-18*

Hymn

When Jesus Came to Jordan



1. When Je - sus came to Jor - dan to be bap - tized by John,
2. He came to share temp - ta - tion, our ut - most woe and loss,
3. Come, Ho - ly Spir - it, aid us to keep the vows we make;



he did not come for par - don but as the Sin - less One.
for us and our sal - va - tion to die up - on the cross.
this ver - y day in - vade us, and ev - 'ry bon - dage break.



He came to share re - pen - tance with all who mourn their sins,
So when the dove de - scend - ed on him, the Son of Man,
Come, give our lives di - rec - tion, the gift we cov - et most:



to speak the vi - tal sen - tence with which good news be - gins.
the hid - den years had end - ed, the age of grace be - gan.
to share the res - ur - rec - tion that leads to Pen - te - cost.

Greeting

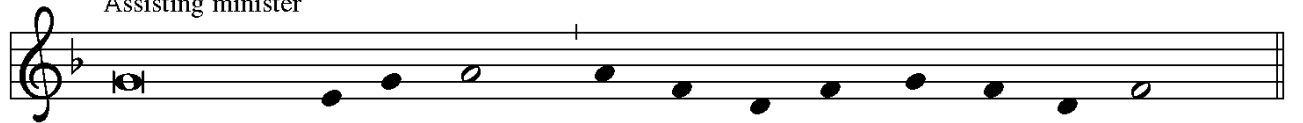
P The grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Spirit be with you all.

C **And also with you.**

The Gloria ("Glory to God...") is a continuation of resurrection praise. With the angels we sing God's glory revealed in Je-sus Christ. (Luke 2:14).

Gloria

Assisting minister



Glory to God in the highest, and peace to God's peo - ple on earth.

All



Lord God, heav - en - ly King, al - might - y God and Fa - ther,



we wor - ship you, we give you thanks, we praise you for your glo - ry.

Lord Je-sus Christ, on-ly Son of the Fa-ther, Lord God, Lamb of God,
 you take a-way the sin of the world: have mer-cy on us;
 you are seat-ed at the right hand of the Fa-ther: re-ceive our prayer.
 For you a-lone are the Ho-ly One, you a-lone are the Lord,
 you a-lone are the Most High, Je-sus Christ, with the Ho-ly Spir-it,
 in the glo-ry of God the Fa-ther. A-men.

The Prayer of the Day is tied to the overall theme of the scripture lessons or, sometimes, to the theme of day if it is a special occasion in the church calendar.

Prayer of the Day

P The Lord be with you.

C **And also with you.**

P Let us pray.

Almighty God, you anointed Jesus at his baptism with the Holy Spirit and revealed him as your beloved Son. Keep all who are born of water and the Spirit faithful in your service, that we may rejoice to be called children of God, through Jesus Christ, our Savior and Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever.

C **Amen**

We are seated.



LITURGY OF THE WORD

The tradition of reading sacred scripture in worship is a tie to our roots in Judaism. 1 Timothy 4:13 reminds us of the importance of this practice.

The first lesson is normally from the Old Testament.

First Lesson: Isaiah 43:1-7
L A reading from Isaiah.

¹But now thus says the LORD,
he who created you, O Jacob,
he who formed you, O Israel:
Do not fear, for I have redeemed you;
I have called you by name, you are mine.
²When you pass through the waters, I will be with you;
and through the rivers, they shall not overwhelm you;
when you walk through fire you shall not be burned,
and the flame shall not consume you.
³For I am the LORD your God,
the Holy One of Israel, your Savior.
I give Egypt as your ransom,
Ethiopia and Seba in exchange for you.
⁴Because you are precious in my sight,
and honored, and I love you,
I give people in return for you,
nations in exchange for your life.
⁵Do not fear, for I am with you;
I will bring your offspring from the east,
and from the west I will gather you;
⁶I will say to the north, "Give them up,"
and to the south, "Do not withhold;
bring my sons from far away
and my daughters from the end of the earth—
⁷everyone who is called by my name,
whom I created for my glory,
whom I formed and made."

L The word of the Lord.
C **Thanks be to God.**

Psalm 29

*We chant the Psalm responsively, with the congregation singing the **bold** verses..*

Ascribe to the ¹LORD, you gods,
ascribe to the LORD glo-¹ry and strength.
Ascribe to the LORD the glory ¹due God's name;
worship the LORD in the beau-¹ty of holiness.

The voice of the LORD is upon the waters; the God of ¹glory thunders;
the LORD is upon the ¹mighty waters.
The voice of the LORD is a pow-¹erful voice;
the voice of the LORD is a ¹voice of splendor.

The voice of the LORD breaks the ¹cedar trees;
the LORD breaks the ce-¹dars of Lebanon;
the LORD makes Lebanon skip ¹like a calf,
and Mount Hermon like a ¹young wild ox.₄

A psalm is spoken or sung in response to the first reading.

⁷The voice¹ of the LORD
 bursts forth in¹ lightning flashes.
The voice of the LORD¹ shakes the wilderness;
the LORD shakes the wilder-¹ness of Kadesh.

The voice of the LORD makes the oak trees writhe and strips the¹ forests bare.
 And in the temple of the LORD all are¹ crying, "Glory!"
The LORD sits enthroned a-¹bove the flood;
the LORD sits enthroned as king for-¹evermore.

O LORD, give strength¹ to your people;
 give them, O LORD, the bless-¹ings of peace.

Second Lesson: Acts 8:14-17

L A reading from Acts.

¹⁴Now when the apostles at Jerusalem heard that Samaria had accepted the word of God, they sent Peter and John to them. ¹⁵The two went down and prayed for them that they might receive the Holy Spirit ¹⁶(for as yet the Spirit had not come upon any of them; they had only been baptized in the name of the Lord Jesus). ¹⁷Then Peter and John laid their hands on them, and they received the Holy Spirit.

L The word of the Lord.
 C **Thanks be to God.**

We stand.

Gospel Acclamation

Al - le - lu - ia. Lord, to whom shall we go? You have the
 words of e - ter - nal life. Al - le - lu - ia. Al - le - lu - ia.

The second reading, usually from the New Testament letters, bears the witness of the early church.

The Gospel Acclamation is the congregation's response to the announcement and reading of the Holy Gospel. It gives special focus to the Gospel, the principal and climactic biblical reading in the liturgy.

The Liturgy of the Word culminates in the reading of the gospel and the sermon by which Christ comes among his people and speaks to us in our own context. Because of this we stand to listen to the good news of our Lord.

The Gospel: Luke 3:15-17, 21-22

P The Holy Gospel according to St. Luke, the 3rd chapter.
 C **Glory to you, O Lord.**

¹⁵As the people were filled with expectation, and all were questioning in their hearts concerning John, whether he might be the Messiah, ¹⁶John answered all of them by saying, "I baptize you with water; but one who is more powerful than I is coming; I am not worthy to untie the thong of his sandals. He will baptize you with the Holy Spirit and fire. ¹⁷His winnowing fork is in his hand, to

clear his threshing floor and to gather the wheat into his granary; but the chaff he will burn with unquenchable fire.”

²¹Now when all the people were baptized, and when Jesus also had been baptized and was praying, the heaven was opened, ²²and the Holy Spirit descended upon him in bodily form like a dove. And a voice came from heaven, “You are my Son, the Beloved; with you I am well pleased.”

P The Gospel of the Lord.
C **Praise to you, O Christ.**

We sit.

Sermon

Pastor James Armentrout

We stand as we are able and sing the hymn.

Hymn 455

Crashing Waters at Creation

This hymn complements the day's scripture readings and sermon.

The Affirmation of Baptism includes the Apostles' Creed (which begins, "I believe...") is traditionally attributed to the first apostles, working under the inspiration of the Holy Spirit. It has been known to the church since at least the fourth century.

Affirmation of Baptism

P I ask you to profess your faith in Christ Jesus, reject sin, and confess the faith of the church.

P Do you renounce the devil and all the forces that defy God, the powers of this world that rebel against God, and the ways of sin that draw you from God?

C **I renounce them.**

P Do you believe in God the Father?

C **I believe in God, the Father almighty, creator of heaven and earth.**

P Do you believe in Jesus Christ, the Son of God?

C **I believe in Jesus Christ, God's 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 to the dead. On the third day he rose again; he ascended into heaven, he is seated at the right hand of the Father, and he will come to judge the living and the dead.**

P Do you believe in God the Holy Spirit?

C **I believe in the Holy Spirit, the holy catholic church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting.**

P You have made public profession of your faith. Do you intend to continue in the covenant God made with you in holy baptism:
 to live among God's faithful people,
 to hear the word of God and share in the Lord's supper,
 to proclaim the good news of God in Christ through word and deed,
 to serve all people, following the example of Jesus,
 and to strive for justice and peace in all the earth?

C I do, and I ask God to help and guide me.

P People of God, do you promise to support and pray for one another in your life in Christ?

C We do, and we ask God to help and guide us.

P Let us pray.

We give you thanks, O God, that through water and the Holy Spirit you give us new birth, cleanse us from sin, and raise us to eternal life. Stir up in your people the gift of your Holy Spirit: the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and the fear of the Lord, the spirit of joy in your presence, both now and forever.

C Amen

We join our hearts in prayer as we pray for the Church, for the well-being of creation, for peace and justice, for those in need. 1 Timothy 2:1-2

The Prayers

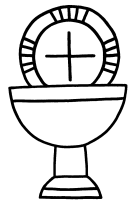


Each petition concludes:

P Lord, in your mercy,

C hear our prayer.

THE EUCHARISTIC LITURGY



Much more than a pleasant greeting—we do this to proclaim God's promise of peace. 2 Corinthians 13:11

The Peace

P The peace of the Lord be with you always.

C And also with you.

We greet one another from our pews, saying "Peace be with you."

The Offering

Offertory Anthem

God, Be the Love to Search and Keep Me

God, be the love to search and keep me;
 God, be the prayer to move my voice;
 God, be the strength to now uphold me:
 O Christ, surround me; O Christ, surround me.

Brightness of sun and glow of moonlight,
 flashing of lightning, strength of wind,
 depth of the sea to soil of planet:
 O Christ, surround me; O Christ, surround me.

Bind to myself the name of Holy,
 great cloud of witnesses enfold;
 prophets, apostles, angels witness:
 O Christ, surround me; O Christ, surround me.

Walking behind to hem my journey,
 going ahead to light my way,
 and from beneath, above, and all ways:
 O Christ, surround me; O Christ, surround me.

Our gifts are received and dedicated to our Lord's service. These offerings support the ministries of this congregation, the Virginia Synod, ELCA, and our global mission partners.

Christ in the eyes of all who see me,
 Christ in the ears that hear my voice,
 Christ in the hearts of all who know me:
 O Christ, surround me; O Christ, surround me.

- text and music by Richard Bruxvoort Colligan

As our gifts of offerings and tithes are brought forward we sing a canticle of thanksgiving for God's generous goodness.

Offertory

Shin - ing star the ma - gi's sign; wa - ter changed to fin - est wine;
Christ bap - tized in Jor - dan's stream; on the moun - tain, glo - ries beam.
Light that light - ens all our days, for the love each sign dis - plays:
praise the Fath - er, praise the Son, praise the Spir - it, Three - in - One!

Our prayer is modeled after the Jewish prayer of thanksgiving and dedicates the giver to a stewardship of all life.

Offertory Prayer

P Let us pray. Blessed are you, O God,

C **sovereign of the universe.**

**You offer us new beginnings
and guide us on our journey.**

**Lead us to your table,
nourish us with this heavenly food,
and prepare us to carry your love
to a hungry world,
in the name of Christ our light. Amen**

The Thanksgiving Dialogue begins the part of our worship called the Great Thanksgiving.

Thanksgiving Dialogue

The Lord be with you. And al - so with you.
Lift up your hearts. We lift them to the Lord.
Let us give thanks to the Lord our God.
It is right to give our thanks and praise.

The dialogue and the Proper Preface are ancient parts of the worship which proclaim our thanks for the gifts of God in the meal.

The Sanctus echoes the angels' cry in Isaiah 6:3 and the crowds of Mark 11:9 as Jesus entered Jerusalem. This reminds us that we are in the presence of a God identified both by holiness and humility.

The Eucharistic Prayer recalls God's saving acts throughout history and, particularly, the words and actions, the commands and promises of Jesus at the last supper with his disciples as recorded in scripture.

The Proper Preface

The presiding minister continues: "It is indeed right ..."

The proper preface concludes: "we praise your name and join their unending hymn."

Sanctus

Ho - ly, ho - ly, ho - ly Lord, God of pow'r and might,
heav-en and earth are full of your glo - ry. Ho - san - na. Ho -
san-na. Ho - san - na in the high - est. Bless-ed is he who
comes in the name of the Lord. Ho-san - na in the high - est.

Eucharistic Prayer

P Holy, mighty, and merciful Lord,
heaven and earth are full of your glory.
In great love you sent to us Jesus, your Son,
who reached out to heal the sick and suffering,
who preached good news to the poor,
and who, on the cross, opened his arms to all.

In the night in which he was betrayed,
our Lord Jesus took bread, and gave thanks;
broke it, and gave it to his disciples, saying:
Take and eat; this is my body, given for you.
Do this for the remembrance of me.

Again, after supper, he took the cup, gave thanks,
and gave it for all to drink, saying:
This cup is the new covenant in my blood,
shed for you and for all people for the forgiveness of sin.
Do this for the remembrance of me.
Remembering, therefore, his death, resurrection, and ascension,
we await his coming in glory.

Pour out upon us the Spirit of your love, O Lord,
and unite the wills of all who share this heavenly food,
the body and blood of Jesus Christ, our Lord;
to whom, with you and the Holy Spirit,
be all honor and glory, now and forever.

C Amen

The Lord's Prayer brings the Great Thanksgiving to a conclusion. Prayed here, this familiar and beloved prayer becomes the table-prayer of the congregation. Luke 11:1-13; Matthew 6:5-15

The Lord's Prayer

P Lord remember us in your kingdom and teach us to pray:

C **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;

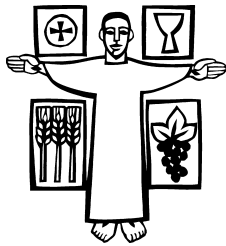
and lead us not into temptation, but deliver us from evil.

For thine is the kingdom, and the power, and the glory, forever and ever.

Amen

We are seated.

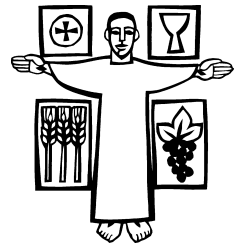
Once we have all received the sacrament and returned to our seats, we celebrate the personal encounter with the risen Christ through blessing, prayer, and singing.



**COMMUNION WITH OUR RISEN LORD
WELCOME TO CHRIST'S TABLE**

COMMUNION DISTRIBUTION

We come forward by way of the center aisle, forming two lines to receive communion in front of the chancel steps. We return to our pews by way of the side aisles.



Post-Communion Blessing

P The body and blood of our Lord Jesus Christ strengthen you
and keep you in his grace.

C Amen

The Nunc dimittis (lit. "Now let depart") is the Song of Simeon, found in Luke 2:29-32. During the Sundays after Epiphany, we sing this after our encounter with the Light of the world in the bread and wine of communion.

Nunc dimittis

O Lord, now let your ser - vant de - part in heav'n - ly peace,
 for I have seen the glo - ry of your re - deem - ing grace:
 a light to lead the na - tions un - to your ho - ly hill,
 the glo - ry of your peo - ple, your cho - sen Is - ra - el.

Post-Communion Prayer

P Let us pray. Wondrous God,
 C **We thank you for Jesus,
 God with us, in these gifts of bread and wine.
 As we have shared this feast of love,
 strengthen us to share your love with all the world.
 In Jesus' name we pray. Amen**

Blessing

P The God of glory dwell in you richly,
 name you beloved,
 and shine brightly on your path;
 and the blessing of almighty God,
 the Father, the + Son, and the Holy Spirit,
 be upon you and remain with you always.
 C **Amen**

Hymn 304

Christ, When for Us You Were Baptized

We are dismissed from worship knowing that our service does not end. Rather, having been in the presence of the risen Lord, we leave so that our service may truly begin.

Dismissal

P Go in peace loving God and loving your neighbor.
 C **Thanks be to God.**

Postlude

Lobt Gott, ihr Christen allzugleich

Johann Gottfried Walther



Ministers and Staff

Ministers: Congregation of St. Mark's Lutheran Church
Secretary / Financial Administrator: Kathy Bryant
Organist / Choir Director: Jacob Gordon
Pastor: James Armentrout

1008 FRANKLIN ROAD SOUTHWEST, ROANOKE, VIRGINIA 24016

Phone: (540) 344-9051

E-mail: office@stmarksroanoke.org

Web: www.stmarksroanoke.org

Facebook: St. Mark's Lutheran Roanoke

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