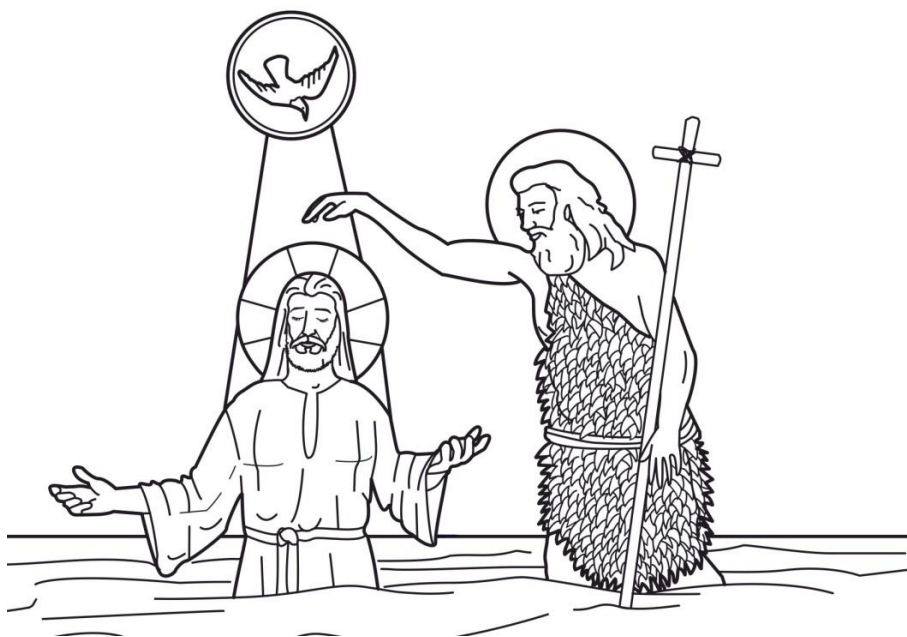


BAPTISM OF OUR LORD

7 JANUARY 2024



OUR SAVIOR'S LUTHERAN CHURCH
EVANGELICAL LUTHERAN CHURCH IN AMERICA

WORSHIP SERVICE

EVANGELICAL LUTHERAN WORSHIP, SETTING 10

The liturgy is in the front of the ELW starting on page 203.

The hymns begin in the middle of the ELW with numbers at the top of the pages.

PRELUDE

RINGING OF THE BELL

WELCOME AND ANNOUNCEMENTS

CONFESSION AND FORGIVENESS

P: Blessed be the Holy Trinity, one God, creator of darkness and light, word of truth, wind sweeping over the waters.

C: Amen.

P: Let us confess our sin in the presence of God and of one another.

P: God, our rock and refuge,

C: we pour out our hearts before you.

We have known you but have not always loved you.

We have wounded one another and sinned against you.

We have not always recognized the Holy Spirit dwelling in each of us.

Remember your covenant.

Renew your creation.

Restore us,

that we might proclaim your good news to all.

Amen.

P: The voice of the Lord is upon the waters. God has spoken: The time of grace is now. In Jesus, the reign of God has come near. By the authority of Jesus Christ, your sins are forgiven. You are God's beloved.

C: Amen.

HYMN #445 "WASH, O GOD, OUR SONS AND DAUGHTERS"

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.

KYRIE [PAGE 203]

♪ **Have mercy on us, Lord, and hear our solemn prayer.
We come to hear your living word; it saves us from despair.**

**Have mercy on us, Christ, and wash away our sin.
Pour out your grace and make us whole that new life may begin.**

**Have mercy on us, Lord, make sin and shame depart.
Renew us with your saving pow'r; create in us new hearts!**

CANTICLE OF PRAISE [PAGE 204]

♪ **Glory be to God in heaven; peace, goodwill to all the earth.
Mighty God of all creation, Father of surpassing worth:
we exalt you, we adore you, we lift high our thanks and praise.
Saints and angels bow before you; here on earth our songs we raise.**

**Glory be to Christ forever, Lamb of God and Lord of love.
Son of God and gracious Savior, you have come from heav'n above;
on the cross you died to save us; now you reign at God's right hand.
Hear our prayer; restore, forgive us; in your promise firm we stand.**

**Holy One we now acclaim you; Lord alone, to you we call;
Holy One in faith we name you, God most high, yet near to all:
Jesus Christ, with God the Spirit, in the Father's splendor bright.
For the peace that we inherit, glory be to God on high!**

PRAYER OF THE DAY

P: The Lord be with you.

C: And also with you.

P: Let us pray. (concluding...our Savior and Lord.)

C: Amen

READINGS

L: The Word of the Lord.

C: Thanks be to God.

GOSPEL ACCLAMATION [PAGE 205]

♪ **Alleluia! Lord and Savior: open now your saving word.
Let it burn like fire within us; speak until our hearts are stirred.
Alleluia! Lord, we sing for the good news that you bring.**

GOSPEL

P: The Holy Gospel according to Mark, the 1st chapter.

C: Glory to you, O Lord.

P: The Gospel of the Lord.

C: Praise to you, O Christ.

YOUTH SERMON – DEACON TERESE TOUVELLE

SERMON – DEACON TERESE TOUVELLE

HYMN #673 “GOD, WHOSE ALMIGHTY WORD”

CONFESSION OF FAITH: NICENE CREED

P: Living in the Hope of the Gift of Christ’s coming again, we
confess our faith.

**We believe in one God,
the Father, the Almighty,
maker of heaven and earth,
of all that is, seen and unseen.**

**We believe in one Lord, Jesus Christ,
the only Son of God,
eternally begotten of the Father,
God from God, Light from Light,
true God from true God,
begotten, not made,
of one Being with the Father;
through him all things were made.
For us and for our salvation
he came down from heaven,
was incarnate of the Holy Spirit and the virgin Mary
and became truly human.
For our sake he was crucified under Pontius Pilate;
he suffered death and was buried.
On the third day he rose again
in accordance with the scriptures;
he ascended into heaven
and is seated at the right hand of the Father.
He will come again in glory to judge the living and the dead,
and his kingdom will have no end.**

**We believe in the Holy Spirit, the Lord, the giver of life,
who proceeds from the Father and the Son,
who with the Father and the Son is worshiped and glorified,
who has spoken through the prophets.
We believe in one holy catholic and apostolic church.
We acknowledge one baptism for the forgiveness of sins.
We look for the resurrection of the dead,
and the life of the world to come. Amen.**

PRAYERS OF INTERCESSION

P: As we celebrate Christ embodied in human form, we pray for
God's blessing on the church, the world and all of creation.

(Each petition ends: P: God of grace, C: receive our prayer.)

P: Knowing the Holy Spirit intercedes for us, we offer these prayers
and the silent prayers of our hearts in the name of our Savior,
Jesus Christ.

C: Amen.

SHARING OF THE PEACE

P: The peace of Christ be with you always.

C: And also with you.

OFFERING

OFFERTORY PRAYER

P: Let us pray. *(concluding ...our Savior and Lord.)*

C: Amen.

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.**

BLESSING

P: Almighty God, Father, Son, and Holy Spirit, bless you now and forever.

C: Amen.

HYMN #423 “SHALL WE GATHER AT THE RIVER”

DISMISSAL

P: Go in peace. You are God's beloved.

C: Thanks be to God!

RINGING OF THE BELL

POSTLUDE

Thank you to **Deacon Terese TouVelle** for joining us and leading us in worship this morning.

Pastor: Rev. Leah Holloway-Nilsen
Organist: Jason Boussetot or Linda Whitman
Acolyte: Kara Olson
Lector: Jason Boussetot
Communion Assistant: Dan Burke
Usher: Brian Boussetot
Cleaners: Dan and Cindy Burke

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This Week At A Glance

Wednesday	6:00 pm	Confirmation at Faith
	7:00 pm	Bible Jam at Faith
	7:00 pm	Education committee at Faith
Thursday	6:00 pm	Outreach committee at Our Savior's
	6:30 pm	Worship committee at Our Savior's
	7:00 pm	Council meetings at Our Savior's
Saturday	9:00 am	Council & Committee Retreat at Faith
Sunday	8:00 am	Worship service at Faith
	9:25 am	Sunday School at Our Savior's
	10:30 am	Worship service at Our Savior's

Those to keep in prayer: Mallory Boussetot, Diane Sievers;
the homebound: Carol Christensen, Ron Gasper, Delores Lahann,
Lucy Lee Petersen, Myrna Kay Peterson, Rusty Porth, Betty Schau,
Bus Seastrand and Vera St. John; and those serving in the military.

The **noisy offering** will be collected on **Sunday, January 21st**.

Annual meetings will be held on **Sunday, January 28th**.

The Herald of the King

Mark 1:5-6 And the whole country of Judea went out to him, and so did all the people of Jerusalem, and they were baptized by him in the River Jordan, while they confessed their sins. John was clad in a garment of camel's hair, and he had a leather girdle round his waist, and it was his custom to eat locusts and wild honey. The burden of his proclamation was, "The one who is stronger than I is coming after me. I am not fit to stoop down and to loosen the strap of his sandals. I have baptized you with water, but he will baptize you with the Holy Spirit."

It is clear that the ministry of John was mightily effective, for they flocked out to listen to him and to submit to his baptism. Why was it that John made an impact such as this upon his nation?

(i) He was a man who lived his message. Not only his words, but also his whole life was a protest. Three things about him marked the reality of his protest against contemporary life.

(a) There was the place in which he stayed--the wilderness. Between the centre of Judaea and the Dead Sea lies one of the most terrible deserts in the world. It is a limestone desert; it looks warped and twisted; it shimmers in the haze of the heat; the rock is hot and blistering and sounds hollow to the feet as if there was some vast furnace underneath; it moves out to the Dead Sea and then descends in dreadful and unscalable precipices down to the shore. In the Old Testament it is sometimes called Yeshiymown, which means The Devastation. John was no city-dweller. He was a man from the desert and from its solitudes and its desolations. He was a man who had given himself a chance to hear the voice of God.

(b) There were the clothes he wore a garment woven of camel's hair and a leather belt about his waist. So did Elijah (2 Kings 1:8). To look at the man was to be reminded, not of the fashionable orators of the day, but of the ancient prophets who lived close to the great simplicities and avoided the soft and effeminate luxuries which kill the soul.

(c) There was the food he ate--locusts and wild honey. It so happens that both words are capable of two interpretations. The locusts may be the animals for the law allowed them to be eaten (Leviticus 11:22-23); but they may also be a kind of bean or nut, the carob, which was the food of the poorest of the poor. The honey may be the honey the wild bees make; or it may be a kind of sweet sap that distills from the bark of certain trees. It does not matter what the words precisely mean. In any event John's diet was of the simplest.

So John emerged. People had to listen to a man like that. It was said of Carlyle that "he preached the gospel of silence in twenty volumes." Many a man comes with a message which he himself denies. Many a man with a comfortable bank account preaches about not laying up treasures upon earth. Many a man extols the blessings of poverty from a comfortable home. But in the case of John, the man was the message, and because of that people listened.

(ii) His message was effective because he told people what in their heart of hearts they knew and brought them what in the depths of their souls they were waiting for.

(a) The Jews had a saying that "if Israel would only keep the law of God perfectly for one day the Kingdom of God would come." When John summoned men to repentance he was confronting them with a decision that they knew in their heart of hearts they ought to make. Long ago Plato said that education did not consist in telling people new things; it consisted in extracting from their memories what they already knew. No message is so effective as that which speaks to a man's own conscience, and that message becomes well-nigh irresistible when it is spoken by a man who obviously has the right to speak.

(b) The people of Israel were well aware that for three hundred years the voice of prophecy had been silent. They were waiting for some authentic word from God. And in John they heard it. In every walk of life the expert is recognizable. A famous violinist tells us that no sooner had Toscanini mounted the rostrum than the

orchestra felt his authority flowing over them. We recognize at once a doctor who has real skill. We recognize at once a speaker who knows his subject. John had come from God and to hear him was to know it.

(iii) His message was effective because he was completely humble. His own verdict on himself was that he was not fit for the duty of a slave. Sandals were composed simply of leather soles fastened to the foot by straps passing through the toes. The roads were unsurfaced. In dry weather they were dust heaps; in wet weather rivers of mud. To remove the sandals was the work and office of a slave. John asked nothing for himself but everything for the Christ whom he proclaimed. The man's obvious self-forgottenness, his patent yieldedness, his complete self-effacement, his utter lostness in his message compelled people to listen.

(iv) His message was effective because he pointed to something and someone beyond himself. He told men that his baptism drenched them in water, but one was coming who would drench them in the Holy Spirit; and while water could cleanse a man's body, the Holy Spirit could cleanse his life and self and heart. Dr. G. J. Jeffrey had a favourite illustration. When he was making a telephone call through the operator and there was some delay, the operator would often say, "I'm trying to connect you." Then, when the connection had been effected, the operator faded out and left him in direct contact with the person to whom he wished to speak.

John's one aim was not to occupy the centre of the stage himself, but to try to connect men with the one who was greater and stronger than he; and men listened to him because he pointed, not to himself, but to the one whom all men need.