

GLORY OF CHRIST LUTHERAN CHURCH

Missouri Synod



The Baptism of Our Lord

January 7, 2018

Rev. Jeremiah Johnson and Rev. Kyle Krueger

Missions Pastor: Rev. John Fehrmann

Visitations Pastor: Rev. Dean Weibel

Church Office: 763-478-6031

www.gloryofchrist.org

The Baptism of Our Lord

Welcome all in the name of Jesus, especially those who are worshiping for the first time with us. Please sign our guest book (make sure to indicate if you would like the Pastor to visit) and accept our invitation to worship with us again.

Who should commune at the Altar of Glory of Christ Lutheran Church? According to the Scriptures and the Confessional statements of the church only those should commune who "have been examined and absolved" by the pastor. If you wish to commune at Glory of Christ for the first time, please talk to the Pastor before doing so. Holy Communion is the most intimate expression of Christian fellowship and it is important to the members of Glory of Christ Lutheran Church that all who commune have a common understanding and commitment to the Gospel teachings of the Bible.

Following along with the Service: At Glory of Christ the pastor typically makes announcements after the service. So the service just starts at the appropriate time without a specific welcome. (The welcome actually occurs in the service itself when the pastor says, "The Lord be with you" and the congregation responds.) To follow the service, you should turn to the page indicated at the top of your bulletin insert. This week the page is 184. Usually we simply work through the service interrupting the process for the singing of hymns, certain prayers and the scripture readings. The prayers are usually printed in the service folder as are the Scripture readings. Hymns are found in the latter half of the Service book. If you are having trouble following the service you can ask someone nearby and they will help you. You can also comfort yourself with the knowledge that almost everyone has a little trouble following the service the first time through. It gets easier.

Worship Notes

The Baptism of Our Lord

Mark 1:4-11

"You must honor Baptism and esteem it glorious on account of the Word, since He Himself has honored it both by words and deeds; moreover, confirmed it with miracles from heaven. For do you think it was a jest that, when Christ was baptized, the heavens were opened, and the Holy Ghost descended visibly, and everything was divine glory and majesty? Therefore, I exhort again that these two, the water and the Word, by no means be separated from one another and parted. For if the Word is separated from it, the water is the same as that with which the servant cooks, and may indeed be called a bath-keeper's baptism. But when it is added, as God has ordained, it is a Sacrament, and is called Christ-baptism."

-Luther's Large Catechism, Holy Baptism

KYRIE – page 186

GLORIA – page 187

SALUTATION – page 189

COLLECT

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.

C Amen.

OLD TESTAMENT READING Genesis 1:1–5

¹In the beginning, God created the heavens and the earth. ²The earth was without form and void, and darkness was over the face of the deep. And the Spirit of God was hovering over the face of the waters.

³And God said, "Let there be light," and there was light. ⁴And God saw that the light was good. And God separated the light from the darkness. ⁵God called the light Day, and the darkness he called Night. And there was evening and there was morning, the first day.

A This is the Word of the Lord.

C Thanks be to God.

GRADUAL - Ps. 117:1-2a; 96:8



Praise the LORD, all | nations!*

Extol him, all | peoples!

For great is his steadfast | love toward us,*

and the faithfulness of the LORD endures for- | ever.

Ascribe to the LORD the glory | due his name;*

bring an offering, and come in- | to his courts!

EPISTLE Romans 6:1–11

¹What shall we say then? Are we to continue in sin that grace may abound? ²By no means! How can we who died to sin still live in it? ³Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? ⁴We 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.

⁵For if we have been united with him in a death like his, we shall certainly be united with him in a resurrection like his. ⁶We 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. ⁷For one who has died has been set free from sin. ⁸Now if we have died with Christ, we believe that we will also live with him. ⁹We know that Christ being raised from the dead will never die again; death no longer has dominion over him. ¹⁰For the death he died he died to sin, once for all, but the life he lives he lives to God. ¹¹So you also must consider yourselves dead to sin and alive to God in Christ Jesus.

A This is the Word of the Lord.

C **Thanks be to God.**

ALLELUIA and VERSE – page 190

HOLY GOSPEL Mark 1:4–11

P The Holy Gospel according to St. Mark, the first chapter.

C **Glory be to Thee, O Lord.**

⁴John appeared, baptizing in the wilderness and proclaiming a baptism of repentance for the forgiveness of sins. ⁵And all the country of Judea and all Jerusalem were going out to him and were being baptized by him in the river Jordan, confessing their sins. ⁶Now John was clothed with camel's hair and wore a leather belt around his waist and ate locusts and wild honey. ⁷And he preached, saying, "After me comes he who is mightier than I, the strap of whose sandals I am not worthy to stoop down and untie. ⁸I have baptized you with water, but he will baptize you with the Holy Spirit."

⁹In those days Jesus came from Nazareth of Galilee and was baptized by John in the Jordan. ¹⁰And when he came up out of the water, immediately he saw the heavens opening and the Spirit descending on him like a dove. ¹¹And a voice came from heaven, "You are my beloved Son; with you I am well pleased."

P This is the Gospel of the Lord.

C **Praise be to Thee, O Christ.**

CREED

Apostles' Creed – page 192

SERMON HYMN #406 – *“To Jordan Came the Christ, Our Lord”*

SERMON

OFFERTORY – page 192

Blessing of Chasubles

OFFERING

PRAYER OF THE CHURCH

SERVICE OF THE SACRAMENT

PREFACE - page 194

SANCTUS – page 195

LORD’S PRAYER – page 196

THE WORDS OF OUR LORD – page 197

PAX DOMINI – page 197

AGNUS DEI – page 198

The Distribution Hymns:

Hymn #839 – *“O Christ, Our True and Only Light”*

Hymn #602 – *“The Gifts Christ Freely Gives”*

Hymn #637 – *“Draw Near and Take the Body of the Lord”*

Hymn #397 – *“As with Gladness Men of Old”*

Individual Prayer for after Communion:

(It is suggested that you pray this in your pew after returning from the altar.)

Almighty and everlasting God, I thank and praise You for feeding me the life-giving body and blood of Your Beloved Son, Jesus Christ. Send Your Holy Spirit that, having with my mouth received the holy Sacrament, I may by faith obtain and eternally enjoy Your divine grace, the forgiveness of sins, unity with Christ, and life eternal; through Jesus Christ, my Lord, Amen.

Martin Luther

NUNC DIMITTIS – page 199

THANKSGIVING – page 200

SALUTATION and BENEDICAMUS – page 201

BENEDICTION – page 202

CLOSING HYMN #923 – *“Almighty Father, Bless the Word”*

WEEKLY ANNOUNCEMENTS

Altar Flower Chart: The cost of the Altar flowers is \$40 per Sunday and you will be able to take your flowers home with you after the service in a box located ***near the organ speaker to the right of the Altar***. To have your payment for flowers applied correctly, please use one of the *Designated Offering* envelopes found in your box of envelopes or label the outside of one of your regular envelopes with the words 'Altar flowers'. *If you take the black liners home, please be sure to bring them back to church by the following Wednesday.* Janice Hartness is our flower coordinator. If you have any special requests, please contact her at 763-355-5427 by the Wednesday prior. **The Flower chart for 2018 is in the back of the Sanctuary.**

Sunday Schedule: Divine Service 9:00 AM; followed by Bible Class at 10:30.

Saturday Evening Divine Services 5:00 PM

Wednesday morning Bible Study and Prayer services have begun again at Corner Stone Commons at 9:30; followed by Bible Study at 10:00.

Volunteers Needed for Setting Up the church Post-Construction: Construction on the church is tentatively scheduled to be completed by end of January. There will be a lot of work to do to unload the storage pods and to set up all the new rooms. Signup sheets for volunteers are on the back table of the Sanctuary. Please consider helping with this fun and exciting new chapter for our church!

Northwest Suburban Circuit Congregation Prayers – Each week we will be praying for a congregation in the circuit and for others who have or have had a connection with them. This week, we are asking for prayers for Rev. John Fehrmann and his work with Confessional Lutheran Educational Foundation (CLEF) in other nations.

Sanctuary Painting & Taking Down of Christmas Decorations – The sanctuary will be painted beginning the week of January 8th. We will need help **TODAY** Sunday, January 7th, after Bible Class, taking down banners. Also, on this day, we will be taking down the Christmas decorations. Please plan to stay and help out. Thank You!

Joint Council/Elder Meeting – Scheduled for Tuesday, January 9th - 6:30 pm at the home of Garry and Cheryl McCreary 17720 45th Ave N Plymouth. Elders and Council members, please let Brenda know if you are unable to make it.

Offering Envelopes – Your 2018 Offering Envelopes are in the back of the Sanctuary. If you do not see a box assigned to you, please let Brenda know.

2017 Tithing statements will be run and available by Mid-January along with the Time and Talent Sheets. Thank You!

The Compassion Circle's next meeting will be **TOMORROW January 8th at 1:00p.m.** at Corner Stone Commons. Some people have asked what we do. Our group is the main community outreach for the church. Along with making quilts, we have contributed to Women's shelters, food banks, disaster relief, LCMS schools and missions, and taking care of our own members with emergency assistance, shut-in visits and funerals. As we start a New Year, please consider volunteering with your time and talent sheets for help with funerals. We are in urgent need for help to prep, serve, and clean up. Even an hour of your time will help. We also would welcome volunteers to donate food (a salad or bars) which can be delivered a day ahead if it is more convenient. These are only a few of our compassionate efforts, but we hope it may inspire you to join us or volunteer. Any comments or questions are gladly welcomed to Louise Werts or Zelda Malo. Hope to hear from you or see you at our next meeting!

Mom's Group will meet in January on Thursday the 11th at the home of Chelsie Ofsthun: 6398 Sugar Mill Ln Mound - 6:30 to 9:00. For February, it will be at the home of Danielle Woodgate; 18230 - 34th Ave N Plymouth: 6:00-8:00 PM

Update on LCMS Mexico Mission: For several years now, we have been partnered with the Lutheran Synod of Mexico, supporting their efforts to train local pastors. Now, this next summer, we will have the opportunity to put our hands to work too! We are planning a work trip down to Mexico City sometime next May or June. If you are *potentially* interested, please contact pastor Johnson, and he'll keep you informed about further developments.

Remember in our Prayers: Sean Breininger, Arta Walter, Lee Hart, Velva Kosel, CLEF, Lutheran Synod of Mexico, Mandy Ewig (Daughter of Mike and Lea Connealy), Allen Yount (Son of Darlene Yount), Alice Yount (Daughter-in-Law of Darlene Yount), Aaron Klein (Nephew of Cheryl McCreary), Becky Fry (Naomi Teske's mother), Dave Teske, Mike Rogers (Cousin of Jen Schaumburg), Gladys Romansky, Robert Presler (Friend of Jerry and Zelda Malo), Zachary Hoffman (Grandson of friends of Russ and Eunice McBroom), Aaron Coda (Cousin of the Mike Krause) and Bertha Oelthke.

VESTMENTS

Have you ever wondered why pastors wear funny white robes? Have you ever thought, “Don’t these guys know we’re not in the middle ages anymore?” Pastors aren’t trying to follow the trends, but instead wear such clothing because of the office they bear, what they are giving and where they are.

The word vestment is Latin for “garment,” and these unique garments are typically worn in worship. We usually think of only the clergy wearing vestments, but keep in mind that acolytes and Elders may be vested as well. The common white robe you see is called an *Alb*. Whenever heaven comes to earth in the Scriptures, special garments are mentioned. Think of the angels at the empty tomb and the ascension (1) or Jesus when He is transfigured (2). Such garments are described as dazzling, like lightning, intensely white, and radiant. This is because those who come into contact with God reflect His glory, His holiness, His purity (3). His saints and all those that have communion with Him share in this together.

Because Jesus is truly present in the Divine Service through Word and Sacrament, so are His heavenly saints. This is why the Church is called the body of Christ. We are each a member of His body (4). So, if His body is on the altar, there are His heavenly saints kneeling beside you. If His Word is preached to you, there are His saints sitting next to you. If He’s washing someone at the font, there are His saints as eye-witnesses of the baptism. We confess this truth in the Proper Preface, “*Therefore with angels and archangels and with all the company of heaven...*” So, it only makes sense that if heaven joins us here, those the Lord uses to serve His gifts would look the part.

Having been baptized into Christ, we have each received our own robes of righteousness (5). The Pastors and Elders reflect this heavenly reality by wearing white robes (Albs) in the chancel where heaven’s gifts are delivered to you. As Pastors, Elders and acolytes enter into God’s presence in the Most Holy Place, the chancel, they wear robes to show that they have put on Christ and may confidently approach Him in righteousness. They wear them because they are helping to serve the congregation through such heavenly means. And the choir wears robes from time to time to join in the holy chorus. Don’t feel left out - - you are wearing one too, from your own baptism!

Thanks be to God we are clothed in the white robe of Christ’s righteousness!

(1) Matthew 28:2-3; Mark 16:5; Luke 24:4; Acts 1:10 (2) Matthew 17:2; Mark 9:3; Luke 9:29 (3) Exodus 34:29 (4) Romans 12:5; 1 Corinthians 12:12; Ephesians 4:15; 5:23 (5) Galatians 3:27; Romans 13:14; Revelation 7:14

THE CHASUBLE

“We do not abolish the Mass (the celebration of the Lord’s Supper), but religiously maintain and defend it... And the usual public ceremonies are observed, the series of lessons, of prayers, vestments, and other like things” (*Apology of the Augsburg Confession, Article XXIV*).

Among the vestments which the Lutheran Reformers retained was a garment known as the chasuble. The chasuble is an ornate poncho-like garment that is worn over the pastor’s alb and stole during the celebration of Holy Communion (but only during Divine Services, and not for Prayer Offices such as Matins or Vespers). In this way, the chasuble can be seen as a practical garment that visibly distinguishes the Service of the Word from the Service of the Sacrament in the Divine Service. Like the stole, the chasuble also appears in the color of the liturgical season (e.g. white for Christmas and Easter).

The present-day chasuble is the descendant of an ancient Roman garment: the *pænula* or *casula* (meaning “little house”). St. Paul speaks of this garment in 2 Timothy 4:13, when he asks St. Timothy to “bring the cloak that I left with Carpus...” Eventually, the *casula* fell out of common use, so that only the Church retained this distinctive garment.

After the Reformation, the Lutheran Churches retained all of the ancient vestments, while Zwingli and the Reformed churches discarded them as being “papistic,” (too Roman Catholic) along with altars, candles, statues, crucifixes, etc. Instead, reformed pastors wore a plain black gown. In the 18th and 19th centuries, most German princes outlawed the use of the traditional, colorful vestments (like the chasuble) in an effort to force the Lutheran and Reformed Churches to merge; however, the Scandinavian and Baltic Lutheran Churches have always retained these vestments, down to the present day.

The chasuble can be seen to represent the seamless garment worn by Christ (John 19:23). On the back (and sometimes also on the front) is a Y-shaped cross, to represent that cross which Christ bore on His shoulders. The pastor wears the chasuble to show that he serves in the stead of Christ at the Lord’s altar and that this meal is truly the Lord’s *holy* supper. The risen Christ comes to be our host and food.