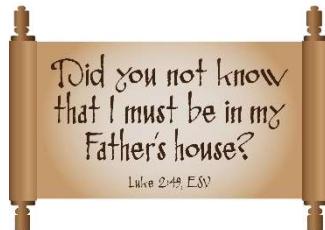


FIRST SUNDAY AFTER EPIPHANY

January 11, 2026 - 8:45 AM



SAINT PAUL'S EVANGELICAL LUTHERAN CHURCH

A CONGREGATION OF THE DELAWARE-MARYLAND SYNOD
EVANGELICAL LUTHERAN CHURCH IN AMERICA

12095 Blades Road, PO Box 368, Cordova, MD 21625

Phone: 410-364-5147 – Email: info@stpaulscordova.org

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The Reverend Jonathon Moyers, Pastor

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Julie Hawley, Organist and Choir Director

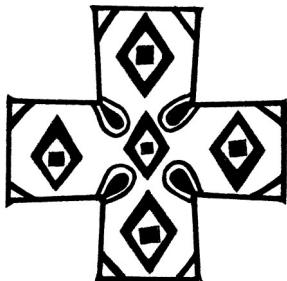
Cell: 412-600-6326 – Email: julie.hawley1487@gmail.com

Meredith Lewis, Secretary

Cell: 443-496-0903 – Email: info@stpaulscordova.org

Vertrau Auf Gott!

Trust in God!



WELCOME TO SAINT PAUL'S CHURCH

as we gather in person and virtually to
Worship in the name of Jesus Christ,
our Savior and Lord.

Bold portions of the bulletin are read by congregation.

Our Mission

We affirm that:

God has planted us in fertile soil;
Unified us in the waters of baptism;
Nurtured us with Word and Sacraments;
And called us to harvest in bountiful faith.

Therefore, the mission of Saint Paul's Cordova is to:

Be led by the Spirit of Jesus;
Praise and worship the Trinity;
Grow our membership with faith and love;
And share our blessings with all God's people.

Holy Communion at Saint Paul's

In the Lutheran tradition we invite persons baptized with water in the Name of the Father, and of the Son, and of the Holy Spirit to come forward to receive Holy Communion. In the mystery of this most Holy Sacrament, we receive the true Body and precious Blood of our Lord Jesus Christ for the forgiveness of sins and for eternal life. Please come forward as directed by the ushers. On your way to the altar rail, please pick up a communion cup from the small table.

A note for parents – we also welcome all baptized children, regardless of age, to receive Holy Communion. Some parents wish for their children to wait until a later age to receive. If you do not wish for your children to receive, please make sure the Pastor knows that. It is not Pastor's practice to deny children Holy Communion at the altar, unless parents indicate otherwise. Welcome and hospitality are very important at this altar.

For those who have need of gluten-free hosts or unfermented grape juice, please indicate that to the Pastor and the assistant.

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Announcements & Prelude

A Hymn in Procession – “As with Gladness Men of Old”

Hymnal #302

The Invocation

Celebrant In the Name of the Father, and of the **†**Son, and of the Holy Spirit.
People **Amen.**

God of all mercy and consolation, come to the help of your people, turning us from our sin to live for you alone. Give us the power of your Holy Spirit that we may confess our sin, receive your forgiveness, and grow into the fullness of Jesus Christ, our Savior and Lord. **Amen.**

The Confession of Sin and Absolution

Celebrant

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.

Let us confess our sin against God and our neighbor.

Merciful God, we confess that we have sinned in thought, word, and deed, by what we have done and by what we have left undone. We repent of all our sins, known and unknown. We are truly sorry and pray for forgiveness. We firmly intend to amend our lives and to seek help in mending what is broken. We ask for strength to turn from sin and to serve you in newness of life. Amen.

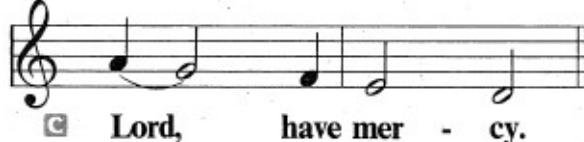
The Celebrant declares the Absolution.

The Apostolic Greeting and Kyrie Eleison – “Lord, have mercy”

Celebrant The grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Spirit be with you all. (Response:**And also with you.**)

Celebrant In peace, let us pray to the Lord.

People



C Lord, have mer - cy.

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

People

C Lord, have mer - cy.

Celebrant

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

People

C Lord, have mer - cy.

Celebrant

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

People

C Lord, have mer - cy.

Celebrant

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

People

C A - men

The Canticle – This is the Feast

This is the feast of victory for our God.

Alleluia, alleluia, alleluia.

*Worthy is Christ, the Lamb who was slain,
whose blood set us free to be people of God.*

This is the feast of victory for our God.

Alleluia, alleluia, alleluia.

*Power, riches, wisdom, and strength,
and honor, blessing, and glory are his.*

This is the feast of victory for our God.

Alleluia, alleluia, alleluia.

*Sing with all the people of God,
and join in the hymn of all creation:*

*Blessing, honor, glory, and might be to God
and the Lamb forever. Amen.*

This is the feast of victory for our God.

Alleluia, alleluia, alleluia.

For the Lamb who was slain has begun his reign.

Alleluia.

*This is the feast of victory for our God.
Alleluia, alleluia, alleluia.*

The Collect of the Day

Celebrant The Lord be with you. *People* **And also with you.** *Celebrant* Let us pray.

O Lord, we pray you mercifully to receive the prayers of your people who call upon you, grant that we may both perceive and know what things we to do, and also may have grace and power faithfully to fulfill them, through your Son, Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, world without end.

Amen.

A Reading of 1 Kings 8:6-13

Then the priests brought the ark of the covenant of the Lord to its place, in the inner sanctuary of the house, in the most holy place, underneath the wings of the cherubim. For the cherubim spread out their wings over the place of the ark, so that the cherubim made a covering above the ark and its poles. The poles were so long that the ends of the poles were seen from the holy place in front of the inner sanctuary; but they could not be seen from outside; they are there to this day. There was nothing in the ark except the two tablets of stone that Moses had placed there at Horeb, where the Lord made a covenant with the Israelites, when they came out of the land of Egypt. And when the priests came out of the holy place, a cloud filled the house of the Lord, so that the priests could not stand to minister because of the cloud; for the glory of the Lord filled the house of the Lord.

Then Solomon said,

“The Lord has said that he would dwell in thick darkness.
I have built you an exalted house,
a place for you to dwell in forever.”

Lector The word of the Lord. *People* **Thanks be to God.**

Psalm 29 *Afferte Domino*

- 1 Ascribe to the | Lord, you | gods, *
 aspire to the Lord | glo- | ry and | strength.
- 2 **Ascribe to the Lord the glory | due his | Name; ***
worship the Lord in the | beau- ty of | holi- | ness.
- 3 The voice of the Lord is upon the waters;
 the God of | glory | thunders; *
 the Lord is up- | on the| mighty | waters.
- 4 **The voice of the Lord is a | power-ful | voice; ***
the voice of the Lord | is a | voice of |
splendor.
- 5 The voice of the Lord | breaks the | cedar trees; *
 the Lord breaks the | cedars | of | Lebanon;
- 6 **He makes Lebanon | skip like a | calf, ***
and Mount Hermon | like a | young wild | ox.
- 7 The voice of the Lord splits the flames of fire;
 the voice of the Lord | shakes the | wilderness; *
 the Lord shakes the | wilder- | ness of | Kadesh.
- 8 **The voice of the Lord makes the | oak trees | writhe ***
and | strips the | forests | bare.
- 9 And in the temple | of the | Lord *
 _____ | all are | crying, | "Glory!"
- 10 **The Lord sits enthroned a- | bove the | flood; ***
the Lord sits enthroned as King for evermore.
- 11 The Lord shall give strength | to his | people; *
 the Lord shall give his people the | bless-| ing of | peace.

A Reading of Romans 12:1-5

I appeal to you therefore, brothers and sisters, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship. Do not be conformed to this world, but be transformed by the renewing of your minds, so that you may discern what is the will of God—what is good and acceptable and perfect.



For by the grace given to me I say to everyone among you not to think of yourself more highly than you ought to think, but to think with sober judgment, each according to the measure of faith that God has assigned. For as in one body we have many members, and not all the members have the same function, so we, who are many, are one body in Christ, and individually we are members one of another.

Lector The word of the Lord.

People **Thanks be to God.**

The Gospel Acclamation

1 O Morn - ing Star, how fair and bright! You shine with
God's own truth and light, a - glow with grace and mer - cy!
Of Ja - cob's line, King Da - vid's son, our Lord and Sav - ior,
you have won our hearts to serve you on - ly! Low - ly,
ho - ly! Great and glo - rious, all vic - to - rious, rich
in bless - ing! Rule and might o'er all pos - sess - ing!

A Reading of the Gospel according to Luke 2:41-52

Celebrant Alleluia! Alleluia!

People **Alleluia! Alleluia!**

Celebrant Make a joyful noise to the Lord, all you lands;
Serve the Lord with gladness.

People **Alleluia! Alleluia!**

Celebrant The Holy Gospel of our Lord Jesus Christ according to Luke.
People **Glory to you, O Lord.**

Now every year his parents went to Jerusalem for the festival of the Passover. And when he was twelve years old, they went up as usual for the festival. When the festival was ended and they started to return, the boy Jesus stayed behind in Jerusalem, but his parents did not know it. Assuming that he was in the group of travelers, they went a day's journey. Then they started to look for him among their relatives and friends. When they did not find him, they returned to Jerusalem to search for him. After three days they found him in the temple, sitting among the teachers, listening to them and asking them questions. And all who heard him were amazed at his understanding and his answers. When his parents saw him they were astonished; and his mother said to him, "Child, why have you treated us like this? Look, your father and I have been searching for you in great anxiety." He said to them, "Why were you searching for me? Did you not know that I must be in my Father's house?" But they did not understand what he said to them. Then he went down with them and came to Nazareth, and was obedient to them. His mother treasured all these things in her heart.

And Jesus increased in wisdom and in years, and in divine and human favor.

Celebrant The Gospel of the Lord.
People **Praise to you, O Christ.**

The Sermon

The Reverend Jonathon Moyers, S.T.M.

A Hymn – "Rise, Shine, You People!"

Hymnal #665

The Apostles' Creed

The Celebrant and People together

**I believe in God, the Father almighty,
creator of heaven and earth.**
**I believe in Jesus Christ, his only Son, our Lord.
He was conceived by the power of the Holy Spirit
and born of the virgin Mary.**
**He suffered under Pontius Pilate,
was crucified, died, and was buried.**
He descended into hell.
On the third day he rose again.
**He ascended into heaven,
and is seated at the right hand of the Father.**
He will come again to judge the living and the dead.
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. Amen.

Prayers of Intercession

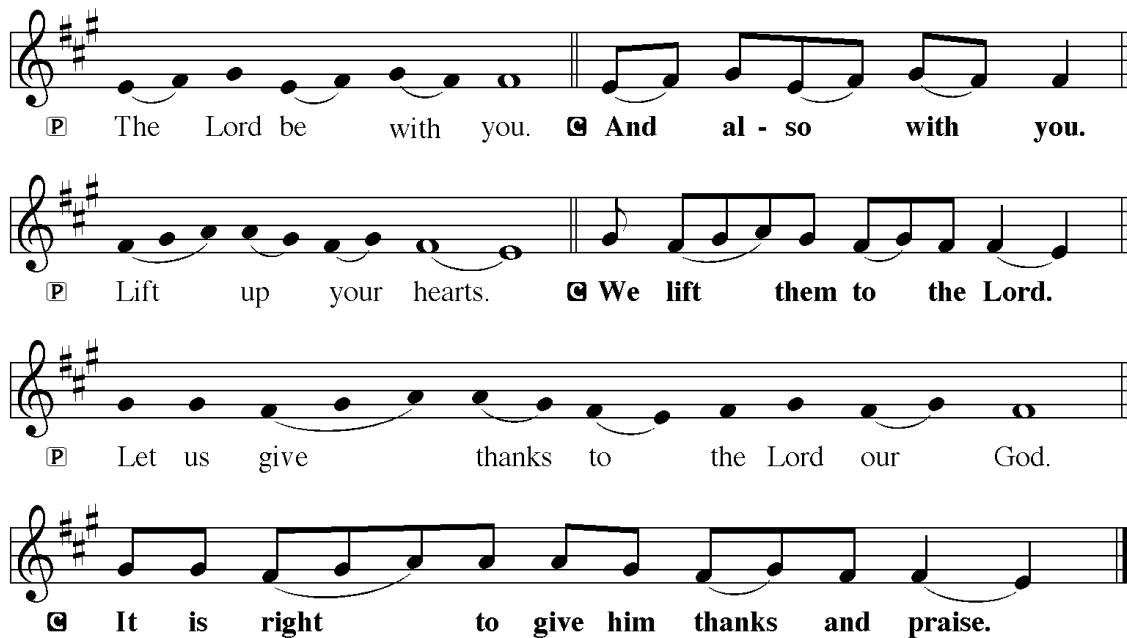
After each petition, (Merciful God) the congregation responds: Receive our prayer.

The Offertory Prayer

Celebrant Let us pray.

People **Merciful Father, we offer with joy and thanksgiving what you have first given us—our selves, our time, and our possessions, signs of your gracious love. Receive them for the sake of him who offered himself for us, Jesus Christ our Lord.**

The Great Thanksgiving



The musical notation consists of four staves of music in G major (one sharp) and common time. The lyrics are in square notation, indicating different voices (P for People, C for Celebrant). The lyrics are:

P The Lord be with you. C And also with you.

P Lift up your hearts. C We lift them to the Lord.

P Let us give thanks to the Lord our God.

C It is right to give him thanks and praise.

The Celebrant continues

It is indeed right and salutary that we should at all times and in all places offer thanks and praise to you, O Lord, holy Father, through Christ our Lord. In the wonder and mystery of the Word made flesh you have opened the eyes of faith to a new and radiant vision of your glory; that beholding the God made visible, we may be drawn to love the God whom we cannot see. And so, with angels and archangels, with the Church on earth and the hosts of heaven, we praise your name and join their unending hymn:

The Celebrant and People together

Ho - ly, ho - ly, ho - ly Lord, Lord God of pow'r and might:
Heav'n and earth are full of your glo - ry.
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.

The Celebrant continues

You are indeed holy, almighty and merciful God; you are most holy, and great is the majesty of your glory. You so loved the world that you gave your only Son, that whoever believes in him may not perish but have eternal life. Having come into the world, he fulfilled for us your holy will and accomplished our salvation.

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.

For as often as we eat of this bread and drink from this cup, we proclaim the Lord's death until he comes.

Celebrant and People

Christ has died. Christ is risen. Christ will come again.

The Celebrant continues

Remembering, therefore, his salutary command, his life-giving Passion and death, his glorious resurrection and ascension, and his promise to come again, we give thanks to you, Lord God Almighty, not as we ought, but as we are able;

We implore you mercifully to accept our praise and thanksgiving, and, with your Word and Holy Spirit, to bless us, your servants, and these your own gifts of bread and wine; that we and all who share in this Most Blessed Sacrament may receive the true body and precious blood of your Son, be filled with heavenly peace and joy, and, receiving the forgiveness of sin, may be **†** sanctified in soul and body, and have our portion with the Blessed Virgin Mary, _____ and all your saints, through your Son, Jesus Christ our Lord.

By him, with him, and in him, in the unity of the Holy Spirit, all honor and glory is yours, Almighty Father, now and forever. **Amen.**

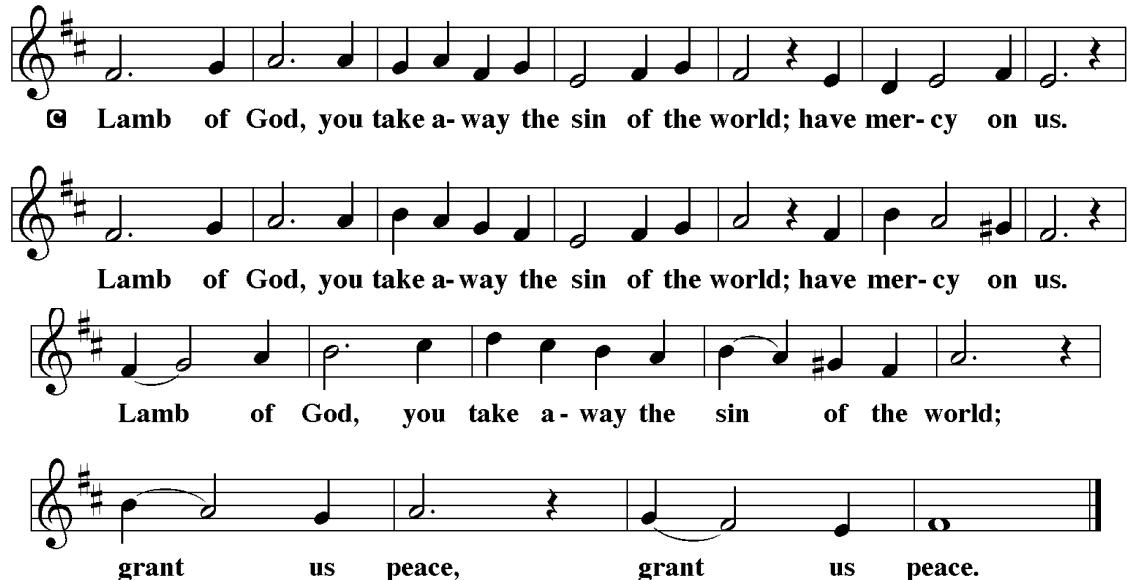
The Lord's Prayer

Celebrant Lord, remember us in your kingdom, and teach us to pray.

The Celebrant and People together

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.

The Agnus Dei – “Lamb of God”



The musical notation consists of four staves of music in G major, common time, with a key signature of one sharp. The lyrics are integrated into the music, appearing below the staves. The first staff begins with a quarter note followed by an eighth note. The lyrics are: "C Lamb of God, you take a-way the sin of the world; have mer- cy on us." The second staff begins with a quarter note followed by an eighth note. The lyrics are: "Lamb of God, you take a-way the sin of the world; have mer- cy on us." The third staff begins with a quarter note followed by an eighth note. The lyrics are: "Lamb of God, you take a-way the sin of the world;" The fourth staff begins with a quarter note followed by an eighth note. The lyrics are: "grant us peace, grant us peace."

Invitation to Holy Communion

Celebrant Behold the Lamb of God. Behold him who takes away the sins of the world. Happy are those who are called to his Supper.

People **Lord, I am not worthy to receive you. But only say the word and I shall be healed.**

The Distribution of Holy Communion

In the Evangelical-Lutheran tradition, we invite all baptized persons to receive Holy Communion at the altar. We believe that in the Blessed Sacrament we receive the true Body and precious Blood of our Lord Jesus Christ for the forgiveness of sins and eternal life. Please come forward as directed by the usher and return by the side aisle. If you are unable to come forward, the Celebrant will bring Holy Communion to you.

Post-Communion Prayer

Celebrant Let us pray.

The Celebrant and People together

Eternal God, heavenly Father, you have graciously accepted us as living members of your Son our Savior Jesus Christ, and you have fed us with spiritual food in the Sacrament of his Body and Blood. Send us now into the world in peace, and grant us strength and courage to love and serve you with gladness and singleness of heart; through Christ our Lord. Amen.

The Blessing

The Celebrant

The Lord bless you and keep you. The Lord make his face shine on you and be gracious to you. The Lord look upon you with favor and give you peace. In the Name of the Father, and of the **†** Son, and of the Holy Spirit. **Amen.**

The Final Hymn – ‘Hail to the Lord’s Anointed’

1. Hail to the Lord's A - noint - ed, great Da - vid's great - er Son!
 2. He comes with com - fort speed - y to those who suf - fer wrong;
 3. He shall come down like show - ers up - on the fruit - ful earth;
 4. A - ra - bia's de - sert ran - ger to Him shall bow the knee,

Hail, in the time ap - point - ed, His reign on earth be - gun!
 to help the poor and need - y, and bid the weak be strong;
 and love, joy, hope, like flow - ers, spring in His path to birth;
 the E - thi - o - pian stran - ger His glo - ry come to see;

He comes to break op - pres - sion, to set the cap - tive free,
 to give them songs for sigh - ing, their dark - ness turn to light,
 be - fore Him on the moun - tains shall peace, the her - ald, go;
 with of - f'rings of de - vo - tion, ships from the isles shall meet,

to take a-way trans - gres - sion, and rule in eq - ui - ty.
 whose souls, con - demned and dy - ing, were pre - cious in His sight,
 and right-eous-ness, in foun - tains, from hill to val - ley flow.
 to pour the wealth of o - cean in trib - ute at His feet.

The Dismissal

Celebrant Go in peace to love and serve the Lord.

People **Thanks be to God!**

This Week

Ushers: Donnie and Keith Davis/Tellers: Henry and Lyn Hollingsworth
Lector, Communion Assistant and Acolyte: Joshua Lewis

Next Sunday

Ushers & Tellers: Henry and Lyn Hollingsworth
Lector, Communion Assistant and Acolyte: Declan Corley

Our annual meeting will be held on January 25, 2026, at 10:30 am following the morning worship service. It is the right and privilege of all voting members (confirmed members of St. Paul's who have communed and made a contribution of record in the last year), to attend and participate.

The 2025 report packets will be available Sunday January 18, 2026, for anyone interested in reviewing the packet in advance of the meeting.

There will be refreshments in the fellowship hall after the meeting.

Daily Discipleship

Second Sunday after the Epiphany (A) – John 1:29-42

Discipleship: Following the Lamb of God

Focus Question: What does it mean to follow an innocent man of God who was sacrificed for our sins?

word of life

“The next day [John the Baptist] saw Jesus coming toward him and declared, ‘Here is the Lamb of God who takes away the sin of the world!’” John 1:29 (NRSV)

Read John 1:29-42

The accounts of the baptism of Jesus described in the Synoptic Gospels of Matthew, Mark, and Luke are quite similar in their details. The heavens open up, the Holy Spirit descends in the form of a dove, and God's voice proclaims Jesus to be God's own Son, the Beloved. Each description takes place at the time of baptism. (See Matthew 3:13-17; Mark 1:9-11; Luke 3:21-22.) In contrast, the Gospel of John describes the baptism through the eyes of John the Baptist as he gives testimony to

the scene. Beginning with John 1:19, John the Baptist is established as a forerunner to Jesus and the one who repeatedly offers testimony. (See John 1:19-28.) The testimony in John 1:29-42 does not mention John actually baptizing Jesus.

1. *Compare and contrast the description of the baptism of Jesus found in John 1:29-34 with last week's lesson, Matthew 3:13-17.*
2. *What can you learn from John's testimony?*
3. *Does his testimony make you feel like you are at the scene? How so?*

When John sees Jesus he declares, "Here is the Lamb of God who takes away the sin of the world!" (John 1:29 NRSV) John repeats that name on the next day when he is with two of his disciples. (See John 1:36) No other Gospel writer uses such a phrase, but it can be found in the Book of Revelation. (See Revelation 5:6; 14:1; 15:3; 19:7.)

Scholars are not certain about the meaning of Lamb of God. Some believe this is a reference to the end of time when a conquering lamb will destroy all evil. This image is found in the literature written in between the Old and New Testaments (known as the Apocrypha) as well as the Book of Revelation. It fits with John the Baptist's fiery preaching about final judgment.

Other scholars link the Lamb of God with the Passover Lamb. (See Exodus 12:5.) The first Passover involves the Jewish slaves marking their doors with lamb's blood so the angel of death would "pass-over" their homes. Subsequently, Jews gather each year to celebrate the Passover and God freeing them from bondage. In the first century, there is a Preparation Day when a lamb was slaughtered for the Passover Festival. This Day of Preparation is also the day Jesus is crucified in John's Gospel. (See John 19:14) Jesus becomes a new Lamb of God, innocent at the time of his death. This sacrificial image coincides with the image of the suffering servant found in Isaiah 53:7-12.

4. *What does the phrase "Lamb of God" mean to you?*
5. *How is describing Jesus as the Lamb of God meaningful for you?*

The next day after the baptism, John finds two of his own disciples and tells them about the Lamb of God. They meet Jesus, but want to know where he is staying. This odd question is met with a simple response by Jesus, "Come and see." (John 1:39 NRSV) After being with Jesus, one of the men goes to his brother Simon to tell him about Jesus. A chain reaction is begun as people seek the Messiah and tells others about him.

The congregation had worked very hard on the costumes for their outdoor live nativity. Children, youth, and adults had signed up for a chance to be part of the event. Yet everyone was concerned whether they would have an audience. For weeks, the congregation found ways to invite people to come and see the Live Nativity. They hoped people not affiliated with a church might hear the story of God's love made known at Christmas in rich, meaningful new ways.

Thus, the congregation joined together on a creative publicity campaign. They used the radio, newspaper, Web sites, and posters; but mostly they personally invited people with a simple invitation, "Come and see!"

1. *What is happening at your church to which you would be willing to invite someone "to come and see"?*

2. *What (if anything) do you hope they do not see? (How might you change that?)*

Maya was heartbroken. She had lost all hope. Her good friend went to Maya's home to be with her, but the friend did not know what to say or do. Finally, she invited Maya to come with her to church that night. The friend simply said, "Come and see." Maya agreed, for she was finally ready to try something new. Clearly her current choices were not working in her life.

3. *When have you invited someone to learn more about Jesus Christ?*

4. *Why are those invitations important?*

One thing we know about John the Baptist is his willingness to testify about Jesus. Time after time, he tells the crowds to prepare for the coming of Christ. After the baptism, John tells his disciples about the Lamb of God. They in turn tell others about Jesus, calling him the Messiah. This chain reaction begun two thousand years ago has not stopped.

Disciples who are connected to Jesus tell others about him. They cannot hoard the good news. Instead, they want others to participate in that good news.

5. *Give examples of helping other disciples to grow in faith.*

6. *What is it like to help a new Christian learn about Jesus?*

7. *If you have not had that experience, why not?*

8. *What needs to happen in your life to free you to share with others about Jesus?*

The primary image of Jesus in this text is the Lamb of God. A lamb is considered an innocent animal which still needs protection. Yet, Jesus as God's lamb is freely given in the hands of the enemy to be sacrificed. Jesus dies in order to take away the sins of the world. Those sins include each of our sins.

9. *How is life different knowing Jesus had died for you?*

10. *How is life different knowing your sins are forgiven in Jesus Christ?*

Prayer

Lamb of God, you take away the sin of the world. Have mercy on us. Amen

Dig Deeper

Isaiah 49:1-7

last word
Take a walk
and ponder what it means to you
for Jesus to have taken away your sins.