

*Welcome to the*

# Setauket Presbyterian Church

of the Presbyterian Church (U.S.A.)



Bayou Baptism © Lauren Wright Pittman  
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## Baptism of the Lord



# Order of Worship

January 11, 2025

❖ *please rise in body or in spirit; unison prayers are in bold.*

GATHERING MUSIC                      *Pastoral Air*                      Franz Xaver Anton Murschhauser

RINGING OF THE BELL

WELCOME AND ANNOUNCEMENTS

INTROIT                      *Noël en Musette*                      Louis Claude D’Aquin

## CALL TO WORSHIP

In the waters of baptism,  
**God marks us as kindred in his name.**  
In the waters of baptism,  
**the heavens open up**  
**and the Spirit pours out love.**  
In the waters of baptism,  
**God names us Beloved.**  
In the waters of baptism,  
**God claims us as her own.**

## OPENING PRAYER

❖ **HYMN no. 630**    *Fairest Lord Jesus (verses 1, 2, 3)*

## CALL TO CONFESSION

## PRAYER OF CONFESSION

Gracious God, you claim us and call us, you support us and uphold us, you save us and free us from our sin. Yet we slip into old habits, worshiping idols that have claimed our hearts, disregarding our impact on the earth and our neighbors. Forgive us. Meet us at the water again, that we might know we belong to you.

## ASSURANCE OF GOD’S GRACE

The good news has been passed down  
by prophets and priests:  
everyone who believes in Christ  
receives forgiveness in his name.  
**In Christ we are redeemed, forgiven, and loved. Alleluia!**

**SUNG RESPONSE no. 584**    *Glory, Glory, Glory*

## SHARING THE PEACE OF CHRIST

Since God has forgiven us in Christ, let us forgive one another. The peace of Christ be with you all. **And also with you.** Please share a sign of Christ’s peace with one another.

## TIME WITH THE CHILDREN

**Saving God, source of our calling, your Word is full of power and glory. Pour out your Holy Spirit upon us so that we may receive your grace and live as your beloved children; through Jesus Christ our Lord. Amen.**

*Then Peter began to speak to them: "I truly understand that God shows no partiality, but in every people anyone who fears him and practices righteousness is acceptable to him. You know the message he sent to the people of Israel, preaching peace by Jesus Christ—he is Lord of all. That message spread throughout Judea, beginning in Galilee after the baptism that John announced: how God anointed Jesus of Nazareth with the Holy Spirit and with power; how he went about doing good and healing all who were oppressed by the devil, for God was with him. We are witnesses to all that he did both in Judea and in Jerusalem. They put him to death by hanging him on a tree, but God raised him on the third day and allowed him to appear, not to all the people but to us who were chosen by God as witnesses and who ate and drank with him after he rose from the dead. He commanded us to preach to the people and to testify that he is the one ordained by God as judge of the living and the dead. All the prophets testify about him that everyone who believes in him receives forgiveness of sins through his name."*

*Then Jesus came from Galilee to John at the Jordan, 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 it is proper for us in this way to fulfill all righteousness." Then he consented. And when Jesus had been baptized, just as he came up from the water, suddenly the heavens were opened to him and he saw God's Spirit descending like a dove and alighting on him. And a voice from the heavens said, "This is my Son, the Beloved, with whom I am well pleased."*

❖ **HYMN no. 490** *Wash, O God your Sons and Daughters (verses 1, 3)*

**Praise God from whom all blessings flow; praise God,  
all creatures high and low: Alleluia! Alleluia!  
Praise God in Jesus fully known: Creator, Word, and Spirit one!  
Alleluia! Alleluia! Alleluia! Alleluia! Alleluia!**

**POSTLUDE** *We Three Kings* Traditional  
Arr. Jim Brickman

*Portions of today's worship service draw from the Call to Worship Journal and the  
Vanderbilt Divinity School Library.*

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