

Shepherdstown Presbyterian Church: An Inclusive Spiritual Community. We welcome all who long for meaning, hope, and belonging. Our faith & practice are rooted in the way of Jesus and enriched by wisdom from all sources. We are committed to being and becoming people of radical compassion, working for justice and wholeness in ourselves and the world.



Sunday, January 11 • Baptism of the Lord

Isaiah 42:1-9 Psalm 29 Acts 10:34-43 Matthew 3:13-17

- 8:30 a.m. Early Service of Worship with Baptismal Blessing – Sanctuary
- 11:00 a.m. Service of Worship with Baptismal Blessing – Sanctuary / Zoom
- 12:30 p.m. Youth Group Gathering – Downstairs
- Sabbatical Planning Team Timeline Project Kick-off – Sanctuary

Tuesday, January 13

7:00 p.m. Prayer Vigil for the Nation – Sanctuary

Wednesday, January 14

7:30 p.m. Choir Rehearsal – Choir Room

Sunday, January 18

Isaiah 49:1-7 Psalm 40:1-11 1 Corinthians 1:1-9 John 1:29-42

- 8:30 a.m. Early Service of Worship – Sanctuary
- 9:30 a.m. A Theological Frame for Our Time with Pastor Gusti – Fellowship Hall / Zoom
- 11:00 a.m. Service of Worship – Sanctuary / Zoom
- 12:30 p.m. Youth Group Gathering – Downstairs

SERVICE MUSIC TODAY: The Introit uses baptismal imagery to pray for renewal and transformation. The Kyrie, Alleluia, and Sending are traditional liturgical texts. The 21st Century Introduction and Response to First Pew begins each stanza with a facet of our baptismal identity. The Baptismal Serenade by Libby Roderick is a beloved SPC tradition.

TODAY'S HYMNS: The Opening hymn connects the water in the font with the waters of creation, redemption, and sustenance. The Sermon Hymn speaks with the voice of Divine Love to assure us of God's presence throughout the changing stages of life.

A THEOLOGICAL FRAME FOR OUR TIME PRESENTATION BY PASTOR GUSTI, Sunday January 18, 9:30 a.m., Fellowship Hall and Zoom. In response to the Chicago Clergy Letter and the Shepherdstown Friends (Quakers) statement on the Harms Caused by the Actions of Our Current Government, the Session has invited Pastor Gusti to offer a theological frame for how SPC might express our commitments in this season. The Quaker statement is available at <https://shepherdstownfriends.org/where-we-stand/#harmscurrentadministration>. The Chicago letter is available at <https://www.counterpunch.org/2025/10/24/jesus-is-being-tear-gassed-at-broadview-an-open-letter/>.

SHEPHERDSTOWN PRESBYTERIAN CHURCH

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Baptism of the Lord

January 11, 2026

11:00 a.m.

Sea Prayer

Lord, let me, in giving love, remember the seashore—
the ocean's openness. May I keep in touch with your divine passion
beyond my sight's limits on the water's surface—a passion
that ridges both the sea and the seashell.

Let me risk giving of myself—an exposure
like the crosscut section of the chambered nautilus.
Yet help me to understand how to use the power you have given me.
Remind me that I must know quiet moments,
cradling your gifts so that I can pour them forth like the tide.

May I not be as the water lily that closes in on itself
at evening in its still pool. But may I become,
with time, strong and nourishing
like the brilliant breakers of the sea.

Mary Ann Coleman

SHEPHERDSTOWN PRESBYTERIAN CHURCH

Established 1743

*Radical Hospitality • Holistic Spirituality • Engaged Compassion
We Choose Welcome*

Here is my servant ... in whom my soul delights.
Isaiah 42:1

May the LORD give strength to his people!
Psalms 29:11

"I truly understand that God shows no partiality."
Acts 10:34

"This is my Son, the Beloved."
Matthew 3:17

Preacher
Rev. Gusti Linnea Newquist

Assistant
Diane Kradel

Special Music
Than and Mary Anne Hitt
Keith Loudermill

Accompanist
Sam Jannotta

Percussion
Terry Tucker

Tech Support
Mark Nutwell

To Our Guests
We are glad you are with us. Please sign the guest book by the front door and fill in a visitor's card from the pew pocket. After the service enjoy a cup of fair trade coffee with friends in the Fellowship Hall.

THE FONT OF IDENTITY

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Introit (7x)
*Water, River, Spirit, Grace, sweep over me, sweep over me!
Recarve the depths your fingers traced in sculpting me,
in sculpting me.*

Proclamation
In life and death we belong to God.
Through the grace of our Lord Jesus Christ,
the love of God, and the communion of the Holy Spirit,
we trust in the one triune God,
whom alone we worship and serve.

Call to Sabbath

***Hymn 484**
"Out of Deep Unordered Water"

Prayer for Sabbath (see insert)

+Kyrie 575 (2x)
*Lord, have mercy upon us; Christ, have mercy upon us;
Lord, have mercy upon us.*

Declaration of Grace and Gratitude

+*Alleluia 587 (2x)
Alleluia! Alleluia! Alleluia! Alleluia!

Blessing the Nations

Ireland, United Kingdom (Scotland, England,
Wales, Northern Ireland)

Response 486, v. 1
*Child of blessing, child of promise,
baptized with the Spirit's sign,
with this water God has sealed you
unto love and grace divine.*

First Pew

Response 486, v. 2
*Child of love, our love's expression,
love's creation, loved indeed!
Fresh from God, refresh our spirits;
into joy and laughter lead.*

Welcome and Parish Life

THE WORD OF HOPE

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Reading

Interlude

"Take Me to the Water," *Nina Simone*

Lesson

Genesis 1:1-2; Luke 3:21-22

Communal Proclamation

"Sabbath as Practice: Belovedness"

***Hymn 488**

"I Was There to Hear Your Borning Cry"

***THE BREAD OF LIFE**

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Baptismal Blessing

Serenade

*How could anyone ever tell you
you were anything less than beautiful?
How could anyone ever tell you you were less than whole?
How could anyone fail to notice that your loving is a miracle?
How deeply you're connected to my soul?*

Offering Our Gifts

Offertory

"This Is Why I Love You / You Are So Beautiful," *MAJOR/Cocker*

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***Credo**

With believers in every time and place
we rejoice that nothing in life or in death
can separate us from the love of God
in Christ Jesus, our Lord.

***Sending (2x)**

Gloria, gloria, in excelsis Deo! Gloria, gloria, alleluia, alleluia!

***Postlude**

Becoming the Beloved means letting the truth of our Belovedness become enfleshed in everything we think, say, or do.
Henri Nouwen

*Please rise in body and spirit.

Lesson Translation

New Revised
Standard Version

Sermons & Information
shepherdstownpresbyterian.org

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Sabbath As Practice

January Worship at SPC

Sabbath in Scripture is God's gift of freedom, justice, and healing — a holy interruption of endless striving and its harmful consequences. Through January we commit to practicing Sabbath in Community.

- January 4** Sabbath Shines Forth!
A Children and Youth Epiphany
- January 11** Sabbath as Practice: Belovedness
Litany of Baptismal Blessing
- January 18** Sabbath as Practice: Justice
MLK/Racial Justice Sunday
- January 25** Sabbath as Practice: Shared Leadership
*Ordination and Installation of
Ruling Elders and Deacons*

Prayer for Sabbath

Holy One, you call us by name
and claim us as your own.

Sabbath Is Our Practice: We Are Beloved

You wash us in mercy and clothe us in grace.

Sabbath Is Our Practice: We Are Beloved

You delight in us and give us rest in your love.

Sabbath Is Our Practice: We Are Beloved

Sung Response 575 (2x)

Lord, have mercy upon us;

Christ have mercy upon us;

Lord, have mercy upon us.

Baptismal Blessing

A Spirit of Belovedness is with you.

And also with you.

Lift up your hearts.

We lift them to the Spirit of Belovedness.

Let us give thanks for
the Practice of Belovedness:

God says, "You are my Beloved.

With you I am well pleased."

From you is born all ruling will,
the power and life to do, the song that beautifies
all — from age to age it renews.

To you belongs each fertile function:
ideals, energy, glorious harmony —
during every cosmic cycle.

Out of you, the royal priesthood —
ruling principles, the "I can"
of the cosmos ...

Out of you, the vital force

producing and sustaining all life,
every virtue ...

Out of you the astonishing fire,
the birthing glory, returning light and sound
to the cosmos ...

Again and again, from each universal gathering
—of creatures, nations, planets, time, and space—
to the next.

Truly — power to these statements —
may they be the ground from which all
my actions grow:

Sealed in trust and faith. Amen.

Sung Response

*How could anyone ever tell you,
you were anything less than beautiful.*

*How could anyone ever tell you,
you were less than whole?*

*How could anyone fail to notice
that your loving is a miracle?*

How deeply you're connected to my soul.

BAPTISM

484 Out of Deep, Unordered Water

1 Out of deep, un - or - dered wa - ter God cre -
 2 Wa - ter on the hu - man fore - head, birth - mark
 3 Stand - ing round the font re - minds us of the

at - ed light and land, world of bird and beast and,
 of the love of God, is the sign of death and
 He - brews' climb a - shore. Life is hal - lowed by the

lat - er, in God's im - age, wom - an, man.
 ris - ing; through the seas there runs a road.
 knowl - edge God has been this way be - fore.

There is wa - ter in the riv - er bring - ing life to tree and plant.

By connecting the water in the font with the waters of creation, the parted waters through which the Israelites were set free, and the rivers that sustain life everywhere, this hymn reminds us that baptism incorporates us into God's creative, redemptive, and sustaining activity.

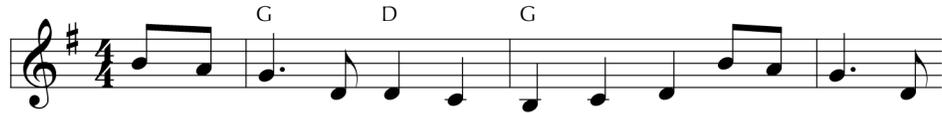
BAPTISM

Let cre - a - tion praise its giv - er: there is wa - ter in the font.

The musical score consists of two staves. The upper staff is in treble clef with a key signature of one flat (B-flat). It contains a vocal line with lyrics: "Let cre - a - tion praise its giv - er: there is wa - ter in the font." The lower staff is in bass clef with the same key signature and contains a piano accompaniment. The piece concludes with a double bar line.

BAPTISM

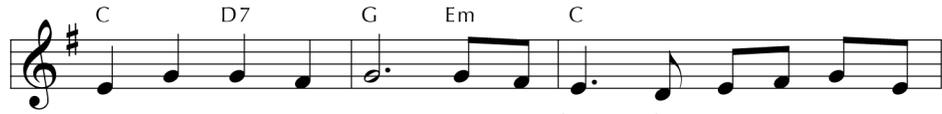
488 I Was There to Hear Your Boring Cry



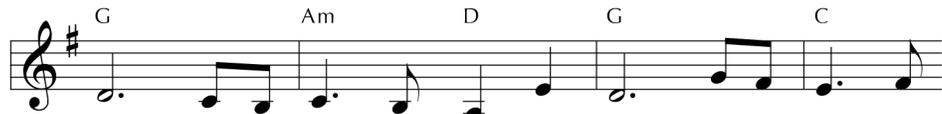
1 "I was there to hear your born-ing cry; I'll be there when
 2 "When you heard the won-der of the Word, I was there to
 3 "In the mid-dle a-ges of your life, not too old, no



you are old. I re-joiced the day you were bap-tized to
 cheer you on. You were raised to praise the liv-ing Lord to
 lon-ger young, I'll be there to guide you through the night, com-



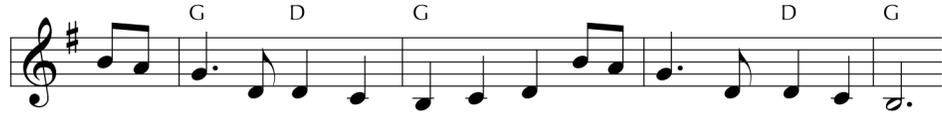
see your life un-fold. I was there when you were but a
 whom you now be-long. If you find some-one to share your
 plete what I've be-gun. When the eve-ning gent-ly clos-es



child with a faith to suit you well; in a blaze of
 time and you join your hearts as one, I'll be there to
 in and you shut your wea-ry eyes, I'll be there as



light you wan-dered off to find where de-mons dwell."
 make your vers-es rhyme from dusk till ris-ing sun."
 I have al-ways been with just one more sur-prise."



4 "I was there to hear your born-ing cry; I'll be there when you are old.



I re-joiced the day you were bap-tized to see your life un-fold."

Originally created to accompany a video series on baptism, this hymn speaks in the imagined conversational voice of God, assuring the person being baptized of God's presence throughout the changing stages of life. It offers a reminder that baptism is a once-in-a-lifetime event.

We affirm

- peace, justice, and fullness of life as God’s desire for all of God’s beloved Creation
- peacemaking as essential to our faith in God’s reconciling work in Jesus Christ, whose love and justice challenge evil and hatred, and whose call gives our church a mission to present alternatives to violence (2016)
- nonmilitary, collaborative international approaches as effective means of resolving conflict (2022).

The violent military actions of the U.S. against Venezuela run counter to these affirmations based on our religious convictions. Additionally, these actions violate international law and the rights of the Venezuelan people.

We do not overlook the serious political and human rights challenges facing Venezuela, nor do we endorse the current government. Yet history teaches that violence and external military intervention, especially when undertaken without clear restraint and accountability, deepen suffering rather than bring justice or peace.

Our church carries the memory of the Iraq War as a painful moral lesson. In reflecting on that war, the 216th General Assembly (2004), in “Iraq: Our Responsibility and the Future,” examined the invasion in light of just-war principles and conscience and warned against the grave human cost of wars launched on contested claims.

Shaped by that reflection, we approach any justification for military escalation with humility and caution. We are wary of fear-driven narratives and preemptive logic that rush toward violence and bypass international law. Remembering the lives lost and communities shattered, we call instead for careful verification, diplomacy, and a renewed commitment to peace and the protection of civilian life.

As people of faith, we are also concerned when the use of military force bypasses constitutional checks and congressional responsibility, weakening democratic accountability and public trust.

We believe the church bears witness to Christ when it nourishes the moral life of the nation for the sake of peace in our world and participates in seeking peace in all areas of life and society (1980). As such, we renounce violence as a means to further selfish, national interests, to procure wealth, or to dominate others (2022), and invite all those of goodwill to speak out against these U.S. actions and to speak up for the rights of Venezuelans to peace, justice, life and self-determination.

Fellow Presbyterian Church (U.S.A.) disciples of Christ Jesus are called upon to be in solidarity with the Presbyterian Church in Venezuela and the people of Venezuela, to pray with them and for them in these difficult times, to recommit to participating in God’s mission of wholeness in the world, to practice boldly the things that make for peace, and to nourish the moral life of our nation for the sake of God’s peace.

One of the affirmations adopted by the 222nd General Assembly (2016) to guide the peacemaking witness of the PC(USA) is this:

“We confess that we have sinned by participating in acts of violence, both structural and physical, or by our failure to respond to acts and threats of violence with ministries of justice, healing, and reconciliation.”

We speak and act, not from a place of self-righteousness, but from a place of seeking to follow Christ more faithfully, recognizing that God’s mission is also for Christ’s church and our own formation into the cruciform shape of Christ’s life, death, and resurrection.

May we walk with our Venezuelan siblings and friends, as well as all those who are living in the shadow of violence and death, as they seek peace and wholeness. May our ministries of justice, healing, and reconciliation be a sign of God’s just and loving reign for the world and for us.

But we believe that these times, so full of peril and tragedy for the human family, present a special call for obedience to our Lord, the Prince of Peace. The Spirit is calling us to life out of death.

The church must discern the signs of the times in the light of what the Spirit is revealing. We see signs of resurrection as the Spirit moves the churches to call for peace. We are at a turning point. We are faced with the decision either to serve the Rule of God or to side with the powers of death through our complacency and silence.

Presbyterian Church (U.S.A.) Statement on U.S. Military Action in Venezuela, excerpts Monday, January 5, 2026

But the angel said to them, “Do not be afraid, for see, I am bringing you good news of great joy for all the people: to you is born this day in the city of David a Savior, who is the Messiah, the Lord. ...” And suddenly there was with the angel a multitude of the heavenly host, praising God and saying, “Glory to God in the highest heaven, and on earth peace among those whom he favors!” — Luke 2:10-11, 13-14, NRSVUE

The Presbyterian Church (U.S.A.) is one among many Christian and Reformed traditions whose religious faith is grounded in the person of Jesus Christ, the Prince of Peace. During the Advent and Christmas seasons, we waited and proclaimed that Jesus Christ is coming, has come, and will come again, and we welcomed the one who calls us to follow him and join in God’s mission of wholeness, of peace and justice for the world God loves.

It is in this biblical and theological context and in the context of the policies of the General Assembly of the PC(USA) that we speak out against the violent military actions of the United States against Venezuela, especially the attack on Jan. 3, and join in solidarity with our partner, the Iglesia Presbiteriana de Venezuela (Presbyterian Church of Venezuela), and the people of Venezuela.