



*<sup>19</sup> And Jesus said to them, "Follow me, and I will make you fish for people."*

*Matthew 4:19*

**St. John Evangelical Lutheran Church**  
**Third Sunday after Epiphany – January 26, 2014**

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Rev. Mark Bringman, Pastor

John Thickey, Organist

*We welcome you to St. John Lutheran Church. We are delighted to have you worship with us this morning. Should you have no permanent church-home in this community, why not consider making this one your own? Please sign the guest book as you leave worship today or the attendance pad in the pew. You are most welcome here at St. John! Most elements of our service can be found in the bulletin, everything else is in the hymnal. Page refers to the numbered pages towards the front of the hymnal, hymns are bold and towards the back. Please rise when there is an \*, congregational responses are in **bold**, and underlined elements of the service are found in the hymnal.*

### **HOLY COMMUNION**

**Third Sunday after Epiphany – January 26, 2014**

*In the waters of the Jordan, Jesus is revealed as the beloved Son of God. Through this great epiphany, Jesus fulfills all righteousness and becomes the servant of God who will bring forth justice and be a light to the nations. In the waters of baptism we too are washed by the Word, anointed by the Spirit, and named God's beloved children. Our baptismal mission is to proclaim good news to all who are oppressed or in need of God's healing.*

**PRELUDE** Chorale on `Marchs mit mir, Gott, nach deiner Gut' – J.S. Bach  
(Come Follow Me, the Savior Spoke)

### **ANNOUNCEMENTS**

### **CONFESSION AND FORGIVENESS**

*Confession (sometimes called absolution) has been a part of the Christian worship service from the beginning. In the Augsburg Confession it says this: "Our people are taught that they should highly prize the absolution, as being the voice of God, and pronounced by God's command. The power of the Keys [Whatever you bind on earth shall be bound in heaven; and whatever you loose on earth shall be loosed in heaven] is set forth in its beauty."*

*The Confession goes on to emphasize that we do not need to list our specific sins – since God already knows them. Moreover as we have no mediator between us and God, we do not need a priest or anyone else to offer us forgiveness. Titus says this about Jesus: "He it is who gave himself for us that he might redeem us from all sin and purify for himself a people of his own who are zealous for good deeds." (Titus 2:14)*

*The order of confession and forgiveness declares God's forgiveness to us. It is a reminder that we come to worship the one who makes us right and holy. It is a great way to start our week and our worship.*

Blessed be the holy Trinity, + one God, who forgives all our sin, whose mercy endures forever. **Amen.**

Let us come into the light of Christ, confessing our need for God's mercy.

Holy and faithful God,

**we so often choose our own way instead of yours. We think we can evade your commandments. We have spoken in ways that kill, strayed with our hearts, betrayed friends, and hated enemies. We have broken our promises. Search us deeply and create us anew. Lift the heavy burden of our sin and free us to follow your way of life. Amen.**

"Call upon me," says the Lord, "and I will answer." Our God has come among us to loose every bond and set us free from all that weighs us down. Receive the forgiveness of all your sins in the name of + Jesus Christ, our crucified and risen Savior. **Amen.**

**\*GATHERING SONG #641: All Are Welcome**

### **\*GREETING**

*The greeting is the formal beginning of the service. After our sins are declared forgiven in the rite of confession and forgiveness, the assembly would process in. The greeting (which comes from 2<sup>nd</sup> Corinthians 13:14) is that God is in community and brings us to community.*

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

# HYMN OF PRAISE

Glo - ry to God in the high -  
est, and peace to God's peo - ple on earth.  
Lord God, heav - en - ly King, al - might - y God and  
Fa - ther, we wor - ship you, we give you thanks, we  
praise you for your glo - ry. Lord Je - sus  
Christ, on - ly Son of the Fa - ther,  
Lord God, Lamb of God, you take a - way the sin of the  
world: have mer - cy on us; you are seat - ed at the  
right hand of the Fa - ther: re - ceive our prayer.  
For you a - lone are the Ho - ly One, you a -  
lone are the Lord, you a - lone are the Most High,  
Je - sus Christ, with the Ho - ly Spir - it, in the glo - ry of  
God the Fa - ther. A - men.  
Glo - ry to God in the high -  
est, and peace to God's peo - ple on earth.

### **\*PRAYER OF THE DAY**

*This comes from the gathering of the people together (the term in the Latin was *collecta*) was a prayer used at the beginning of the service before the procession in to worship. The prayer of the day typically has five parts: 1) the addressee, 2) a celebration of a divine attribute, 3) a petition or request, 4) an explanation of the reason for the petition and finishing with 5) a reminder that we ask this through Jesus Christ our Lord.*

*In short the prayer of the day is a description of the Christian life together.*

Let us pray. Lord God, your loving kindness always goes before us and follows after us. Summon us into your light, and direct our steps in the ways of goodness that come through the cross of your Son, Jesus Christ, our Savior and Lord.

**Amen.**

### **FIRST READING: Isaiah 9:1 - 4**

*The northern tribes of Zebulun and Naphtali experienced defeat, but they are assured that their condition will be reversed when God makes a light-filled appearance. The joy they will experience will resemble celebrations of great harvests, because God will deliver them from everything that diminishes or oppresses them. The people in the northern parts of Israel have experienced "gloom" and "darkness" because of the destruction wrought by Assyrian military forces. To these people, the prophet announces the shining of a great light of salvation.*

But there will be no gloom for those who were in anguish. In the former time he brought into contempt the land of Zebulun and the land of Naphtali, but in the latter time he will make glorious the way of the sea, the land beyond the Jordan, Galilee of the nations.

<sup>2</sup>The people who walked in darkness  
have seen a great light;  
those who lived in a land of deep darkness —  
on them light has shined.

<sup>3</sup>You have multiplied the nation,  
you have increased its joy;  
they rejoice before you  
as with joy at the harvest,  
as people exult when dividing plunder.

<sup>4</sup>For the yoke of their burden,  
and the bar across their shoulders,  
the rod of their oppressor,  
you have broken as on the day of Midian.

The word of the Lord.

**Thanks be to God.**

### **PSALM 27:1-9**

- |  |   |
|--|---|
| 1. My light, my Savior is the Lord,<br>Of whom should I have any fear?<br>He is the stronghold of my life,<br>Whom should I dread if he is near? | 3. One thing alone I ask of God:<br>To dwell in his most holy place,<br>To seek him in his holy court<br>And see his beauty face to face.     |
| 2. When evildoers sought my life<br>And in their malice drew around,<br>My adversaries and my foes<br>Stumbled themselves, fell to the ground.   | 4. For he, when times of trouble come,<br>Shall hide me in his secret place<br>And set me high upon a rock<br>Above my foes and keep me safe. |

From: *A New Metrical Psalter* by Christopher Webber

Tune: O Jesu Christe, Wahres Licht

### **SECOND READING: Corinthians 1:1-9**

*Paul calls on the Corinthians to end their dissensions and share the unified outlook of the gospel. Discord arises when we forget that we belong not to human leaders or institutions but to Christ who was crucified for us. Indeed, the unifying*

*word of the cross of Christ is the center of the gospel and the power of God's salvation.*

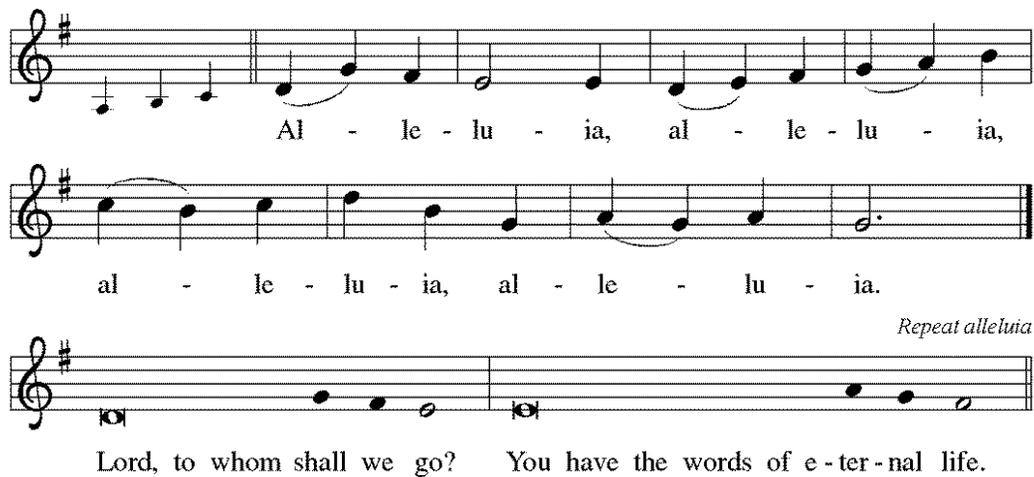
<sup>10</sup>Now I appeal to you, brothers and sisters, by the name of our Lord Jesus Christ, that all of you be in agreement and that there be no divisions among you, but that you be united in the same mind and the same purpose. <sup>11</sup>For it has been reported to me by Chloe's people that there are quarrels among you, my brothers and sisters. <sup>12</sup>What I mean is that each of you says, "I belong to Paul," or "I belong to Apollos," or "I belong to Cephas," or "I belong to Christ." <sup>13</sup>Has Christ been divided? Was Paul crucified for you? Or were you baptized in the name of Paul? <sup>14</sup>I thank God that I baptized none of you except Crispus and Gaius, <sup>15</sup>so that no one can say that you were baptized in my name. <sup>16</sup>(I did baptize also the household of Stephanas; beyond that, I do not know whether I baptized anyone else.) <sup>17</sup>For Christ did not send me to baptize but to proclaim the gospel, and not with eloquent wisdom, so that the cross of Christ might not be emptied of its power.

<sup>18</sup>For the message about the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God.

The word of the Lord.

**Thanks be to God.**

**\*GOSPEL ACCLAMATION**



Al - le - lu - ia, al - le - lu - ia,  
al - le - lu - ia, al - le - lu - ia.  
*Repeat alleluia*  
Lord, to whom shall we go? You have the words of e - ter - nal life.

**\*GOSPEL READING: Matthew 4:12-23**

*Jesus begins his public ministry shortly after John the Baptist is imprisoned by Herod. He proclaims the nearness of God's reign and calls four fishermen to be his first disciples.*

The gospel according to Matthew.

**Glory to you O Lord.**

<sup>12</sup>Now when Jesus heard that John had been arrested, he withdrew to Galilee. <sup>13</sup>He left Nazareth and made his home in Capernaum by the sea, in the territory of Zebulun and Naphtali, <sup>14</sup>so that what had been spoken through the prophet Isaiah might be fulfilled:

<sup>15</sup>"Land of Zebulun, land of Naphtali,

on the road by the sea, across the Jordan, Galilee of the Gentiles —

<sup>16</sup>the people who sat in darkness

have seen a great light,

and for those who sat in the region and shadow of death

light has dawned."

<sup>17</sup>From that time Jesus began to proclaim, "Repent, for the kingdom of heaven has come near."

<sup>18</sup>As he walked by the Sea of Galilee, he saw two brothers, Simon, who is called Peter, and Andrew his brother, casting a net into the sea — for they were fishermen. <sup>19</sup>And he said to them, "Follow me, and I will make you fish for people." <sup>20</sup>Immediately they left their nets and followed him. <sup>21</sup>As he went from there, he saw two other brothers, James

son of Zebedee and his brother John, in the boat with their father Zebedee, mending their nets, and he called them.

<sup>22</sup>Immediately they left the boat and their father, and followed him.

<sup>23</sup>Jesus went throughout Galilee, teaching in their synagogues and proclaiming the good news of the kingdom and curing every disease and every sickness among the people.

The gospel of the Lord.  
**Praise to you, O Christ.**

## **CHILDREN'S SERMON SERMON**

### **\*HYMN OF THE DAY #654: *The Church's One Foundation***

*The hymn of the day is a gift of the Lutheran denomination to the wider church. It is a hymn that is to center on the themes of the lectionary texts (particularly those that form the focus of the sermon) – whereas the other hymns are pointed to various parts of the service. This hymn, centrally placed, is the focus hymn for the service.*

## **APOSTLES CREED**

**I believe in God, the Father almighty,  
creator of heaven and earth.**

**I believe in Jesus Christ, God's only Son, our Lord,  
who was conceived by the Holy Spirit,  
born of the virgin Mary,  
suffered under Pontius Pilate,  
was crucified, died, and was buried;  
he descended to the dead.  
On the third day he rose again;  
he ascended into heaven,  
he is seated at the right hand of the Father,  
and he will come 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**

Guided by the light of Christ, who has been made known to the nations, we offer our prayers for the church, the world, and all people in need.

For Christ's church on earth and for those who proclaim the good news of the kingdom, that all divisions cease, let us pray. **Have mercy, O God.**

For sky and sea, fish and bird, and the beauty of the whole creation, that God's goodness be seen through our everyday surroundings, let us pray. **Have mercy, O God.**

For our political and social leaders, that they use their power justly, and for all the nations of the world, that peace and understanding prevail, let us pray. **Have mercy, O God.**

For all who call upon the Lord for help: those dealing with gloom or anguish, those who are afraid, those suffering from malaria or other illnesses especially Bill & Kathy, Jim, Raymond, George, Wanda Jean, Helen, Francis & Grace, Kathryn, Ed, Fred & Jane, and David & Ellen, and for those who seek shelter, that God provide them with compassionate caregivers and advocates, let us pray. **Have mercy, O God.**

For the followers of Jesus Christ gathered here, that we be guided by the Holy Spirit to proclaim the cross as the power of God, let us pray. **Have mercy, O God.**

In thanksgiving for the faithful departed especially the biblical missionaries Timothy, Titus, and Silas, that their witness to the spread of God's word inspire us in our doings, let us pray.

**Have mercy, O God.**

Radiant God, hear the prayers of your people, spoken or silent, for the sake of the one who has made his dwelling among us, your Son, Jesus Christ our Savior.

**Amen.**

**\*PEACE**

The peace of Christ be with you always.

**And also with you.**

**OFFERING**

**OFFERTORY** – Voluntary on ‘Kourtane’ (*We All Are One in Mission*) – arr. Mark Sedio

**\*OFFERING PRAYER**

Let us pray. God of all creation, all you have made is good, and your love endures forever. You bring forth bread from the earth and fruit from the vine. Nourish us with these gifts, that we might be for the world signs of your gracious presence in Jesus Christ, our Savior and Lord. **Amen.**

**\*DIALOGUE**

The Lord be with you. **And** al - so with you.

Lift up your hearts. **We lift** them to the Lord.

Let us give thanks to the Lord our God.

**It is right** to give our thanks and praise.

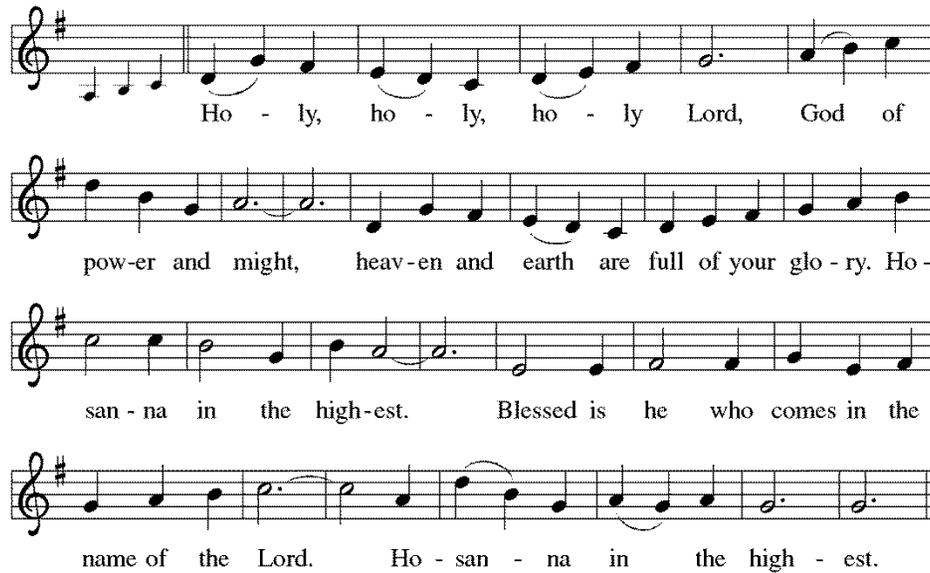
**\*PREFACE**

It is indeed right, our duty and our joy, that we should at all times and in all places give thanks and praise to you, almighty and merciful God, through our Savior Jesus Christ. By the leading of a star he was shown forth to all nations; in the waters of the Jordan you proclaimed him your beloved Son; and in the miracle of water turned to wine he revealed your glory.

And so, with all the choirs of angels, with the church on earth and the hosts of heaven, we praise your name and join their unending hymn:

**\*HOLY, HOLY, HOLY**

*Literally comes from Isaiah 6:3 where the seraphim flying around God's throne constantly sing out "Holy, Holy, Holy". There are a number of different ceremonies that have been associated with the singing of these words. The most common one today is in two parts: for one to bow down at the beginning of the piece, in deference and respect for God. Then when we sing "Blessed is he who comes in the name of the Lord" to stand straight – for it is Jesus, the one who comes in God's name, who cleanses us from all sin and redeems us for all eternity – in him we are righteous and holy.*



**\*THANKSGIVING AT THE TABLE**

Blessed are you, O holy God: you are the Life and Light of all. By your powerful word you created all things. Through the prophets you called your people to be a light to the nations. Blessed are you for Jesus, your Son. He is your Light, shining in our darkness and revealing to us your mercy and might.

In the night in which he was handed over, 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.

Remembering, therefore, his preaching and healing, his dying and rising, and his promise to come again, we await that day when all the universe will rejoice in your holy and life-giving light. By your Spirit bless us and this meal, that, refreshed with this heavenly food, we may be light for the world, revealing the brilliance of your Son.

Through him all glory and honor is yours, Almighty Father, with the Holy Spirit, in your holy Church, both now and forever. **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**

**INVITATION TO COMMUNION**

Behold the Lamb of God who takes away the sin of the world! Blessed are all who are called to the supper of the Lamb.

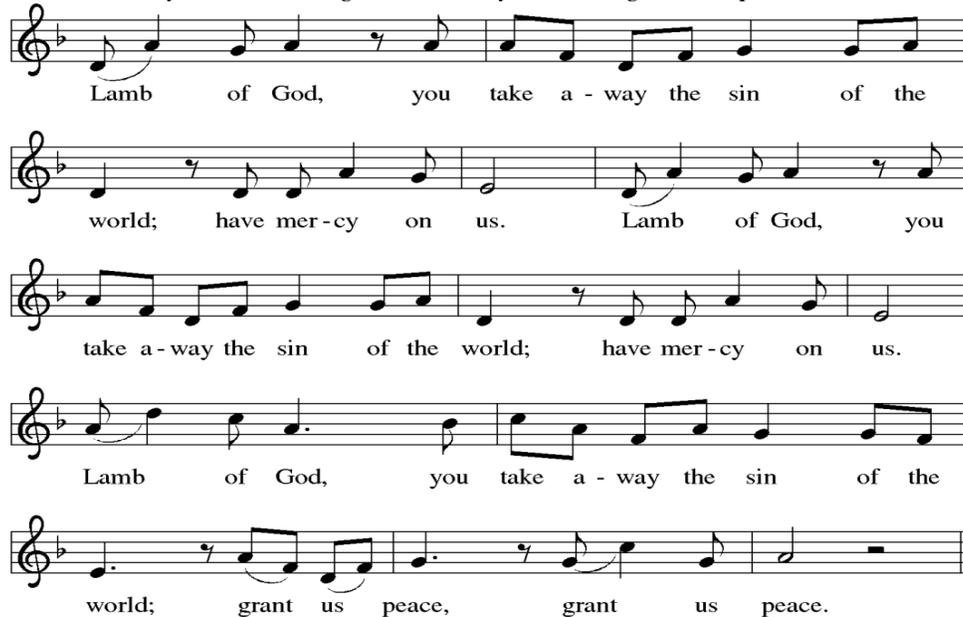
## COMMUNION

*In response to Jesus' invitation, all are welcome to come forward and experience the real presence of Christ in the bread and wine of communion. Through this meal, we know forgiveness, life and salvation as the blessings of God's sacramental grace. All are invited forward for communion or a blessing. The inner ring of individual cups has grape juice.*

### **AGNUS DEI: Lamb of God**

*This song title literally means Lamb of God, a title for Jesus that comes from today's gospel reading and from the book of Revelation. In Judaism, the Passover lamb is a symbol of the greatest act of salvation God gave his people and is a part of the Passover meal – the holiest service in the Jewish year. In Passover (c.f. Exodus 12) the blood of the lamb saves the people from the Destroyer.*

*In Christianity, we know that Jesus is God's lamb sent to save the entire world, not just from Pharaoh but from the powers of sin and death. As we gather around the table for our holy meal, we are gathered to eat the flesh and drink the blood of the lamb, who takes away our sin, who gives us mercy and who grants us peace.*



Lamb of God, you take a - way the sin of the  
world; have mer - cy on us. Lamb of God, you  
take a - way the sin of the world; have mer - cy on us.  
Lamb of God, you take a - way the sin of the  
world; grant us peace, grant us peace.

### **COMMUNION HYMN #815: I Want to Walk as a Child of the Light**

#### **\*POST-COMMUNION BLESSING**

The body and blood of our Lord Jesus Christ strengthen and preserve you in grace.

**Amen.**

#### **\*PRAYER AFTER COMMUNION**

Let us pray. Lord, it is good for us to be here, for we have tasted your glory in this holy meal. Continue your goodness as we go out from here. Open our eyes to see your face shining in every person, and send us to be your servants in every place, for you are the life and light of all, both now and forever. **Amen.**

#### **\*BLESSING**

May the God of glory dwell in your richly, name you beloved, and shine brightly on your path; and the blessing of the almighty God, the Father, + the Son, and the Holy Spirit, be upon you and remain with you always.

**Amen.**

#### **\*SENDING SONG #818: O Master, Let Me Walk with You**

**\*DISMISSAL**

Go in peace. Christ is your light.

**Thanks be to God.**

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**10:00 am**

**Assisting Minister:** Sally Foster

**Communion Assistant:**

**Acolyte:** Madison Cardinal

**Lector:** Valerie Cardinal

**Usher:**

**Attendance last year:** 65

**Last Week's Giving:** \$ 2,541.00

**Year to Date Receipts:** \$ 7,289.00

**Attendance Last Week:** 71  
**Weekly Budgeted Need:** \$ 2,640.27  
**YTD Budgeted Expenses:** \$ 10,561.08  
**YTD Actual Expense:** \$ 8,878.98

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