

**THIRD SUNDAY AFTER THE EPIPHANY
JANUARY 22, 2023**

IN THE NAME OF JESUS, WELCOME TO ST. PAUL'S!

8:00 & 10:30 a.m.



THE ENTRANCE RITE

PRELUDE

The Saints in Christ Are One in Every Place
Setting: J. W. Kerr

WELCOME

ENTRANCE HYMN #838

The Saints in Christ Are One in Every Place

- 1 The saints in Christ are one in ev'ry place
To serve the Gospel of His costly grace;
From those first days to this, our hope the same:
The love of Christ, one Lord, one saving name.**
- 2 In chains for Christ! His pris'ners love to sing,
For slaves and free rejoice to praise our King;
What though the Church on earth still suffers wrong?
The cross of Christ remains our pilgrim song.**
- 3 To live is Christ, for us, to die is gain;
Where then shall be our hunger, danger, pain?
Our joy to preach good news to rich and poor,
Then be with Christ, to live forevermore.**
- 4 Lord Jesus Christ! Heav'n's praise let earth repeat;
The work that You began, You will complete.
By grace let ev'ry foe become Your friend;
Your day, O Christ, shall dawn and never end.**

CONFESSION AND ABSOLUTION

LSB 167

In the name of the Father and of the ✠ Son and of the Holy Spirit.
Amen.

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.

Silence for reflection on God's Word and for self-examination.

Let us then confess our sins to God our Father.

Most merciful God, we confess that we are by nature sinful and unclean. We have sinned against You in thought, word, and deed, by what we have done and by what we have left undone. We have not loved You with our whole heart; we have not loved our neighbors as ourselves. We justly deserve Your present and eternal punishment. For the sake of Your Son, Jesus Christ, have mercy on us. Forgive us, renew us, and lead us, so that we may delight in Your will and walk in Your ways to the glory of Your holy name. Amen.

Almighty God in His mercy has given His Son to die for you and for His sake forgives you all your sins. As a called and ordained servant of Christ, and by His authority, I therefore forgive you all your sins in the name of the Father and of the ✠ Son and of the Holy Spirit. **Amen.**

KYRIE

LSB 168

In peace let us pray to the Lord.

Lord, have mercy.

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

Lord, have mercy.

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

Lord, have mercy.

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

Lord, have mercy.

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

Amen.

Glory to God in the highest, and peace to His people on earth.

Lord God, heavenly king, almighty God and Father:

We worship You, we give You thanks, we praise You for Your glory.

Lord Jesus Christ, only Son of the Father, Lord God, Lamb of God:

You take away the sin of the world; have mercy on us.

You are seated at the right hand of the Father; receive our prayer.

For You alone are the Holy One, You alone are the Lord,

You alone are the Most High, Jesus Christ, with the Holy Spirit,

in the glory of God the Father. Amen.

THE PRAYER OF THE DAY

The Lord be with you.

And also with you.

Let us pray. Almighty and everlasting God,

mercifully look upon our infirmities and stretch forth the hand of Your majesty to heal and defend us; through Jesus Christ, Your Son, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever. Amen.



THE LITURGY OF THE WORD

FIRST LESSON (Be seated)

Isaiah 9:1-4

There will be no gloom for her who was 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 has made glorious the way of the sea, the land beyond the Jordan, Galilee of the nations.

The people who walked in darkness

have seen a great light;

those who dwelt in a land of deep darkness,

on them has light shined.

You have multiplied the nation;

you have increased its joy;

they rejoice before you

as with joy at the harvest,

as they are glad when they divide the spoil.
For the yoke of his burden,
and the staff for his shoulder,
the rod of his oppressor,
you have broken as on the day of Midian.

This is the Word of the Lord.

Thanks be to God.

(10:30) PSALM 27:1-9 (Sung responsively)

The LORD is my light and my salvation;
whom shall I fear?

The LORD is the stronghold of my life;
of whom shall I be afraid?

When evildoers assail me
to eat up my flesh,
my adversaries and foes,
it is they who stumble and fall.

Though an army encamp against me,
my heart shall not fear;
though war arise against me,
yet I will be confident.

One thing have I asked of the LORD,
that will I seek after:
that I may dwell in the house of the LORD
all the days of my life,
to gaze upon the beauty of the LORD
and to inquire in his temple.

For he will hide me in his shelter
in the day of trouble;
he will conceal me under the cover of his tent;
he will lift me high upon a rock.

And now my head shall be lifted up
above my enemies all around me,
and I will offer in his tent

sacrifices with shouts of joy;
I will sing and make melody to the LORD.

Hear, O LORD, when I cry aloud;
be gracious to me and answer me!
You have said, "Seek my face."
My heart says to you,
"Your face, LORD, do I seek."
Hide not your face from me.
Turn not your servant away in anger,
O you who have been my help.
Cast me not off; forsake me not,
O God of my salvation!

**Glory be to the Father and to the Son
and to the Holy Spirit;
as it was in the beginning,
is now, and will be forever. Amen.**

SECOND LESSON

1 Corinthians 1:10-18

I appeal to you, brothers, by the name of our Lord Jesus Christ, that all of you agree and that there be no divisions among you, but that you be united in the same mind and the same judgment. For it has been reported to me by Chloe's people that there is quarreling among you, my brothers. What I mean is that each one of you says, "I follow Paul," or "I follow Apollos," or "I follow Cephas," or "I follow Christ." Is Christ divided? Was Paul crucified for you? Or were you baptized in the name of Paul? I thank God that I baptized none of you except Crispus and Gaius, so that no one may say that you were baptized in my name. (I did baptize also the household of Stephanas. Beyond that, I do not know whether I baptized anyone else.) For Christ did not send me to baptize but to preach the gospel, and not with words of eloquent wisdom, lest the cross of Christ be emptied of its power.

For the word of the cross is folly to those who are perishing, but to us who are being saved it is the power of God.

This is the Word of the Lord.

Thanks be to God.

(10:30) CHILDREN'S SERMON

**Alleluia. Lord, to whom shall we go?
You have the words of eternal life. Alleluia.**

GOSPEL

Matthew 4:12-25

The Holy Gospel according to St. Matthew, the 4th chapter
Glory to You, O Lord.

When [Jesus] heard that John had been arrested, he withdrew into Galilee. And leaving Nazareth he went and lived in Capernaum by the sea, in the territory of Zebulun and Naphtali, so that what was spoken by the prophet Isaiah might be fulfilled:

“The land of Zebulun and the land of Naphtali,
the way of the sea, beyond the Jordan, Galilee of the Gentiles—
the people dwelling in darkness
have seen a great light,
and for those dwelling in the region and shadow of death,
on them a light has dawned.”

From that time Jesus began to preach, saying, “Repent, for the kingdom of heaven is at hand.”

While walking 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. And he said to them, “Follow me, and I will make you fishers of men.” Immediately they left their nets and followed him. And going on from there he saw two other brothers, James the son of Zebedee and John his brother, in the boat with Zebedee their father, mending their nets, and he called them. Immediately they left the boat and their father and followed him.

And he went throughout all Galilee, teaching in their synagogues and proclaiming the gospel of the kingdom and healing every disease and every affliction among the people. So his fame spread throughout all Syria, and they brought him all the sick, those afflicted with various diseases and pains, those oppressed by demons, epileptics, and paralytics, and he healed them. And great crowds followed him from Galilee and the Decapolis, and from Jerusalem and Judea, and from beyond the Jordan.

This is the Gospel of the Lord.
Praise to You, O Christ

SERMON (Be seated)

Grace, mercy and peace be to you from God our Father and from our Lord and Savior Jesus. Amen. Dear friends in Christ:

In this short season of Epiphany, the church directs us to read about the beginning of Jesus' ministry. Last Sunday we heard how John the Baptist helped inaugurate that ministry by pointing to Jesus as one who should be followed. John indicated that Jesus had a unique and holy identity – calling him the Lamb of God who takes away the sin of the world, the giver of the Holy Spirit, and the Son of God.

And because of this indication, disciples of John, such as Andrew, left John and began to follow Jesus instead, just as John had always intended.

In that same account, we heard further that Andrew was very moved about being introduced to Jesus. In fact, he was so filled with joy that he called Jesus the "Messiah" and sought out his brother Peter to share the good news.

Recalling this, we may have been surprised to hear that in today's reading Andrew and Peter were back at their old jobs, fishing the Sea of Galilee. What happened?

In exploring this question, we must remember that the church has never felt an urgency to harmonize the Gospels. Many faithful Christians have done this, of course, and there's nothing wrong with the effort. But the Gospels can each stand on their own. They just give different perspectives, present their facts in different ways, and quite frankly, sometimes remember things differently.

Still, there could be any number of ways the two stories are harmonized. For instance, Peter and Andrew may have simply gone home to Galilee to wrap up their affairs and wait for Jesus to meet them there. Or perhaps they had decided to follow Jesus, but only as one follows a story in the news – watching with interest but not changing their routines. A third option might be that they had fallen away for a time. As we know, some people need to be called more than once.

Whatever the case with Andrew and Peter, both men thereafter became loyal and trusted disciples of Jesus who followed him where he went and ended up being his witnesses and workers – trained for ministry during their years by his side.

And hearing all this should remind us that you and I have also been called by Jesus. We have been called to be his disciples and to follow him.

But how do we follow him? Must we quit our jobs like Andrew and Peter? Are we to wait for special instructions? Are we called to be fishers of men too – or is that just for those invited into a certain training program?

Today is a day for us to think again about the calling Jesus gives and to examine what it means. Last Sunday we heard how Jesus calls us to faith and gives us an identity as people who are saved. Today, let us think more about how we are called to be workers in his kingdom. To do this, let's examine five actions that Jesus takes in this text, and as we do, consider also if these might be actions for us to take as well.

The first action of Jesus to note in this text is that of preaching. "From that time," we are told, "Jesus began to preach, saying, 'Repent, for the kingdom of heaven is at hand.'"

Here we should recall that preaching is a direct proclamation of God's truth. Notice how Jesus proclaimed two truths in his early preaching: the need of people to repent and the imminent presence of God's kingdom. These truths mirror the two great truths which characterize the entire scriptures – the Law and the Gospel.

We can definitely understand the need of Jesus to preach, and his ability to do so also. But what about us? Are we to be preachers too?

Certainly some of us are. Some are to receive training and authorization from the church for the purpose of carrying out the preaching task. Preaching is the public face of the church's ministry of proclamation and therefore needs to be done boldly, faithfully, and with great thought and care.

On Thursday of this week I met with the pastors of our Circuit here at St. Paul's for our monthly gathering. Our topic for learning and discussion that day was preaching. The meeting was well attended and highly productive – not surprising since we all recognize the importance of the task.

That being said, it's not just pastors who should see themselves involved in preaching. All disciples of Christ have a responsibility to make sure that preaching is taking place. Moreover, all who know the Gospel should proclaim it – just as all disciples of Jesus can be understood as "fishers of men."

Perhaps the primary way of involvement for most disciples will be through financial and time contributions that enable a designated preacher to prepare for their task. Good preaching takes time and effort. Support for that time and effort is necessary.

However, there will also be opportunities for all Christians to proclaim God's truths in their everyday lives and conversations. These opportunities, in fact, can lead to some of the most productive preaching of all.

Again, these opportunities must be handled with great thought and care. Proclaiming truth is no light task. But it should be done with boldness and confidence also. Examples include parents who will need to proclaim God's truth to their children, and friends who can extend help to others through their knowledge of God's Law and Gospel.

Here we can introduce the second action of Jesus to consider – that of teaching. Notice that a little later in the text Jesus “went throughout all Galilee, teaching in their synagogues and proclaiming the gospel of the kingdom.” We see here that there is a difference between preaching (here “proclaiming”) and teaching.

If preaching is the proclamation of truth, then teaching is more the explanation of a truth. An example of this is that we “preach Christ crucified” and then teach what his crucifixion means. Preaching is also more about power, while teaching is more about patience and consideration.

Jesus taught by telling parables or considering a scripture verse or answering someone's question. His teaching included proclamation too – there's much overlap between the two actions.

Still, there are differences. One of these is that most of us are much more comfortable with teaching than preaching. We're happy to share information or ideas, but we hesitate to proclaim something as truth. Truth claims can make people nervous.

And this is especially so when truth claims get used for political means. This week, many of us have been lifting up the truth of life's sanctity. God creates life and we must not end it. This is an important truth to uphold. But we must be very careful around the politics involved in commending this teaching to the state. We should stay in our lane of preaching and not get enamored by the power of the state. In that regard, I like the verse that Lutherans for Life – a group of individual Lutherans dedicated to promoting life – has chosen as their theme for the year. Psalm 41:2 says: “Blessed is the one who considers the poor! In the day of trouble the Lord delivers him; the Lord protects him and keeps him alive; he is called blessed in the land; you do not give him up to the will of his enemies.”

Disciples of Jesus need to both preach and teach. And if we have a preference between the two, that's okay. Often the action we employ will be dictated by the need and context.

But now let's move on to a third action of Jesus in today's text. When I read the verse earlier about Jesus going "throughout all Galilee, teaching in their synagogues and proclaiming the gospel of the kingdom," I left off the additional action given there. The text goes on to say that Jesus "healed every disease and every affliction among the people." The third action for us to consider is healing.

The scriptures tell us many stories of Jesus' healing. Sometimes Jesus healed a person's body. Sometimes he healed their mind. Sometimes he healed their spirit.

Our healing efforts are to address these same needs. We are to help heal people's bodies by providing food, rest, knowledgeable care and effective treatment. We are to help heal people's minds as we provide good information and loving encouragement. We are to help heal people's spirits through the preaching and teaching we just mentioned, as well as through prayer.

Sometimes we get the idea that Christians are only interested in healing the spirit. I suppose maybe we think this because most churches have as their top priority that particular kind of healing. And church's do have a particular calling in that regard.

But Christian people themselves have a calling that is broader. We as individual Christians are to address needs of body and mind too – especially through our vocations. Christians, in fact, should see their vocations as means of extending healing and know that all of life provides opportunities to do good works.

The church, too, should be involved in all matters of healing. When a church isn't, people will get the sense that the church is only interested in its own perpetuation. Which might in some cases be true.

For the fourth action of Jesus in this text, we return to that part of the story where Jesus called Peter and Andrew. And here we note that the calling happened while Jesus was walking. The text says that "while walking by the Sea of Galilee he saw two brothers... casting a net into the sea."

Walking was an important activity of Jesus. Jesus walked all over his homeland and walked into other lands too. He covered a lot of ground.

But Jesus didn't just walk for walking's sake. Nor did he walk merely for the exercise or to clear his head. Jesus walked to get places. And while he walked, he observed.

Our walking should include observation too. We are to notice things. Such walking will help us better understand people and help us in our task of extending care through preaching, teaching and healing.

And of course, the idea of walking here is not to be taken too literally. "Walking" simply means getting out of our own little space and seeing new things, new places and new people.

In the same way, disciples of Jesus shouldn't only hang out with other disciples. Rather, they need to go out into the world as well.

And this leads us to the fifth and last action of Jesus we're examining from this text today. It's an action that has already been named, but that we haven't yet considered in detail.

This action appears in the section when Jesus approached the fisherman. There we read that Jesus said to Simon Peter and Andrew: "Follow me, and I will make you fishers of men." And Matthew no doubt shares these words of Jesus here because he wants the reader to focus on Jesus' message. However, reading on, we see that when Jesus approached James and John, no words of Jesus are recorded. Instead, Matthew simply says that Jesus "called them."

Here Matthew wants us to notice the act of calling. And that is the fifth action of Jesus we are noting in this text. Jesus calls people to be his disciples.

Reading through the Gospels, we see that Jesus called many during his earthly ministry. And then, at the end of his ministry, he made it clear that his call is to be extended to everyone, for Jesus told his followers: "Go and make disciples of all nations."

As you and I carry out this task, we may wish to substitute the word "invite" for "call." I say that because it is the Spirit who calls one to faith, not us.

Furthermore, the word "call" is used by the church for other and more specific purposes, such as calling one to a certain role or task.

Jesus called people, and we invite them. We invite people to engage in conversation about the Gospel, we invite people to read the scriptures, we invite people to church, and we invite people to Bible Study or prayer groups.

As disciples of Jesus, we have been called to faith. And, as we see today, we are also called to be fishers of men.

To sum up then... in today's reading we see Jesus preaching, teaching, healing, walking and calling. As his disciples, we are to engage in these activities too.

Our engagement in them will be challenging. But it is also extremely important. Thankfully, God will assist us in carrying out our tasks.

And having said this, let's conclude today's message by focusing once again on these actions as carried out by Jesus. For he is the one who does them perfectly, and who does them for our ultimate good.

Jesus preaches the Good News so that we might know of our salvation. Jesus teaches us how to apply the Good News in our lives. Jesus heals us in body, mind and spirit so that we might be made whole. Jesus walks with us faithfully every day, just as he walked faithfully to the cross. And Jesus calls us to repentance, discipleship and faith.

Knowing all this, let us go forward joyfully and faithfully as his people. In his holy name. Amen.

HYMN OF THE DAY #849 (Stand)

Praise the One Who Breaks the Darkness

- 1 Praise the One who breaks the darkness
With a liberating light;
Praise the One who frees the pris'ners,
Turning blindness into sight.
Praise the One who preached the Gospel,
Healing ev'ry dread disease,
Calming storms, and feeding thousands
With the very Bread of peace.**
- 2 Praise the One who blessed the children
With a strong, yet gentle, word;
Praise the One who drove out demons**

With the piercing, two-edged sword.
Praise the One who brings cool water
To the desert's burning sand;
From this Well comes living water,
Quenching thirst in ev'ry land.

- 3 Let us praise the Word Incarnate,
Christ, who suffered in our place.
Jesus died and rose victorious
That we may know God by grace.
Let us sing for joy and gladness,
Seeing what our God has done;
Let us praise the true Redeemer,
Praise the One who makes us one.

APOSTLES' CREED

Hymnal, back cover

**I believe in God, the Father Almighty,
maker of heaven and earth.**

**And in Jesus Christ, His 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 into hell.
The third day He rose again from the dead.
He ascended into heaven
and sits at the right hand of God the Father Almighty.
From thence He will come to judge the living and the dead.**

**I believe in the Holy Spirit,
the holy Christian Church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and the life ☩ everlasting. Amen.**

OFFERING

Offerings support the church's mission work – both here and through our many partners. Offerings may be placed in the box at the sanctuary entrance or sent to the church through our website or the mail. Fellowship Cards help us welcome new people and track participation. Please fill one out and place it in the offering box following the service.

PRAYERS OF THE CHURCH

Lord of all nations, Your Son became flesh to enlighten a world darkened by sin with His grace. Visit us with His gifts of forgiveness and life, that our way may be glorious with His salvation. Lord, in Your mercy, **hear our prayer.**

Almighty God, the fame of Your Son spread everywhere as people witnessed His miracles and wonders. As He has wondrously saved us from sin and death, so open our mouths to speak of Him to all who will hear. Lord, in Your mercy, **hear our prayer.**

Almighty Lord, Your Son's cross and crucifixion is folly to the world but the source of repentance and forgiveness for all His elect. Preserve the preaching of the cross in our midst, that from this life-giving tree we would continue to receive Your faith-preserving gifts. Lord, in Your mercy, **hear our prayer.**

Almighty God, You have called us to be united in the same mind and judgment in the name of our Lord, Jesus Christ. Preserve us from divisions and quarreling wrought by false teaching and cults of personality, and fix our eyes on the Word of the cross. Lord, in Your mercy, **hear our prayer.**

Heavenly Father, You sent Your Son as the Savior of the world that all the families of the nations might worship before You. Bless the families of this congregation with Your grace and protection, that they might remember You in both joy and trouble and worship before You forevermore. Lord, in Your mercy, **hear our prayer.**

O Lord, all kingship belongs to You. Rule over the nations for the good of Your people, that we might live in peace. Lord, in Your mercy, **hear our prayer.**

Holy God, Your Son welcomed the sick, the afflicted and those oppressed by demons – healing them all. Have mercy upon those whom we bring before You in prayer today, especially Geraine, Ann, Sophia, Dolly, Gloria, Norma, Trudy, Mary Ann, June, Peter, Wendy, Ron, Tawni, Reaghann, James, Trey, Russell, Rich, and all whom we name in our hearts at this time... Deliver them according to Your gracious will, and keep them in faith. Lord, in Your mercy, **hear our prayer.**

Almighty God, Your kingdom is at hand wherever Jesus, our King, dwells. Bless those who receive Your Holy Supper today, that they may rejoice that the King draws near with His body and blood for their salvation. Lord, in Your mercy, **hear our prayer.**

O Lord, heavenly Father, we gratefully remember the sufferings and death of Your dear Son, Jesus Christ, for our salvation. Rejoicing in His victorious resurrection from the dead, we draw strength from His ascension before You, where He ever stands for us as our own High Priest. Hear our prayers for his sake and grant us peace as we commend into your hands all for whom we pray; through the same Jesus Christ our Lord. **Amen.**

OFFERTORY VERSE #955

Let the Vineyards Be Fruitful

**Let the vineyards be fruitful, Lord,
And fill to the brim our cup of blessing.
Gather a harvest from the seeds that were sown,
That we may be fed with the bread of life.
Gather the hopes and the dreams of all;
Unite them with the prayers we offer now.
Grace our table with Your presence, and give us
A foretaste of the feast to come.**



SERVICE OF THE SACRAMENT

PREFACE

LSB 177

The Lord be with you.

And also 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 Him thanks and praise.

It is truly good right and salutary...evermore praising You and saying:

SANCTUS

LSB 178

**Holy, holy, holy Lord, Lord God of pow'r and might:
Heav'n and earth are full of Your glory.
Hosanna in the highest.
Blessed is He who comes in the name of the Lord.
Hosanna in the highest.**

PRAYER OF THANKSGIVING

LSB 178

THE WORDS OF OUR LORD

LSB 179

PROCLAMATION OF CHRIST

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.**

PAX DOMINI

LSB 180

The peace of the Lord be with you always.
Amen.

AGNUS DEI

LSB 180

**Lamb of God, You take away the sin of the world; have mercy on us.
Lamb of God, You take away the sin of the world; have mercy on us.
Lamb of God, You take away the sin of the world; grant us peace.**

THE COMMUNION (Be seated)

The Communion Assistant will come forward to receive first, then those from the pulpit side – by order of pew, front to back. Communicants will come up the center aisle and return via the side aisle. When all from the pulpit side have communed, the baptismal font side will commune in the same manner. We ask that the wine be consumed away from the tray table. Empty cups should be dropped into the receptacles.

COMMUNION HYMN #403

O Savior of Our Fallen Race

- 1 O Savior of our fallen race,
O Brightness of the Father's face,
O Son who shared the Father's might
Before the world knew day or night,
Alleluia!**
- 2 O Jesus, very Light of Light,
Our constant star in sin's deep night:
Now hear the prayers Your people pray
Throughout the world this holy day.
Alleluia!**
- 3 Remember, Lord of life and grace,
How once, to save our fallen race,
You put our human vesture on
And came to us as Mary's son.
Alleluia!**
- 4 Today, as year by year its light
Bathes all the world in radiance bright,
One precious truth outshines the sun:
Salvation comes from You alone.
Alleluia!**
- 5 For from the Father's throne You came,
His banished children to reclaim;
And earth and sea and sky revere
The love of Him who sent You here.
Alleluia!**

**6 And we are jubilant today,
For You have washed our guilt away.
O hear the glad new song we sing
On this, the birthday of our King!
Alleluia!**

**7 O Christ, Redeemer virgin-born,
Let songs of praise Your name adorn,
Whom with the Father we adore
And Holy Spirit evermore.
Alleluia!**

NUNC DIMITTIS

LSB 182

**Lord, now You let Your servant go in peace;
Your word has been fulfilled.
My own eyes have seen the salvation
which You have prepared in the sight of ev'ry people:
A light to reveal You to the nations
and the glory of Your people Israel.
Glory be to the Father and to the Son and to the Holy Spirit;
as it was in the beginning, is now, and will be forever. Amen.**

PRAYER (Stand)

BENEDICTION

SENDING HYMN #825

Rise, Shine, You People

**1 Rise, shine, you people! Christ the Lord has entered
Our human story; God in Him is centered.
He comes to us, by death and sin surrounded,
With grace unbounded.**

**2 See how He sends the pow'rs of evil reeling;
He brings us freedom, light and life and healing.
All men and women, who by guilt are driven,
Now are forgiven.**

- 3 Come, celebrate, your banners high unfurling,
Your songs and prayers against the darkness hurling.
To all the world go out and tell the story
Of Jesus' glory.**

- 4 Tell how the Father sent His Son to save us.
Tell of the Son, who life and freedom gave us.
Tell how the Spirit calls from ev'ry nation
His new creation.**

ANNOUNCEMENTS (Be seated)

DISMISSAL

Go in peace. Serve the Lord.
Thanks be to God.

POSTLUDE

Rise, Shine, You People
Setting: D. Cherwien

FELLOWSHIP: Boards of Finance and Evangelism

Those serving:

Sunday, January 22,

8:00 a.m.

Greeter: Christine M. Bell
Comm. assist: Jim Easterly
Reader:

10:30 a.m.

Greeter: Marian Robinson
Comm. assist: Jill Hecht
Reader: Dale Rogers

Acknowledgments

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