

## Time After Epiphany

*The time after Epiphany is the shorter of the two “green” seasons of the liturgical year that are noted by their location after a particular festival (the other is the time after Pentecost). Following the joy and excitement of the Christmas season, some may view this time as a low note in the liturgical cycle, just filler until the season of Lent appears. Yet this Time after Epiphany serves an important role in continuing what was introduced during the Christmas season, focusing on the means through which God is made manifest in the world in Jesus Christ. Christ continues to be made known to the world throughout the lectionary readings. Each Sunday worshipers glimpse again the totality of Christ through the readings, hymnody, embodied ritual, and fellowship. Each Sunday Christ makes himself known bodily through the bread and wine of the Lord’s supper. Christ also makes himself known in baptism through the water and word that claims new daughters and sons.*

*(Kyle Schiefelbein-Guerrero in Sundays & Seasons 2019 “Preparing for the Time after Epiphany”)*

# Welcome to Lord of Life!

***All are welcome here. We extend a special welcome to visitors. We're glad you joined us today!  
The following information may help you in your worship experience and getting to know Lord of Life.***

**Communal words** spoken and sung will be on the screen and/or in this bulletin. The bold text is spoken together. Songs/hymns can also be found (with music) in either Evangelical Lutheran Worship (ELW) cranberry hymnal or All Creation Sings (ACS) purple hymnal. Both can be found under a chair near you.

**We are grounded in the sacraments** of baptism and communion. All are welcome at the Lord's table; there are no exceptions. Our bread is dairy, nut, and gluten-free; wine and juice are both available. If you aren't baptized and would like to be, please talk to Pr. Kirsten.

**Children are welcome in this place!** At baptism, we celebrate our place in God's family and the community of Lord of Life. Children of all ages are integral members of the Body of Christ, and have a place in our community that includes worship. Children learn by seeing, hearing, and experiencing worship with adults who care about them (not just their parents). We embrace the sounds and activity that accompany them.

We have a few resources for parents:

*PrayGround:* Table up front with coloring supplies; go with your child, sit near the table, or send them independently.

*Activity Bags:* things to occupy busy hands during worship, located in the shelves just outside the sanctuary; ask an usher if you need help finding them.

*Nursery* (for children 0-5, 5-7 by exception): Our nursery is staffed by a capable young adult who is kind and has been background checked. There is a sign-in sheet for security.

*Narthex* (Gathering/Entrance space): Benches, rocking chairs, or space to move around.

*Children's Message:* children are invited up front to engage with part of the message in worship.

*Communion:* children are welcome to receive the elements or a blessing. Please let the server know your preferences.

There are **Assisted Listening devices** available just outside the sanctuary doors for those that need amplified sound. We also just recently installed an Auracast system that allows you to connect to your hearing aids through your phone and Bluetooth connection. Directions are posted on the wall in the narthex. Please talk to the Sound / Tech Team if you have questions.

**Offering** is an act of worship and a privilege to return to God a portion of what God has given us. If you are a guest, do not feel obligated to give. Offerings given today are joyfully used for outreach to the greater church/community and for the work and ministry of Lord of Life. You may donate electronically using the QR code that leads you to the website ([www.lordoflife.org](http://www.lordoflife.org)), by mail, using direct deposit with your bank, or RMD / QCD / or stock gift (in consultation with your financial advisor), or in the offering box at the font.

If at anytime you are uncomfortable standing, you are free to remain seated.

***If you are worshipping from home,*** you are invited to participate, not just observe. Please prepare your own sacred space for worship. You might include some candles, a cross, water for remembering your baptism, and, if you will be participating in Communion, bread and wine or suitable substitutes.

*Lord of Life is a congregation of the Evangelical Lutheran Church in America (ELCA).*

*You can learn more at [www.elca.org](http://www.elca.org) or [thelordoflife.org](http://thelordoflife.org).*

# GATHERING

*We are located on the ancestral homeland of the Cayuse, Umatilla, Walla Walla, Palouse, Wanapum, and Yakama peoples. We give thanks for their presence and care of this land since time immemorial. We also wish to recognize and honor all our Indigenous siblings who have and continue to call this land their home. Learn more at [native-land.ca](http://native-land.ca).*

## PRELUDE

*The people gather for worship. Take a few moments to breathe and center yourself to be present. Please put your device on silent so you can be present and participate.*

## THANKSGIVING FOR BAPTISM

*The promises of baptism are the foundation of our faith – that we are united with Christ in death and resurrection. The waters of baptism give us life! We give thanks for the gift of water and the gift of baptism. If you are not yet baptized and would like to be, please talk to the pastor.*

All who are thirsty, **Come to the water.**

All who are seeking, **Come to the water.**

All who are longing for justice, **Come to the water.**

All who are carrying heavy burdens, **Come to the water.**

All who are in need of mercy, **Come to the water.**

From every time and every place, **Come to the water.**

*Water is poured into the font. The rest of the Thanksgiving is skipped on days we have a baptism (Feb 1).*

Holy God, we give you thanks for this earth, our planet home, and the waters that fill and sustain it. For oceans and lakes, rivers and streams, especially the Columbia, Yakima, and Snake rivers, for rain and snow, fog and dew. For water to drink, grow and cook our food, wash, and play. For water that quenches our thirst, nourishes our bodies, and helps to keep us healthy and strong.

**We thank you, God for water.**

Creator God, our Source and Fountain, we give you praise for water stories in the Bible, stories that tell us of your love and show us your mercy. For the waters that were there in the beginning, waters that flowed from the rock when your people were thirsty in the desert, and waters that created a path to freedom. We praise you for the waters in which Naaman was healed and waters with which Jesus washed his disciples' feet. We praise you for the river in which your Son was baptized, and for he who is the Living Water, Jesus – proclaimed to the Samaritan woman at the well, and to all people of all times and places.

**We praise you, God for water stories.**

Saving God, our Living Water, we glorify you for the gift of baptism, for water used according to your command and connected to your Word. For making us your own through the grace-filled water of life and a bath of new birth in the Holy Spirit. For delivering us from sin and death, and for raising us to new life in Christ.

**We glorify you, O God.**

Friends, hear and believe this good news: You are a child of God, and whatever the voices of the world may say, you belong first and foremost to Jesus Christ forever. Through water and the Word your sins are forgiven. You have been made new in Christ Jesus and you are called to let your light shine for the sake of the Gospel and the sake of the world. Trusting God's goodness, live in love, today and always.

**Thanks be to God. Amen.**

*In celebration of and remembrance of your baptism, the congregation is sprinkled with water during the hymn.*

## **GATHERING HYMN**

Jan. 11— ACS #955 *Come to the Water of Life*

Jan. 18—ELW #705 *God of Grace and God of Glory*

Jan. 25—ELW #456 *Baptized in Water*

Feb. 1—ACS #955 *Come to the Water of Life*

Feb. 8—ELW #673 *God, Whose Almighty Word*

Feb. 15—ELW #843 *Praise the One Who Breaks the Darkness*

## **WELCOME**

## **GREETING**

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

## **PRAYER OF THE DAY**

Let us pray.

*January 11*

God of revelation, you made your son known at a wedding, a public celebration of love. Celebrate love with us by revealing Jesus in our midst. Amen.

*January 18*

Patient God, your son, Jesus, expressed anger at abuses and injustice. Help us to show concern, not apathy, for injustice in our world, and teach us to make right all that may be wrong. Amen.

*January 25*

Birthing God, you gave us new life when we were born of water and Spirit. Help us live into that new life, refreshed and renewed for your work. Amen.

*February 1*

God of life, shower us in your living water, bringing us to new life, fresh and clean. Walk with us as we share the knowledge of your living water with others, so that all might live. Amen.

February 8

God of miracles, sometimes we are slow to believe in your power, even when your miracles occur all around us each and every day. Open our eyes to see and our hearts to believe. Amen.

February 15

God of vision, too often we are spiritually blindfolded, unable to see you at work in our world. Remove barriers that keep us from seeing. Help us to be light for others. Amen.

## WORD

*All Christian worship is biblical. We follow the Narrative Lectionary (NL), a relatively new approach to reading scripture, created by professors at Luther Seminary in 2010. The NL seeks to provide a narrative arc through scripture. Instead of a 3-year cycle like the RCL (Revised Common Lectionary, where Matthew, Mark, and Luke each get their own year, and John interspersed throughout), the NL is a 4-year cycle where every gospel gets its own year. The most dramatic difference is that there is only one reading, and it's not always from the gospels. The NL starts in Genesis and works through the early stories of God's people, hears from the prophets and reaches the gospel by Christmas, where we stay through Easter. After Easter we'll hear some post-resurrection accounts and then get into the stories of the early church through the Acts of the Apostles and the Epistles.*

*Hearing the proclamation of the Word is central to our worship experience. The Word is proclaimed throughout our worship, in our liturgy, prayers, sermon, hymns, and yes, scripture.  
You are invited to let go of the need to read along and simply listen, and let the Spirit lead your imagination and inspire your hearing.*

### FOR ALL GOD'S CHILDREN

*We're going to end with this refrain:*

**All: You are a dearly loved child of God!**

Children: And so are you!

### INTRODUCTION TO THE SCRIPTURE READING

#### GOSPEL ACCLAMATION, ELW Setting 6



## READING OF SCRIPTURE: THE GOSPEL OF JOHN

*The readings are printed in the back of this booklet sorted by date, starting on pg. 13.*

*Before the reading:* The holy gospel according to John. **Glory to you, O Lord.**

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

## SERMON

*Silence for reflection follows the sermon.*

## HYMN OF THE DAY

Jan. 11—ELW #310 *Songs of Thankfulness and Praise*

Jan. 18—ACS #1052 *When Our World Is Rent by Violence*

Jan. 25—ACS #1005 *Ask the Complicated Questions*

Feb. 1—ELW #331 *As the Deer Runs to the River*

Feb. 8—ELW #612 *Healer of Our Every Ill*

Feb. 15—ELW #715 *Christ, Be Our Light*

## THE LITURGY OF HOLY BAPTISM, ELW p. 227

February 1—Baptism of Mia and Aria Gamez

*Baptismal Hymn:* ELW #215 *Blessed Be God, Who Chose You*

## THE CREED

*The creed is both a response to and a proclamation of the word. It is a statement of faith of the whole church. It links us to the ancestors of our faith, the saints, and unites us with the church around the world and people of every nation.*

*Sometimes we use affirmations of faith written in other places and times. During this Time After Epiphany 2026, we return to the creeds of the church long ago. We'll use the Nicene Creed on the high holy days: the Baptism of our Lord and the Transfiguration. We'll use the Apostles' Creed on the other Sundays, which is centered in baptism.*

*When we confess faith in the one holy catholic church, we are confessing faith in the church universal. Catholic ('C') refers to the Roman Catholic Church, whereas catholic ('c') comes from the Greek word 'katholikos' meaning 'universal.'*

Let us confess our faith together.

### Nicene Creed

**We believe in one God, the Father, the Almighty,  
maker of heaven and earth,  
of all that is, seen and unseen.**

**We believe in one Lord, Jesus Christ, the only Son of God,  
eternally begotten of the Father,  
God from God, Light from Light,**

### 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,**

**true God from true God, begotten, not made,  
of one Being with the Father;  
through him all things were made.  
For us and for our salvation  
he came down from heaven,  
was incarnate of the Holy Spirit and the virgin Mary  
and became truly human.  
For our sake he was crucified under Pontius Pilate; he  
suffered death and was buried.  
On the third day he rose again  
in accordance with the scriptures;  
he ascended into heaven  
and is seated at the right hand of the Father.  
He will come again in glory to judge the living and the dead,  
and his kingdom will have no end.**

**We believe in the Holy Spirit, the Lord, the giver of life,  
who proceeds from the Father and the Son,  
who with the Father and the Son  
is worshiped and glorified,  
who has spoken through the prophets.  
We believe in one holy catholic and apostolic church.  
We acknowledge one baptism  
for the forgiveness of sins.  
We look for the resurrection of the dead,  
and the life of the world to come. Amen.**

**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 THE PEOPLE**

*These prayers are prepared weekly, so they are not included in this seasonal bulletin. They will be on the screen so that you may help voice them. This time of prayer reflects the wideness of God's mercy for the whole world. Generally, we include these categories:*

- for the church universal, its ministry, and the mission of the gospel;*
- for the well-being of creation;*
- for peace and justice in the world, the nations and those in authority, the community;*
- for the poor, oppressed, sick, bereaved, lonely;*
- for all who suffer in body, mind, or spirit;*
- for the congregation, and for special concerns.*
- We also give thanks for those faithful departed, whose witness inspires us.*

## PEACE

The peace of Christ be with you always. **And also with you.**

*We proclaim the peace of the risen Christ to each other. As it is cold/flu season, please share the peace with others without shaking hands. You might use hand signals, a wave, a bow, or simply a smile.*

## SPECIAL MUSIC

February 8—Men of Life, *Lord of the Small* by Dan Forrest, Beckenhorst Press, Inc. 2010

## ANNOUNCEMENTS

# MEAL



## OFFERING

*A collection of material goods for the church's mission, including the care of those in need, is a sign of the giving of our whole selves in grateful response for all God's gifts. We offer to God what God has first given us: ourselves, our time, and our possessions. Your financial gifts for LoL can be placed in the plate, made electronically through our website, sent in the mail, using direct deposit with your bank, or RMD / QCD / or stock gift (in consultation with your financial advisor). Please contact the Financial Secretary with questions.*

## OFFERING SONG, ELW #330 *Seed That in Earth Is Dying*

*This hymn comes from the leading hymn writer in Norway and one of most widely-translated and received in the Nordic countries. Svein Ellingsen. He calls himself a "hymn deacon." In the extremes of wordless situations when people turn to their hymns, he wants his texts to give them the words to express their grief and their joy.*

- 1 Seed that in earth is dying grows into ears of grain.  
Grapes that are crushed in the vessel turn into golden wine.  
God, through this mystery grant us faith in our deepest darkness,  
life in our night and death.**
- 2 We were baptized in Jesus, into his death and grave,  
to resurrection's promise: praise and eternal life.  
Heaven's own praises begin here where you yourself are near us,  
deep in our night and death.**
- 3 Seed that in earth is dying rises to bear much fruit.  
Christ, as we meet at your table, give us the bread of life.  
Lord, we do thank and adore you! Unceasing praise of the ages  
rises from night and death.**



## OFFERING PRAYER

Let us pray.

Nourishing God,

**you are water in the wilderness and streams in the desert. Through this meal, satisfy our parched places, that we may rejoice and be for the world signs of your kingdom come. Amen.**

## GREAT THANKSGIVING

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 our thanks and praise.**

Glory to you, O God, Love from before the beginning, Word made flesh, Grace upon grace.

You are the great I AM, feeding your people with manna in the wilderness.

You are the Father of our beloved Jesus, whom you gave to the world to be the Lamb, the King, the Son of Man.

You anointed Jesus to be our messiah and teacher. He is the bread from heaven, the fruitful vine, the good shepherd, the gate of protection, our very Lord and God, our way, our truth, and our resurrection life.

On the night that he washed his disciples' feet, he 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.

With Lazarus we wait in our tomb, we hear you call our name, and we come out from our death into your life. With Mary Magdalene we cry out,

**We have seen the Lord.**

Breathe your Spirit of power on us.

Nourish us with your living water, and sustain us with the body and blood of your Son.

Claim us as your friends. Birth us anew and enlighten our eyes.

Unbind us, that as your servants we may unbind one another.

**Glory to you, O God!**

Glory to you, O God, Father, Son, and Holy Spirit,  
the Source of all, the Light of the world, the Advocate for your children.  
Blessing, thanksgiving, honor, and might be to you forever and ever.

**Amen.**

## LORD'S PRAYER

*Please use the version or language of your choice.*

Gathered into one by the Holy Spirit, let us pray as Jesus taught us.

**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 trespass  
ses, as we forgive those who trespass against us.  
And lead us not into temptation; but deliver us from evil.  
For thine is the kingdom, the power and the glory, for ever and ever.  
Amen.**

## COMMUNION

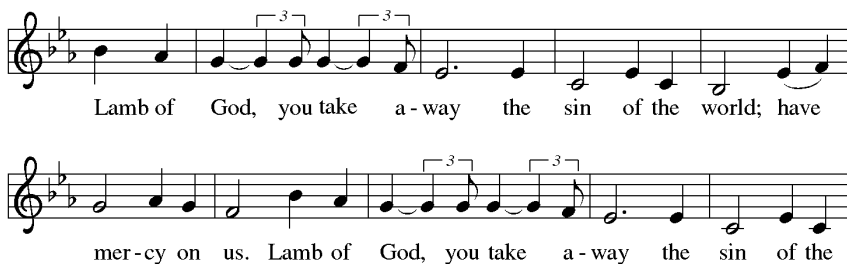
*All are welcome at the Lord's table, as we receive the presence of Christ for us in bread and wine. This meal is for all regardless of age, race, gender, sexual orientation, criminal record, or list of offenses.*

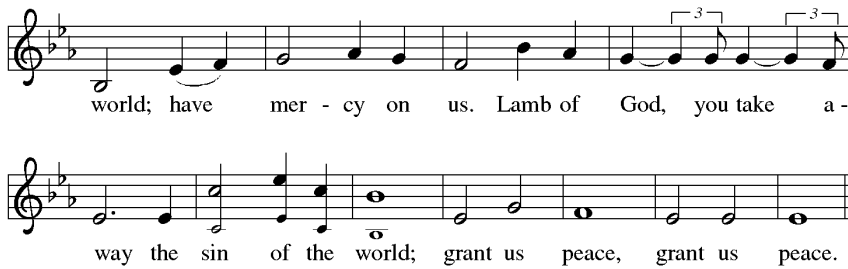
*Make your way to the front using the side aisle. There will be bread, wine, and grape juice. A basket to collect used cups is in the center. After receiving the elements, return to your seat by the center aisle. If you have questions when you get up front, it is okay to ask. The bread is gluten-free, nut-free, dairy-free, and full of grace! There is hand sanitizer on the chair at the front if you would like to use it.*

*The elements can be brought to your seat if making your way to the front is difficult. Simply let the ushers know.*

## LAMB OF GOD, ELW Setting 6

*In John's Gospel, the title Lamb of God is particularly important. These are the words of John the baptizer's testimony about Jesus in John 1:29: Here is the lamb of God who takes away the sin of the world. The writer of John's Gospel will make it abundantly clear through shifting the timing of the crucifixion to happen on Passover (instead of the day after as in the synoptic gospels, Matthew, Mark, and Luke) so that we see clearly that Jesus is the Passover lamb. Notice that he takes away the sin of the world, not the sins of the world. Jesus takes away all sin, our sinful nature, the sin that holds us captive. We reject sin in the renunciations in the Baptism liturgy: Do you renounce the devil and all the forces that defy God? Do you renounce the powers of this world that rebel against God? Do you renounce the ways of sin that draw you from God? I renounce them! Then we go on to confess together the words of our faith, with three articles, one each on Creator, Son, and Spirit, mirrored by the three renunciations.*





## MUSIC DURING COMMUNION

Jan. 11—ELW #531 *The Trumpets Sound, the Angels Sing*

Jan. 18—ELW #723 *Canticle of the Turning*

Jan. 25—ACS #943 *As the Wind Song*

Feb. 1—ELW #611 *I Heard the Voice of Jesus Say*

Feb. 8—ELW #466 *In the Singing*

Feb. 15—ELW #493 *Taste and See*

## LITANY AFTER COMMUNION

*This litany recalls three things from the baptismal liturgy: the baptismal promises, the prayer for the Spirit during the laying on of hands, and the charge paired with the receiving of the candle. We have been filled with the goodness of God in water, wine, bread, and word. Now we are sent forth to live as God's beloved people to share God's love with the world.*

Sustaining God, our River of Life we honor you  
 For calling us to live among your faithful people,  
 To hear your word and share in your Supper,  
 To proclaim your good news in Christ through word and deed,  
 To serve all people, following the example of Jesus,  
 To strive for justice and peace in all the earth.

**We honor you, O God.**

We honor you, O God, for showering us with your Holy Spirit,  
 The spirit of wisdom and understanding,  
 The spirit of counsel and might,  
 The spirit of knowledge and the fear of the Lord,  
 The spirit of joy in your presence, both now and forever.

**We honor you, O God.**

We honor you, O God by letting our lights shine before others  
 So they may see our good works and glorify you,  
 As we bear your creative and redeeming word to all the world.

**We honor you, O God. Amen.**

# SENDING

## BLESSING

God who names you, Christ who claims you, and the Holy Spirit who dwells in you,  
✠ bless you and remain with you always.

**Amen.**

## SENDING HYMN

Jan. 11—ELW #312 *Jesus, Come! For We Invite You*

Jan. 18—ELW #729 *The Church of Christ, in Every Age*

Jan. 25—ACS #944 *O Spirit All-Embracing*

Feb. 1—ELW #544 *Praise the Lord, Rise Up Rejoicing*

Feb. 8—ACS #985 *Let Us Enter In*

Feb. 15—ELW #867 *In Thee Is Gladness*

## DISMISSAL

You are the body of Christ raised up for the world.

Go in peace. Follow the way of Jesus. **Thanks be to God.**

## POSTLUDE

**Please return this bulletin to the ushers so it can be reused next week,  
or keep it and take it for your own devotional use.**

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Thanksgiving for Baptism and Litany after Communion adapted from “Celebrate! Worship for Every Festival” for Baptism of Our Lord, part of the Nourishing Vocation with Children Project at St. Olaf College, Northfield, MN; created by Rev. Dr. Charlene Rachuy Cox.

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# READINGS

## **January 11 — Baptism of Our Lord — John 2:1-11**

<sup>1</sup> On the third day there was a wedding in Cana of Galilee, and the mother of Jesus was there. <sup>2</sup> Jesus and his disciples had also been invited to the wedding. <sup>3</sup> When the wine gave out, the mother of Jesus said to him, “They have no wine.” <sup>4</sup> And Jesus said to her, “Woman, what concern is that to me and to you? My hour has not yet come.” <sup>5</sup> His mother said to the servants, “Do whatever he tells you.” <sup>6</sup> Now standing there were six stone water jars for the Jewish rites of purification, each holding twenty or thirty gallons. <sup>7</sup> Jesus said to them, “Fill the jars with water.” And they filled them up to the brim. <sup>8</sup> He said to them, “Now draw some out, and take it to the person in charge of the banquet.” So they took it. <sup>9</sup> When the person in charge tasted the water that had become wine and did not know where it came from (though the servants who had drawn the water knew), that person called the bridegroom <sup>10</sup> and said to him, “Everyone serves the good wine first and then the inferior wine after the guests have become drunk. But you have kept the good wine until now.” <sup>11</sup> Jesus did this, the first of his signs, in Cana of Galilee and revealed his glory, and his disciples believed in him.

## **January 18 — Second Sunday after Epiphany — John 2:13-25**

<sup>13</sup> The Passover of the Jews was near, and Jesus went up to Jerusalem. <sup>14</sup> In the temple he found people selling cattle, sheep, and doves and the money changers seated at their tables. <sup>15</sup> Making a whip of cords, he drove all of them out of the temple, with the sheep and the cattle. He also poured out the coins of the money changers and overturned their tables. <sup>16</sup> He told those who were selling the doves, “Take these things out of here! Stop making my Father’s house a marketplace!” <sup>17</sup> His disciples remembered that it was written, “Zeal for your house will consume me.” <sup>18</sup> The Jews then said to him, “What sign can you show us for doing this?” <sup>19</sup> Jesus answered them, “Destroy this temple, and in three days I will raise it up.” <sup>20</sup> The Jews then said, “This temple has been under construction for forty-six years, and will you raise it up in three days?” <sup>21</sup> But he was speaking of the temple of his body. <sup>22</sup> After he was raised from the dead, his disciples remembered that he had said this, and they believed the scripture and the word that Jesus had spoken.

<sup>23</sup> When he was in Jerusalem during the Passover festival, many believed in his name because they saw the signs that he was doing. <sup>24</sup> But Jesus on his part would not entrust himself to them, because he knew all people <sup>25</sup> and needed no one to testify about anyone, for he himself knew what was in everyone.

## **January 25 — Third Sunday after Epiphany — John 3:1-21**

<sup>1</sup> Now there was a Pharisee named Nicodemus, a leader of the Jews. <sup>2</sup> He came to Jesus by night and said to him, “Rabbi, we know that you are a teacher who has come from God, for no one can do these signs that you do unless God is with that person.” <sup>3</sup> Jesus answered him, “Very truly, I tell you, no one can see the kingdom of God without being born from above.” <sup>4</sup> Nicodemus said to him, “How can anyone be born after having grown old? Can one enter a second time into the mother’s womb and be born?” <sup>5</sup> Jesus answered, “Very truly, I tell you, no one can enter the kingdom of God without being born of water and Spirit. <sup>6</sup> What is born of the flesh is flesh, and what is born of the Spirit is spirit. <sup>7</sup> Do not be astonished that I said to you,

‘You must be born from above.’<sup>8</sup> The wind blows where it chooses, and you hear the sound of it, but you do not know where it comes from or where it goes. So it is with everyone who is born of the Spirit.”<sup>9</sup> Nicodemus said to him, “How can these things be?”<sup>10</sup> Jesus answered him, “Are you the teacher of Israel, and yet you do not understand these things?

<sup>11</sup> “Very truly, I tell you, we speak of what we know and testify to what we have seen, yet you do not receive our testimony.<sup>12</sup> If I have told you about earthly things and you do not believe, how can you believe if I tell you about heavenly things?<sup>13</sup> No one has ascended into heaven except the one who descended from heaven, the Son of Man.<sup>14</sup> And just as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up,<sup>15</sup> that whoever believes in him may have eternal life.

<sup>16</sup> “For God so loved the world that he gave his only Son, so that everyone who believes in him may not perish but may have eternal life.

<sup>17</sup> “Indeed, God did not send the Son into the world to condemn the world but in order that the world might be saved through him.<sup>18</sup> Those who believe in him are not condemned, but those who do not believe are condemned already because they have not believed in the name of the only Son of God.<sup>19</sup> And this is the judgment, that the light has come into the world, and people loved darkness rather than light because their deeds were evil.<sup>20</sup> For all who do evil hate the light and do not come to the light, so that their deeds may not be exposed.<sup>21</sup> But those who do what is true come to the light, so that it may be clearly seen that their deeds have been done in God.”

## **February 1 — Fourth Sunday after Epiphany — John 4:1-42**

<sup>1</sup> Now when Jesus learned that the Pharisees had heard, “Jesus is making and baptizing more disciples than John”<sup>2</sup> (although it was not Jesus himself but his disciples who baptized),<sup>3</sup> he left Judea and started back to Galilee.<sup>4</sup> But he had to go through Samaria.<sup>5</sup> So he came to a Samaritan city called Sychar, near the plot of ground that Jacob had given to his son Joseph.<sup>6</sup> Jacob’s well was there, and Jesus, tired out by his journey, was sitting by the well. It was about noon.

<sup>7</sup> A Samaritan woman came to draw water, and Jesus said to her, “Give me a drink.”<sup>8</sup> (His disciples had gone to the city to buy food.)<sup>9</sup> The Samaritan woman said to him, “How is it that you, a Jew, ask a drink of me, a woman of Samaria?” (Jews do not share things in common with Samaritans.)<sup>10</sup> Jesus answered her, “If you knew the gift of God and who it is that is saying to you, ‘Give me a drink,’ you would have asked him, and he would have given you living water.”<sup>11</sup> The woman said to him, “Sir, you have no bucket, and the well is deep. Where do you get that living water?<sup>12</sup> Are you greater than our ancestor Jacob, who gave us the well and with his sons and his flocks drank from it?”<sup>13</sup> Jesus said to her, “Everyone who drinks of this water will be thirsty again,<sup>14</sup> but those who drink of the water that I will give them will never be thirsty. The water that I will give will become in them a spring of water gushing up to eternal life.”<sup>15</sup> The woman said to him, “Sir, give me this water, so that I may never be thirsty or have to keep coming here to draw water.”

<sup>16</sup> Jesus said to her, “Go, call your husband, and come back.”<sup>17</sup> The woman answered him, “I have no husband.” Jesus said to her, “You are right in saying, ‘I have no husband,’<sup>18</sup> for you have had five husbands, and the one you have now is not your husband. What you have said is true!”<sup>19</sup> The woman said to him, “Sir, I see that you are a prophet.<sup>20</sup> Our ancestors worshiped on this mountain, but you say that the place where people must worship is in Jerusalem.”<sup>21</sup> Jesus said to her, “Woman, believe me, the hour is coming when you will worship the Father neither on this mountain nor in Jerusalem.<sup>22</sup> You worship what you do not know; we worship what we know, for salvation is from the Jews.<sup>23</sup> But the hour is coming and is now here when the true worshipers will worship the Father in spirit and truth, for the Father seeks such as these to

worship him. <sup>24</sup> God is spirit, and those who worship him must worship in spirit and truth.” <sup>25</sup> The woman said to him, “I know that Messiah is coming” (who is called Christ). “When he comes, he will proclaim all things to us.” <sup>26</sup> Jesus said to her, “I am he, the one who is speaking to you.”

<sup>27</sup> Just then his disciples came. They were astonished that he was speaking with a woman, but no one said, “What do you want?” or, “Why are you speaking with her?” <sup>28</sup> Then the woman left her water jar and went back to the city. She said to the people, <sup>29</sup> “Come and see a man who told me everything I have ever done! He cannot be the Messiah, can he?” <sup>30</sup> They left the city and were on their way to him.

<sup>31</sup> Meanwhile the disciples were urging him, “Rabbi, eat something.” <sup>32</sup> But he said to them, “I have food to eat that you do not know about.” <sup>33</sup> So the disciples said to one another, “Surely no one has brought him something to eat?” <sup>34</sup> Jesus said to them, “My food is to do the will of him who sent me and to complete his work. <sup>35</sup> Do you not say, ‘Four months more, then comes the harvest’? But I tell you, look around you, and see how the fields are ripe for harvesting. <sup>36</sup> The reaper is already receiving wages and is gathering fruit for eternal life, so that sower and reaper may rejoice together. <sup>37</sup> For here the saying holds true, ‘One sows and another reaps.’ <sup>38</sup> I sent you to reap that for which you did not labor. Others have labored, and you have entered into their labor.”

<sup>39</sup> Many Samaritans from that city believed in him because of the woman’s testimony, “He told me everything I have ever done.” <sup>40</sup> So when the Samaritans came to him, they asked him to stay with them, and he stayed there two days. <sup>41</sup> And many more believed because of his word. <sup>42</sup> They said to the woman, “It is no longer because of what you said that we believe, for we have heard for ourselves, and we know that this is truly the Savior of the world.”

## **February 8 — Fifth Sunday after Epiphany — John 4:46-54 [5:1-18]**

### *Chapter 4*

<sup>46</sup> Then he came again to Cana in Galilee, where he had changed the water into wine. Now there was a royal official whose son lay ill in Capernaum. <sup>47</sup> When he heard that Jesus had come from Judea to Galilee, he went and begged him to come down and heal his son, for he was at the point of death. <sup>48</sup> Then Jesus said to him, “Unless you see signs and wonders you will not believe.” <sup>49</sup> The official said to him, “Sir, come down before my little boy dies.” <sup>50</sup> Jesus said to him, “Go; your son will live.” The man believed the word that Jesus spoke to him and started on his way. <sup>51</sup> As he was going down, his slaves met him and told him that his child was alive. <sup>52</sup> So he asked them the hour when he began to recover, and they said to him, “Yesterday at one in the afternoon the fever left him.” <sup>53</sup> The father realized that this was the hour when Jesus had said to him, “Your son will live.” So he himself believed, along with his whole household. <sup>54</sup> Now this was the second sign that Jesus did after coming from Judea to Galilee.

### *Chapter 5*

<sup>1</sup> After this there was a festival of the Jews, and Jesus went up to Jerusalem.

<sup>2</sup> Now in Jerusalem by the Sheep Gate there is a pool, called in Hebrew Beth-zatha, which has five porticoes. <sup>3</sup> In these lay many ill, blind, lame, and paralyzed people. <sup>5</sup> One man was there who had been ill for thirty-eight years. <sup>6</sup> When Jesus saw him lying there and knew that he had been there a long time, he said to him, “Do you want to be made well?” <sup>7</sup> The ill man answered him, “Sir, I have no one to put me into the pool when the water is stirred up, and while I am making my way someone else steps down ahead of me.” <sup>8</sup> Jesus said to him, “Stand up, take your mat and walk.” <sup>9</sup> At once the man was made well, and he took up his mat and began to walk.

Now that day was a Sabbath. <sup>10</sup> So the Jews said to the man who had been cured, “It is the Sabbath; it is

not lawful for you to carry your mat.”<sup>11</sup> But he answered them, “The man who made me well said to me, ‘Take up your mat and walk.’”<sup>12</sup> They asked him, “Who is the man who said to you, ‘Take it up and walk?’”<sup>13</sup> Now the man who had been healed did not know who it was, for Jesus had disappeared in the crowd that was there.<sup>14</sup> Later Jesus found him in the temple and said to him, “See, you have been made well! Do not sin any more, so that nothing worse happens to you.”<sup>15</sup> The man went away and told the Jews that it was Jesus who had made him well.<sup>16</sup> Therefore the Jews started persecuting Jesus, because he was doing such things on the Sabbath.<sup>17</sup> But Jesus answered them, “My Father is still working, and I also am working.”<sup>18</sup> For this reason the Jews were seeking all the more to kill him, because he was not only breaking the Sabbath but was also calling God his own Father, thereby making himself equal to God.

## **February 15 — Transfiguration of Our Lord — John 9:1-41**

<sup>1</sup> As he walked along, he saw a man blind from birth. <sup>2</sup> His disciples asked him, “Rabbi, who sinned, this man or his parents, that he was born blind?” <sup>3</sup> Jesus answered, “Neither this man nor his parents sinned; he was born blind so that God’s works might be revealed in him. <sup>4</sup> We must work the works of him who sent me while it is day; night is coming, when no one can work. <sup>5</sup> As long as I am in the world, I am the light of the world.” <sup>6</sup> When he had said this, he spat on the ground and made mud with the saliva and spread the mud on the man’s eyes, <sup>7</sup> saying to him, “Go, wash in the pool of Siloam” (which means Sent). Then he went and washed and came back able to see. <sup>8</sup> The neighbors and those who had seen him before as a beggar began to ask, “Is this not the man who used to sit and beg?” <sup>9</sup> Some were saying, “It is he.” Others were saying, “No, but it is someone like him.” He kept saying, “I am he.” <sup>10</sup> But they kept asking him, “Then how were your eyes opened?” <sup>11</sup> He answered, “The man called Jesus made mud, spread it on my eyes, and said to me, ‘Go to Siloam and wash.’ Then I went and washed and received my sight.” <sup>12</sup> They said to him, “Where is he?” He said, “I do not know.”

<sup>13</sup> They brought to the Pharisees the man who had formerly been blind. <sup>14</sup> Now it was a Sabbath day when Jesus made the mud and opened his eyes. <sup>15</sup> Then the Pharisees also began to ask him how he had received his sight. He said to them, “He put mud on my eyes. Then I washed, and now I see.” <sup>16</sup> Some of the Pharisees said, “This man is not from God, for he does not observe the Sabbath.” Others said, “How can a man who is a sinner perform such signs?” And they were divided. <sup>17</sup> So they said again to the blind man, “What do you say about him? It was your eyes he opened.” He said, “He is a prophet.”

<sup>18</sup> The Jews did not believe that he had been blind and had received his sight until they called the parents of the man who had received his sight <sup>19</sup> and asked them, “Is this your son, who you say was born blind? How then does he now see?” <sup>20</sup> His parents answered, “We know that this is our son and that he was born blind, <sup>21</sup> but we do not know how it is that now he sees, nor do we know who opened his eyes. Ask him; he is of age. He will speak for himself.” <sup>22</sup> His parents said this because they were afraid of the Jews, for the Jews had already agreed that anyone who confessed Jesus to be the Messiah would be put out of the synagogue. <sup>23</sup> Therefore his parents said, “He is of age; ask him.”

<sup>24</sup> So for the second time they called the man who had been blind, and they said to him, “Give glory to God! We know that this man is a sinner.” <sup>25</sup> He answered, “I do not know whether he is a sinner. One thing I do know, that though I was blind, now I see.” <sup>26</sup> They said to him, “What did he do to you? How did he open your eyes?” <sup>27</sup> He answered them, “I have told you already, and you would not listen. Why do you want to hear it again? Do you also want to become his disciples?” <sup>28</sup> Then they reviled him, saying, “You are his disciple, but we are disciples of Moses. <sup>29</sup> We know that God has spoken to Moses, but as for this man, we do not know where he comes from.” <sup>30</sup> The man answered, “Here is an astonishing thing! You do not know



where he comes from, yet he opened my eyes. <sup>31</sup> We know that God does not listen to sinners, but he does listen to one who worships him and obeys his will. <sup>32</sup> Never since the world began has it been heard that anyone opened the eyes of a person born blind. <sup>33</sup> If this man were not from God, he could do nothing.” <sup>34</sup> They answered him, “You were born entirely in sins, and are you trying to teach us?” And they drove him out.

<sup>35</sup> Jesus heard that they had driven him out, and when he found him he said, “Do you believe in the Son of Man?” <sup>36</sup> He answered, “And who is he, sir? Tell me, so that I may believe in him.” <sup>37</sup> Jesus said to him, “You have seen him, and the one speaking with you is he.” <sup>38</sup> He said, “Lord, I believe.” And he worshiped him. <sup>39</sup> Jesus said, “I came into this world for judgment, so that those who do not see may see and those who do see may become blind.” <sup>40</sup> Some of the Pharisees who were with him heard this and said to him, “Surely we are not blind, are we?” <sup>41</sup> Jesus said to them, “If you were blind, you would not have sin. But now that you say, ‘We see,’ your sin remains.

### ***A note about this liturgy from Pastor Kirsten:***

January 11 marks a transition into a new liturgy that will carry us through the ordinary time of Time After Epiphany, where like Time After Pentecost, we count how far we are from the day of Epiphany (Jan 6). This season always starts with the festival Baptism of Our Lord and ends with the Transfiguration before Lent begins with Ash Wednesday (this year: February 18). During Time After Epiphany, we get to hear and wonder how and who Jesus is revealed to be.

We are in the Gospel of John this year, the fourth year of the Narrative Lectionary cycle. For those of us that have spent our lives in the Revised Common Lectionary (the set of readings most Catholic and mainline Protestant churches follow), we've never had a year that focused on John. In the RCL, John is always thrown in, usually on festival days, amid other gospel writers. I, PK, am very excited to spend the year with John, one of my favorite gospels. There are so many layers in what he writes, layers that often point both backward to Old Testament texts and stories, and forward to the ultimate sign of love shown to us in Jesus' death and the cosmic-changing event of the resurrection. John says that his gospel is meant to create belief, which in John means that we are in relationship with God and Jesus and we are living that out. It's not just something that happens in our minds or hearts; it's lived out in our actions.

During the Time After Epiphany, we'll be in the Book of Signs, the first half of John's Gospel. We'll hear of Jesus' signs (more than miracles in John because they point to who Jesus is, the Word made flesh!) and be inspired to believe (and live) like the disciples.

Because this season is grounded in and out of baptism, we are starting with a hefty Thanksgiving for Baptism that extends even to the end of our worship, where we remember the pieces to the baptism rite that then send us out into the world.

There is a bit less music this season since we've been doing so much in Advent and Christmas. The Gospel Acclamation and Lamb of God are out of ELW Setting 6, which is the gospel setting, and the only setting written by African American persons. This seemed fitting since February is Black History Month and January includes a day to remember a black leader, Martin Luther King, Jr.

The other notes in this liturgy will give more information on those pieces.



## *Lord of Life Lutheran Church Mission Statement*

As Lutheran Christians, Lord of Life invites all people, wherever they are on their spiritual journey, to worship God, serve others, and build community, in order to transform individuals, the Tri-Cities, and the world.

## *Lord of Life Lutheran Church Values*

*The spirit by which we go about living our mission and doing ministry.*

### ACCEPTANCE

We welcome all without exception, as modeled by Jesus.

### GENEROSITY

We share our time, abilities, and resources in serving all God's people.

### SERVICE

We meet the needs of others without recognition or expectation.

### GROW in FAITH

We recognize that faith is a journey with intellectual and spiritual challenges along the way.

# LORD OF LIFE LUTHERAN CHURCH

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## Our Worship Services

Worship with us in-person or online on Sunday at 10 a.m.

We celebrate Communion every Sunday.

*Worship with us online:*

Find Us on YouTube at: Lord of Life Lutheran Church - Kennewick, WA

More information can be found in our weekly email or on Facebook.

To sign up for the weekly emails or prayer chain, contact Ana in the office.

*Prayer requests should be sent to [LordofLifePrays640@gmail.com](mailto:LordofLifePrays640@gmail.com).*

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*We want to be available to you. Making appointments is helpful.*