



12 february 2012
sixth sunday after the epiphany

Central Presbyterian Church seeks to glorify the triune God
by embracing the Gospel, building our community, making disciples and transforming societies

the season of epiphany

The colors at the front of the church have changed from white to **green**. These colors mark the seasons of the church year that are designed to help us remember the story of Jesus's life and his work for our salvation, the Gospel. Having celebrated Advent and Christmas, we come to the next chapter of the story, the season called **Epiphany**.

Epiphany (literally "appearance") may seem like a strange word, but think of how we typically use it. When we say "I've had an epiphany!" we mean that suddenly we **see** something profound that changes everything. Something has been **shown** to us that we were missing. During the season of Epiphany, we remember three events in Jesus's life that show us his identity as our Savior. These three events are **the visit of the Magi** (Matthew 2:1-12), **the baptism of Jesus** (Matthew 3:13-17; Mark 1:9-11; Luke 3:21-22; John 1:32-34), and **the marriage feast at Cana** (John 2:1-12).

When the Magi (Wise Men) visited Jesus, the royal gifts they bore showed that Jesus is our Redeemer King. The fact that the Magi were not Jews also showed that Jesus came to bring salvation not only to Israel but to all nations. When Jesus was baptized, the Holy Spirit's descent upon him like a dove showed that Jesus was the beloved Son of God and the anointed Christ foretold in the Old Testament. When Jesus attended the marriage feast at Cana, his miracle of turning purification water into plentiful wine showed that the promised age of abundance had come and that his own blood would purify God's people.

The Epiphany theme of **seeing/showing** means two things for us. First, we have the chance to **see** Jesus for who he is. He is our protecting and defending King, the Savior for all peoples, the beloved Son of God who makes us beloved children of God, the Spirit-anointed Christ who also gives us the gift of the Holy Spirit, the host of the great banquet to which we are invited, and the gracious sacrifice for our sins. All we long for and all we strive for is found in him if we will have eyes to see.

Second, we have the calling to **show** Jesus to others. In fact, it is in seeing Jesus for who he is that we become able to show Jesus to others. When we see that we are saved by his grace and not by our own righteousness, we are able to show him through lives of humility rather than pride. When we see all he has done to meet our needs, we are able to show him by caring for others' needs. When we see how he has welcomed us in, we are able to show him through our hospitality. When we see how we have been forgiven, we are able to show him by forgiving. When we see how richly Jesus has loved us, then we are able to show Jesus by loving others.

And the Word became flesh and tabernacled among us, and we have seen his glory, glory as of the only Son from the Father, full of grace and truth. – John 1:14

Central Presbyterian Order of Worship

SIXTH SUNDAY AFTER THE EPIPHANY + 12 FEBRUARY 2012

STANDING

call to worship

Revelation 4:8, 11; 5:12-13

liturgist is Clay Coffee, Director of Marriage Enrichment & Divorce Recovery

Liturgist: Holy, holy, holy, is the Lord God Almighty,
who was and is and is to come!

**All: Worthy are you, our Lord and God,
to receive glory and honor and power,
for you created all things,
and by your will they existed and were created.**

Liturgist: Worthy is the Lamb who was slain,
to receive power and wealth
and wisdom and might
and honor and glory and blessing!

**All: To him who sits on the throne
and to the Lamb
be blessing and honor
and glory and might
forever and ever!**

song of God's glory

Holy, Holy, Holy
Heber, 1826 & Dykes, 1861

1. Ho - ly, ho - ly, ho - ly! Lord God Al - might - y! Ear - ly in the
2. Ho - ly, ho - ly, ho - ly! All the saints a - dore Thee, Cast - ing down their
3. Ho - ly, ho - ly, ho - ly! tho' the dark - ness hide Thee, Tho' the eye of
4. Ho - ly, ho - ly, ho - ly! Lord God Al - might - y! All Thy works shall

morn - ing our song shall rise to Thee; Ho - ly, ho - ly, ho - ly!
gold - en crowns a - round the glass - y sea; Cher - u - bim and ser - a - phim
sin - ful man Thy glo - ry may not see; On - ly Thou art ho - ly;
praise Thy Name, in earth, and sky, and sea; Ho - ly, ho - ly, ho - ly;

mer - ci - ful and might - y! God in three Per - sons, bless - ed Tri - ni - ty!
fall - ing down be - fore Thee, Who wert, and art, and e - ver - more shall be.
there is none be - side Thee, Per - fect in pow'r, in love, and pur - i - ty.
merc - i - ful and might - y! God in three Per - sons, bless - ed Tri - ni - ty!

new testament lesson

Hebrews 2:8-11, 17-18

8 At present, we do not yet see everything in subjection to the Son of Man. 9 But we see him who for a little while was made lower than the angels, namely Jesus, crowned with glory and honor because of the suffering of death, so that by the grace of God he might taste death for everyone.

10 For it was fitting that he, for whom and by whom all things exist, in bringing many sons to glory, should make the founder of their salvation perfect through suffering. 11 For he who sanctifies and those who are sanctified all have one source. That is why he is not ashamed to call them brothers...

17 Therefore he had to be made like his brothers in every respect, so that he might become a merciful and faithful high priest in the service of God, to make propitiation for the sins of the people. 18 For because he himself has suffered when tempted, he is able to help those who are being tempted.

Liturgist: This is the word of the Lord,
and the testimony of Christ's love

All: **Glory be to Jesus**
who suffered for us!

Why do we use a liturgical antiphon after scripture readings?

When we use a liturgical antiphon we are proclaiming what we believe about scripture and our response to what it says.

We proclaim that scripture is God's very words (This is the word of the Lord),
that reveal his plan of redemption (and the testimony of Christ's love),

We respond by glorifying God (Glory be to Jesus) and identifying ourselves with God's plan (who suffered for us).

Over time, as we use this sort of liturgy in worship, we are actually shaped and unified in our view of scripture.

song of Christ's suffering

For the World
Story, 2008



1. Je - sus, Lord and King, You came to wash the feet of sin -
2. You bled from pier - ced side for ev - ery tongue and tribe, with arms



- ners such as me and for the world. You left your throne on high to calm
held o - pen wide for the world. With one last breath to breathe, His fi -



cre - a - tion's cry, to suf - fer and to die for the world, for the world.
- nal prayer and plea was par - don for me and for the world, for the world.



Chorus: Ho - ly Je - sus, low - ly Je - sus, Lamb that was slain for the world.



3. O to know your heart, You bid me now to start



by ask - ing on my knees for the world, for the world. **(chorus)**

SEATED

the sacrament of holy baptism

Penelope Rose Cress

daughter of Scott & Shana Cress

Joseph David Harlow

son of Edward & Ruth Harlow and brother of Calvin

What does baptism mean, and why do we practice it?

The *Heidelberg Catechism* compellingly explains sacraments in this way:

“Sacraments are holy signs and seals of the gospel for us to experience with our senses. They were instituted by God to help us understand the gospel promise more clearly, and to put his seal on that promise. And this is God’s gospel promise: to forgive our sins and give us eternal life by grace alone because of Christ’s one sacrifice finished on the cross.”

It also goes on to explain how baptism reminds and assures us that Christ’s sacrifice on the cross is effective for us:

“Christ instituted this outward washing and with it gave the promise that, as surely as water washes away the dirt from the body, so his blood and his Spirit wash away our souls’ impurity, in other words, all our sins.”

As you witness today’s baptisms, you’re invited to participate by letting it be a reminder of your own baptism and the same promise of grace it signified to you. If you have not been baptized, and would like to discuss it further, please call the church office (314.727.2777) to set up a meeting with a pastor.

STANDING

song of the Spirit’s washing

There Is a Fountain Filled with Blood

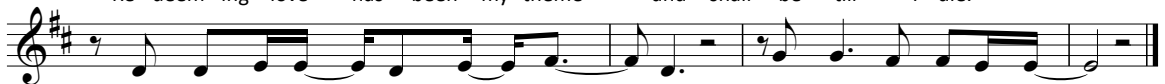
Cowper, 1772 & Digerness, 1997



1. There is a foun - tain filled with blood drawn from Im - man - uel's veins,
2. The dy - ing thief re - joiced to see that foun - tain in his day,
3. Dear dy - ing Lamb, your prec - ious blood shall nev - er lose its power.
4. E'er since by faith I saw the stream your flow - ing wounds sup - ply,



And sin - ners plunged be - neath that flood lose all their guilt - y stains.
And there may I though vile as he wash all my sins a - way.
'Till all the ran - somed church of God be saved to sin no more.
Re - deem - ing love has been my theme and shall be 'till I die.



And sin - ners plunged be - neath that flood lose all their guilt - y stains.
And there may I though vile as he wash all my sins a - way.
'Till all the ran - somed church of God be saved to sin no more.
Re - deem - ing love has been my theme, and shall be 'till I die.

offertory

Love
Julia Clemens & Ken Kehner, 2012

Love. Love is patient and kind. Love does not envy, love does not boast.

Love. Love is patient and kind. Love is not selfish, records no wrong.

Love does not rejoice in evil, but rejoices with the truth.

Love bears all things, believe all things, hopes all things, endures all things.

Love, this is love.

Love. Love is patient and kind. Love does not envy, love is not proud.

Love. Love is patient and kind. Love is not selfish, is not provoked.

During the offering please sign and pass the registry located at the end of the pews, and feel free to fill out a pink prayer request card and put it in the plate. The cards can be found in the back of the pew in front of you.

The offering is an act of worship in response to God's grace and a way for regular attendees to support the ministry of Central. If you are our guest, do not feel any obligation to give. However, please let us know you were here by signing the registry.

gospel lesson

Mark 10:32-45, "Jesus' Plan for Life"

Dan Doriani, Senior Pastor

32 They were on their way up to Jerusalem, with Jesus leading the way, and the disciples were astonished, while those who followed were afraid. Again he took the Twelve aside and told them what was going to happen to him. 33 "We are going up to Jerusalem," he said, "and the Son of Man will be delivered over to the chief priests and the teachers of the law. They will condemn him to death and will hand him over to the Gentiles, 34 who will mock him and spit on him, flog him and kill him. Three days later he will rise."

35 Then James and John, the sons of Zebedee, came to him. "Teacher," they said, "we want you to do for us whatever we ask."

36 "What do you want me to do for you?" he asked.

37 They replied, "Let one of us sit at your right and the other at your left in your glory."

38 "You don't know what you are asking," Jesus said. "Can you drink the cup I drink or be baptized with the baptism I am baptized with?"

39 "We can," they answered.

Jesus said to them, "You will drink the cup I drink and be baptized with the baptism I am baptized with, 40 but to sit at my right or left is not for me to grant. These places belong to those for whom they have been prepared."

41 When the ten heard about this, they became indignant with James and John. 42 Jesus called them together and said, "You know that those who are regarded as rulers of the Gentiles lord it over them, and their high officials exercise authority over them. 43 Not so with you. Instead, whoever wants to become great among you must be your servant, 44 and whoever wants to be first must be slave of all. 45 For even the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many."

(New International Version)

gospel lesson outline

1. Jesus plans to go to Jerusalem to suffer and die (v32-34).

2. The disciples plan to bask in glory with Jesus (v35-40).

3. Jesus' plan contrasts with secular perspectives (v41-44).

4. Jesus is our ransom and our example (v45).

5. Our plans can look like the plans of Jesus.

Discussion Questions

1. Do you drift along through life or have definite plans?
2. How would you describe your plans? Do you hope for glory? To do as little as possible? Are you open to changing your plans?
3. What is the "life plan" reflected in the request of James and John in Mark 10:35? What is the plan implied in Jesus' comment about the "rulers of the Gentiles" in Mark 10:42. Is this still the leading mindset today?
4. Are you open to adjusting your plans daily? How can we be open to small adventures daily while we stay true to God's great purposes for us (as we understand them)?

Further Reading: Luke 9-19, **Next Week:** Journey to Jerusalem

prayer of confession

Why do we confess our sins?

There are many good ways to answer this question, but one way to say it is that “the bad news makes the good news better.”

In other words, to see the yawning abyss of our sin is to also see the immeasurable depths into which Christ’s grace can reach bringing forgiveness and healing. Alternatively, if we ignore or diminish our sins, then we also diminish the greatness of God’s grace by making it small or even unnecessary. Furthermore, we do this *together as a community* so that the whole culture of our church would be increasingly characterized by the humility that results from repeatedly being confronted with the fact that we cannot save ourselves, and are ever dependent on God’s grace.

assurance of grace

Colossians 2:11-14

11 In Christ you were also circumcised, in the putting off of the sinful nature, not with a circumcision done by the hands of men but with the circumcision done by Christ, 12 having been buried with him in baptism and raised with him through your faith in the power of God, who raised him from the dead. 13 When you were dead in your sins and in the uncircumcision of your sinful nature, God made you alive with Christ. He forgave us all our sins, 14 by canceling the record of debt that stood against us with its legal demands. This he set aside, nailing it to the cross.

STANDING

song of dedication to Christ

Be Thou My Vision
Forgaill, 8th c; ancient Irish tune

1. Be Thou my Vi - sion, O Lord of my heart; Naught be all
 2. Be Thou my Wis - dom, and Thou my true Word; I ev - er
 3. Be Thou my bat - tle shield, sword for my fight; be Thou my in -
 4. Rich - es I heed not, nor man's emp - ty praise, Thou mine
 5. High King of heav - en, my vic - to - ry won, May I reach

else to me, save that Thou art. Thou my best thought by
 with Thee and Thou with me, Lord; Thou my great Fa - ther,
 dig - ni - ty, Thou my de - light, Thou my soul's shel - ter,
 her - i - tance, now and al - ways: Thou and Thou on - ly,
 heav - en's joys, O bright heav'n's Sun! Heart of my own heart, what -

day or by night, Wa - king or sleep - ing, Thy pres - ence my light.
 I Thy true son, Thou in me dwell - ing, and I with Thee one.
 Thou my high tow'r: raise Thou me heav'n-ward, O Pow'r of my pow'r.
 first in my heart, High king of heav - en, my trea - sure Thou art.
 ev - er be - fall, Still be my Vi - sion, O Rul - er of all.

God's blessing

Minister: And all God's people said...

All: **Hallelujah! Amen.**

Why do people open their hands during God's blessing?

The words of blessing are God's words given to anyone in Christ. He delights to send his people out into the rest of our lives with the aid of his grace. Opening our hands is a way of using our bodies in worship to adopt a posture of receptiveness toward God's grace.

These people are available in the prayer room today to pray for your needs and the needs of those who are on your heart:
John Kramer, Sam Chimento (elders), & Melinda Dyk.

To reach the prayer room, exit through the door by the pulpit and turn left at the bottom of the steps.

Songs of worship are used with permission. CCLI #100150

welcome visitors

The pastors and people of Central like to engage in dialogue with people who want to talk about life, meaning and all manner of faith issues. If you would like to meet with a pastor, please contact Jo Durham.

314.727.2777, jdurham@centralpres.com

11:15 liturgical arts

The leadership of the 11:15 service is provided by Jay Thomas Hewitt, who oversees general vision and constructs the liturgy, in collaboration with Gina Tuck, who oversees the music and musicians. To learn more about the service or to get involved, please contact Jay Thomas Hewitt or visit our website.

jthewitt@centralpres.com

www.centralpres.com/liturgicalarts

ways to serve

Would you like to get involved helping around the church or in local missions but need help finding something that's a good fit for your skills and your schedule? Please contact Kate Spielman for more information or visit our website.

314.727.2777 x178, kspielman@centralpres.com
www.centralpres.com/serve

opportunities to learn

Are you interested in classes for you and/or your children to learn more about the Bible, theology, culture, becoming a member, and a variety of other topics? Please contact Kate Spielman for more information or visit our website.

314.727.2777 x178, kspielman@centralpres.com
www.centralpres.com/learn

community groups

Are you new to Central and wondering how to build community in a large church, or have you been around a while but still feel disconnected? Please contact Jay Thomas Hewitt for more information or visit our website.

314.727.2777 x150, jthewitt@centralpres.com
www.centralpres.com/communitygroups

Central Presbyterian Church

7700 Davis Drive + Clayton, Missouri 63105
314.727.2777 + www.centralpres.com
After-hours emergency number 314.854.0140

Worship with Central at KSIV, 91.5 FM
11:00 a.m. every Sunday morning

Central Presbyterian Church is an
Evangelical Presbyterian Church congregation.