

Liturgy for Corporate Worship

Epiphany Sunday

February 2, 2025

Prelude

Melody Morris

Welcome & Announcements

Introit

Choir

Worship God with Music

Call to Worship

Psalm 145:3-7

Hymn

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How Great Thou Art

Corporate Prayer of Confession & Silent Confession

O great and everlasting God, who dwells in unapproachable light, who searches and knows the thoughts and intentions of the heart; we confess that we have not loved you with all our heart, nor with all our soul, nor with all our mind, nor with all our strength; nor our neighbors as ourselves. We have loved what we ought not to have loved; we have coveted what is not ours; we have not been content with your provisions for us. We have complained in our hearts about our family, about our friends, about our health, about our occupations, about your church, and about our trials. We have sought our security in those things which perish, rather than in you, the Everlasting God. Chasten, cleanse, and forgive us, through Jesus Christ, who is able to save all who approach you through him, since he always lives to make intercession for us. Amen.

Assurance of Forgiveness

Romans 3:21-22a

The Gloria Patri

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Glory be to the Father, and to the Son, and to the Holy Ghost; As it was in the beginning, is now, and ever shall be, world without end. Amen, amen.

Prayer of Dedication

Elder Bob Daily

The 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. Forgive us our debts, as we forgive our debtors. And lead us not into temptation but deliver us from evil, for thine is the kingdom, and the power and the glory forever. Amen.

Anthem

Choir

His Grace Will Lead Us Through

Unison Scripture Reading

1 Corinthians 15:20-28

Hymn

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How Sweet the Name of Jesus Sounds

Sermon

Rev. Pete Scribner

Ephesians 1:15-23

*Nicene Creed

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I believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible.

And in one Lord Jesus Christ, the only begotten Son of God, begotten of the Father before all worlds; God of God, Light of Light, very God of very God; begotten, not made, being of one substance with the Father, by whom all things were made. Who, for us men and for our salvation, came down from heaven, and was incarnate by the Holy Spirit of the virgin Mary, and was made man; and was crucified also for us under Pontius Pilate; He suffered and was buried; and the third day he rose again, according to the Scriptures; and ascended into heaven, and sits at the right hand of the Father; and he shall come again, with glory, to judge the living and the dead; whose kingdom shall have no end.

And I believe in the Holy Spirit, the Lord and Giver of life; who proceeds from the Father and the Son; who with the Father and the Son together is worshipped and glorified; who spoke by the prophets.

And I believe in one holy catholic and apostolic church. I acknowledge one baptism for the remission of sins; and I look for the resurrection of the dead, and the life of the world to come. Amen.

Celebration of the Lord’s Supper

Hymn

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There Is a Fountain

Benediction

Parting Hymn

God be with you till we meet again; By his counsels guide, uphold you, with his sheep securely fold you; God be with you till we meet again. Till we meet, till we meet, till we meet at Jesus’ feet; Till we meet, till we meet, God be with you till we meet again.

Postlude

Our Prayer of Confession was adapted from Deuteronomy 6 and Hebrews 7.

How Great Thou Art

1. O Lord my God, when I in awe - some won - der
 2. When thro' the woods and for - est glades I wan - der
 3. And when I think that God, his Son not spar - ing,
 4. When Christ shall come with shout of ac - cla - ma - tion

con - sid - er all the worlds thy hands have made,
 and hear the birds sing sweet - ly in the trees,
 sent him to die, I scarce can take it in,
 and take me home, what joy shall fill my heart!

I see the stars, I hear the roll - ing thun - der,
 when I look down from loft - y moun - tain gran - deur,
 that on the cross, my bur - den glad - ly bear - ing,
 Then I shall bow in hum - ble ad - o - ra - tion,

thy pow'r through - out the u - ni - verse dis - played.
 and hear the brook and feel the gen - tle breeze;
 he bled and died to take a - way my sin.
 and there pro - claim, my God, how great thou art.

(over)

Refrain

Then sings my soul, my Sav - ior God, to thee:
 how great thou art, how great thou art!

Then sings my soul, my Sav - ior God, to thee:
 how great thou art, how great thou art!

Stuart K. Hine, 1949; alt.

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HOW GREAT THOU ART 11.10.11.10.ref.

Swedish folk melody
 Arr. Stuart K. Hine, 1949
 CCLI# 594962

His Grace Will Lead Us Through

Though the trials come,
Though the road seems long,
It is in the valley His arms are strong.
When we lean on Jesus in all that we do,
His grace will lead us through!

His grace is sufficient;
He's merciful and true.
Till all have heard,
We will stand on His Word!
His grace will lead us through.

His grace is sufficient; He's merciful and true.
Till all have heard, we will stand on His Word!
His grace will lead us through,
God's grace will lead us through.

O grace, grace, God's grace,
Grace that will pardon and cleanse within;
O grace, grace, infinite grace.
Grace that is greater than all our sin.

Come with grateful hearts
To the throne of grace
And see our Savior face to face!
Our help through the ages; our hope to come;
His grace will lead us through.

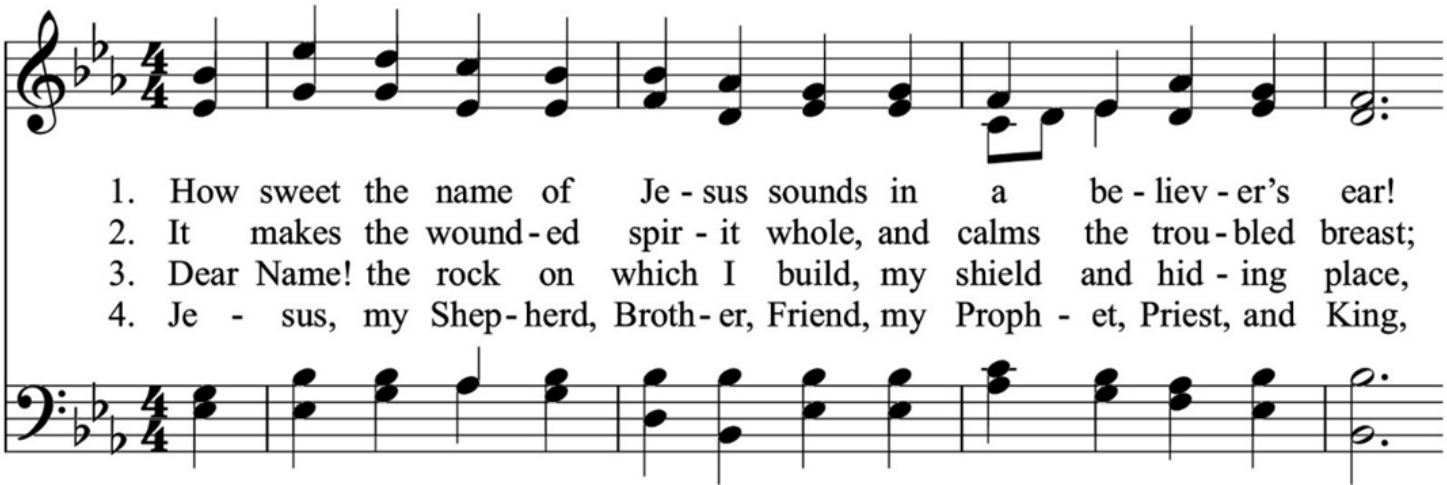
Till all have heard,
We will stand on His Word!
His grace will lead us through.
God's grace will lead us through.

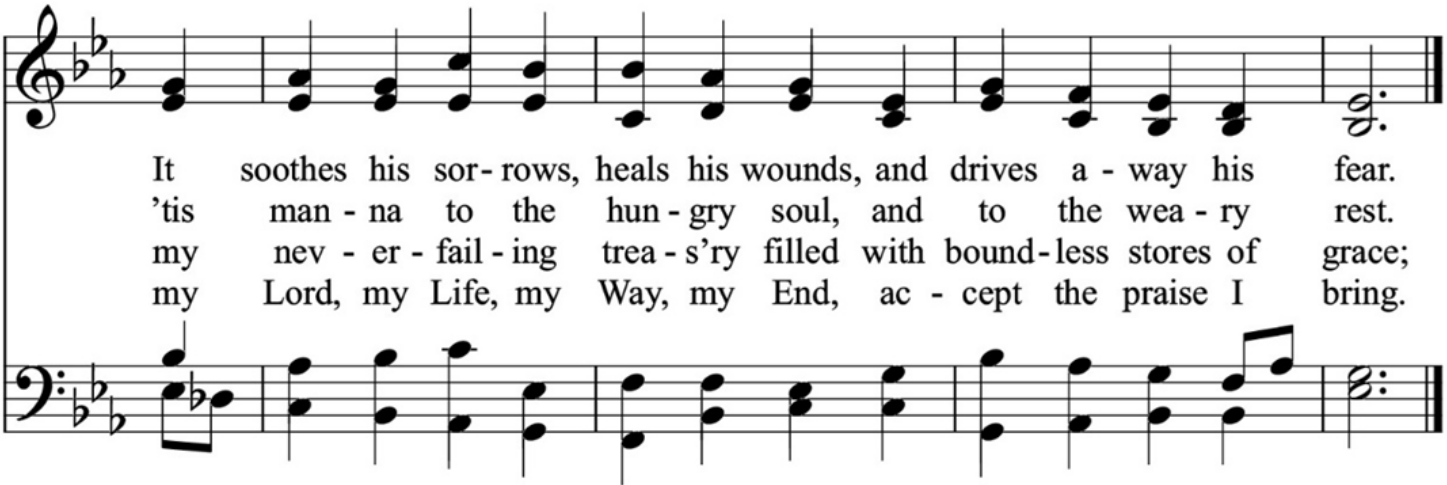
Words & Music: Mary McDonald
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Unison Scripture Reading....1 Corinthians 15:20-28

Our intended dominion, failed by Adam, fulfilled in Christ²⁰ But in fact Christ has been raised from the dead, the firstfruits of those who have fallen asleep. ²¹For as by a man came death, by a man has come also the resurrection of the dead. ²²For as in Adam all die, so also in Christ shall all be made alive. ²³But each in his own order: Christ the firstfruits, then at his coming those who belong to Christ. ²⁴Then comes the end, when he delivers the kingdom to God the Father after destroying every rule and every authority and power. ²⁵For he must reign until he has put all his enemies under his feet. ²⁶The last enemy to be destroyed is death. ²⁷For “God has put all things in subjection under his feet.” But when it says, “all things are put in subjection,” it is plain that he is excepted who put all things in subjection under him. ²⁸When all things are subjected to him, then the Son himself will also be subjected to him who put all things in subjection under him, that God may be all in all.

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5. Weak is the effort of my heart,
and cold my warmest thought;
but when I see thee as thou art,
I'll praise thee as I ought.

6. 'Til then I would thy love proclaim
with ev'ry fleeting breath;
and may the music of thy name
refresh my soul in death.

John Newton, 1779; alt.

CCLI# 594962

ST. PETER C.M.
Alexander R. Reinagle, 1836
Alternate tune: AZMON

Sermon Text...Ephesians 1:15-23

¹⁵ For this reason, because I have heard of your faith in the Lord Jesus and your love toward all the saints, ¹⁶ I do not cease to give thanks for you, remembering you in my prayers, ¹⁷ that the God of our Lord Jesus Christ, the Father of glory, may give you the Spirit of wisdom and of revelation in the knowledge of him, ¹⁸ having the eyes of your hearts enlightened, that you may know what is the hope to which he has called you, what are the riches of his glorious inheritance in the saints, ¹⁹ and what is the immeasurable greatness of his power toward us who believe, according to the working of his great might ²⁰ that he worked in Christ when he raised him from the dead and seated him at his right hand in the heavenly places, ²¹ far above all rule and authority and power and dominion, and above every name that is named, not only in this age but also in the one to come. ²² And he put all things under his feet and gave him as head over all things to the church, ²³ which is his body, the fullness of him who fills all in all.

Sermon Notes

- Why Paul Prays for the Ephesians
- How Paul Prays for the Ephesians
- What Paul Prays for the Ephesians

There Is a Fountain Filled with Blood

Musical notation for the first system of 'There Is a Fountain Filled with Blood'. The melody is in G major, 4/4 time. The lyrics are:

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. E'er since by faith I saw the stream your flow - ing wounds sup - ply,
4. Then in a no - bler, sweet - er song I'll sing your pow'r to save,
5. Dear dy - ing Lamb, your pre - cious blood shall nev - er lose its pow'r,

Musical notation for the second system of 'There Is a Fountain Filled with Blood'. The melody is in G major, 4/4 time. The lyrics are:

and sin - ners, plunged be - neath that flood, lose all their guilt - y stains:
and there have I, as vile as he, washed all my sins a - way:
• re - deem - ing love has been my theme, and shall be 'til I die:
when this poor lisp - ing, stam - m'ring tongue lies si - lent in the grave:
'til all the ran - somed church of God be saved to sin no more:

Musical notation for the third system of 'There Is a Fountain Filled with Blood'. The melody is in G major, 4/4 time. The lyrics are:

lose all their guilt - y stains, lose all their guilt - y stains;
washed all my sins a - way, washed all my sins a - way;
• and shall be 'til I die, and shall be 'til I die;
lies si - lent in the grave, lies si - lent in the grave;
be saved to sin no more, be saved to sin no more;

(next page)

Musical notation for the first system of 'Cleansing Fountain'. The melody is in G major, 4/4 time. The lyrics are:

and sin - ners, plunged be - neath that flood, lose all their guilt - y stains.
and there have I, as vile as he, washed all my sins a - way.
• re - deem - ing love has been my theme, and shall be 'til I die.
when this poor lisp - ing, stam - m'ring tongue lies si - lent in the grave.
'til all the ran - somed church of God be saved to sin no more.

William Cowper, 1771; mod. CCLI# 594962
CLEANSING FOUNTAIN 8.6.8.6.6.6.8.6. Lowell Mason, 1830

Communion at Calvary

If you are our guest in worship today, we welcome you both to Calvary and to the Lord's Table. Our celebration of the Lord's Supper is open to all who have trusted in Christ as Savior and follow Him as Lord, that in partaking they might experience spiritual nourishment and growth in grace.

Mindful not only of Scripture's promises, but also of its cautions regarding the Lord's Supper, we generally discourage children from partaking of the sacrament. Regardless of age, it should be shared only by those people who understand and give ascent to the historical and personal significance of the cross of Jesus Christ.

When the bread is passed to us by the Elders, each person wishing to participate is asked to remove a piece from the tray and hold it while others are being served. Then, as a symbol of our common union with Christ as one body, we shall all partake together.

When the cups are distributed, each person wishing to participate is asked to remove a cup from the tray and, as a symbol of our individual trust in Christ, to drink on our own.

We encourage worshippers to use the time during which others are being served for the thoughtful reading of Scriptures or quiet meditation and prayer.

May God nourish our spirits as we worship Him through partaking of these elements in faith, as a sign and a seal of the covenant of grace.

The Flowers adorning our worship this week were provided by the Diaconate to the glory of God.

Condolences: The entire church family at Calvary extends its sympathies to Shirley Burghardt and her family at the death of her husband Eric on Saturday, January 25th. Sunday the 26th would have been their 62nd wedding anniversary. Please be sure to remember Shirley in your prayers, and consider reaching out to her in Christian love.

Tuesdays at Two: Join us each Tuesday afternoon for a time of study, prayer, and discipleship. We are currently working our way through a study of John Bunyan’s classic work, *Pilgrim’s Progress*, with a short Ligonier video each week by Derek Thomas, followed by discussion and application. If you need a copy of the book, please see Rev. Scribner, because we do have extras that you can use, and even if you haven’t read the book or have never been to Tuesdays at Two, you are welcome to join us.

Offerings are received each week in the wooden donation box in the Narthex. We have placed it there as a convenience for our members and friends. If you are visiting us this Sunday, please feel no pressure to make any donation. We are glad to have you simply be our guest today, and invite you to join us for a donut and coffee in the Fellowship Hall after worship!

Featured Element of Worship: The Nicene Creed

In the early years of the Christian church, there were some who suggested that neither Jesus nor the Holy Spirit were truly God. Several Councils, including one in Nicea (A.D. 325) and another in Constantinople (A.D. 381) were convened to discuss the intricacies of belief in a triune God. The Nicene Creed was one of the results of these councils. A keen observer will note the similarities between it and the Apostles’ Creed. The similarities are due to the fact that Nicaea took the Apostles’ Creed as their basic outline, expanding upon the above-mentioned doctrinal issues so that the Creed, which before was nebulous on those subjects, could be made crystal clear.

Rev. Zac Hicks

Meditation for the Week

To say that God waits on our prayers is not to make the majestic King of glory dependent on us but to recognize the glory of the wisdom of God and his unfathomable greatness.

We gain some measure of understanding by noting how God’s plan and purpose unfold in time-and-space history. God works in two ways: immediately and mediatly. When he acts immediately, God acts directly to do something. For example, when Jesus turned water into wine, he did so immediately, without an intermediary such as grapes or fermentation. When God acts mediatly, he uses means. An illustration of this would be when he parted the Red Sea at the time of the exodus from Egypt. God did not just instantly part the sea and dry a pathway for the escape of his people. Rather, he caused a wind to blow throughout the night to separate the waters. That wind was a means, showing God’s control over elements of nature to effect his purposes.

Here’s where we find the place for our praters in the advancement of God’s kingdom. Prayer is a means by which God enfolds us in the outworking of his eternal plan. Prayer is God's means for God's ends. God executes his plan and accomplishes his purposes through the mediation of our prayers as his people. Prayer is intended by God to engage us in the accomplishment of his purposes for his own glory and goals.

We can say that in praying we can expect God to do something he would not have done had we not prayed, not to limit God but to exalt the glory of his unfathomable providence that governs all causes, mediate and immediate. In other words, to suggest God waits on our prayers does not make God smaller. It makes him bigger than we could ever possibly fathom. Who is like God, governing means and ends, including the acts and prayers of his creatures, without violating their free agency and still maintaining their responsibility and culpability?

We can take it even a step further: God's sovereign plan not only does not invalidate responsible action, it *establishes* it because that is the way God has designed things. Our prayers are not intruders on God's plan but instruments in that plan.

Excerpt from *Why Do We Pray?* by Stanley D. Gale
P&R Publishing
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This Week at Calvary

Today	9:40	Prayer in Office Conference Room (All Welcome)
	10:00	Worship Service with Communion followed by coffee, donuts & fellowship
	11:30	Sunday School

Tuesday	2:00	Tuesdays at Two
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Thursday		CHURCH OFFICE CLOSED
	6:30	Choir Rehearsal

Friday-Saturday		CHURCH OFFICE CLOSED
		Presbytery Meeting in Lebanon, Ohio

Next Sunday	9:40	Prayer in Office Conference Room (All Welcome)
	10:00	Worship Service followed by coffee, donuts & fellowship
	11:30	Sunday School

Next week’s sermon text is Acts 9:1-9. In addition to our Meditation for the Week (printed on the previous page), spend time in this text this week as you prepare your heart for worship next Sunday. And the February issue of Ligonier’s Tabletalk is available on the free literature table. Feel free to pick one up today as a helpful complement to your daily devotional practices.

Church Staff

Pastor	Pete Scribner
Director of Music	Susan Lechota
Music Minister	Chris Holmberg
Custodian	Vicky Haughey

Thank you to our guest accompanist, Melody Morris, filling in today for Chris Holmberg, while he chaperones our youth at Camp Barakel.