



COLLECT, READINGS AND REFLECTION
SUNDAY 25 JANUARY 2026 – Epiphany 3

COLLECT

Almighty God,
whose Son revealed in signs and miracles
the wonder of your saving presence:
renew your people with your heavenly grace,
and in all our weakness
sustain us by your mighty power;
through Jesus Christ your Son our Lord,
who is alive and reigns with you,
in the unity of the Holy Spirit,
one God, now and for ever.

Psalm 27. 1, 4-12

1 The Lord is my light and my salvation;
whom then shall I fear? ♦
The Lord is the strength of my life;
of whom then shall I be afraid?
4 One thing have I asked of the Lord
and that alone I seek: ♦
that I may dwell in the house of the Lord
all the days of my life,
5 To behold the fair beauty of the Lord ♦
and to seek his will in his temple.
6 For in the day of trouble
he shall hide me in his shelter; ♦
in the secret place of his dwelling shall he hide me
and set me high upon a rock.
7 And now shall he lift up my head ♦
above my enemies round about me;
8 Therefore will I offer in his dwelling an oblation
with great gladness; ♦
I will sing and make music to the Lord.
9 Hear my voice, O Lord, when I call; ♦
have mercy upon me and answer me.
10 My heart tells of your word, 'Seek my face.' ♦
Your face, Lord, will I seek.
11 Hide not your face from me, ♦
nor cast your servant away in displeasure.
12 You have been my helper; ♦
leave me not, neither forsake me, O God of my salvation.

A reading from the first letter to Corinthians, chapter 1, verses 10-18.

Now I appeal to you, brothers and sisters, by the name of our Lord Jesus Christ, that all of you should be in agreement and that there should be no divisions among you, but that you should be united in the same mind and the same purpose. For it has been reported to me by Chloe's people that there are quarrels among you, my brothers and sisters. What I mean is that each of you says, 'I belong to Paul', or 'I belong to Apollos', or 'I belong to Cephas', or 'I belong to Christ.' Has Christ been 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 can 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 proclaim the gospel, and not with eloquent wisdom, so that the cross of Christ might not be emptied of its power.

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

This is the word of the Lord.

Thanks be to God.

At Morning Prayer, the Gospel is simply the second reading, people sit to hear it and is introduced in the same way as the first:

The second reading is from Matthew, chapter 4, verses 12-23

and then at the end:

For the word of the Lord

Thanks be to God.

For Eucharists/ Communion people stand to hear the Gospel. Everywhere except Fitz introduces it with an Acclamation (the blue bit), and then we all use the introduction and ending (the green bit):

Alleluia. **Alleluia.**

Christ was revealed in flesh, proclaimed among the nations and believed in throughout the world.

Alleluia.

Hear the Gospel of our Lord Jesus Christ, according to Matthew, Chapter 4, verses 12-23.

Glory to you, O Lord

And then at the end:

This is the Gospel of the Lord.

Praise to you, O Christ.

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

'Land of Zebulun, land of Naphtali,
on the road by the sea, across the Jordan, Galilee of the Gentiles—
the people who sat in darkness
have seen a great light,
and for those who sat in the region and shadow of death
light has dawned.'

From that time Jesus began to proclaim, 'Repent, for the kingdom of heaven has come near.'

As he walked by the Sea of Galilee, he saw two brothers, Simon, who is called Peter, and Andrew his brother, casting a net into the lake—for they were fishermen. And he said to them, 'Follow me, and I will make you fish for people.' Immediately they left their nets and followed him. As he went from there, he saw two other brothers, James son of Zebedee and his brother John, in the boat with their father Zebedee, mending their nets, and he called them. Immediately they left the boat and their father, and followed him.

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

A Reflection from Hannah

'At once they left their nets and followed him'- do you ever wonder who was left holding the nets? Who was massively inconvenienced that day when four men abandoned their jobs and walked away? Was there enough fish in the market the next day? Were there wives, children, parents, aunts and uncles at home, depending one way or another on the catch, who that day had to content themselves with the rumour that their relative- Peter, Andrew, James or John had dropped everything at the word of a roaming maverick preacher, and set off with him- with no introduction other than to respond to the words 'come, follow me?'

We will never know that story in the round, nor how long it was before the four disciples returned to their homes to explain what they'd done. Perhaps the rest of their families followed too. What we do get though, is a story of calling. And though we might niggle and muse over the cost of that calling to those dear to the disciples, we also get a much more nuanced and rich description of what the call is to- of what life in Jesus means. And if that promise is for us all, then any one call, that any of us may experience or feel, has to be for the good of those we love as well as ourselves, because the freedom to be found in Christ is for everyone.

The first thing we notice about the call of the Peter, Andrew, James and John is that they are fishermen, and Jesus addresses them in the thick of that activity. That's their identity- that's their job- that's their area of expertise. It may, at first glance, appear that Jesus is plucking these men out of all they've ever known, and into a brand new landscape- but the truth is subtler than that. All they've ever knew does matter, who they are, does matter, their call is to a life transformed, in which they use their skills and formation to the glory of God. 'I will make you fishers of people' says Jesus- Fishermen you still are, and that work- of waiting, of gathering round a net, being a team together, hauling in a catch, rejoicing and celebrating- will still go on, but in a whole new way.

Like those first disciples who responded to an uncomplicated invitation, we are called from the uniqueness of who we are, and we are called to live in the joy that is to be found in the freedom Christ brings.