



For we are God's servants, working together; you are God's field, God's building.

1st Corinthians 3:9

St. John Evangelical Lutheran Church
Sixth Sunday after Epiphany – February 16, 2014

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Rev. Mark Bringman, Pastor

John Thickey, Organist

*We welcome you to St. John Lutheran Church. We are delighted to have you worship with us this morning. Should you have no permanent church-home in this community, why not consider making this one your own? Please sign the guest book as you leave worship today or the attendance pad in the pew. You are most welcome here at St. John! Most elements of our service can be found in the bulletin, everything else is in the hymnal. Page refers to the numbered pages towards the front of the hymnal, hymns are bold and towards the back. Please rise when there is an *, congregational responses are in **bold**, and underlined elements of the service are found in the hymnal.*

HOLY COMMUNION
Sixth Sunday after Epiphany – February 16, 2014

Light shines in the darkness for the upright, the psalmist sings. Isaiah declares that when we loose the bonds of injustice and share our bread with the hungry, the light breaks forth like the dawn. In another passage from the Sermon on the Mount, Jesus, the light of the world, calls his followers to let the light of their good works shine before others. Through baptism we are sent into the world to shine with the light of Christ.

PRELUDE: *'O Gott, Du Frommer Gott – Johannes Brahms*
(O God, Thou Faithful God)

ANNOUNCEMENTS

CONFESSION AND FORGIVENESS

Confession (sometimes called absolution) has been a part of the Christian worship service from the beginning. In the Augsburg Confession it says this: "Our people are taught that they should highly prize the absolution, as being the voice of God, and pronounced by God's command. The power of the Keys [Whatever you bind on earth shall be bound in heaven; and whatever you loose on earth shall be loosed in heaven] is set forth in its beauty."

The Confession goes on to emphasize that we do not need to list our specific sins – since God already knows them. Moreover as we have no mediator between us and God, we do not need a priest or anyone else to offer us forgiveness. Titus says this about Jesus: "He it is who gave himself for us that he might redeem us from all sin and purify for himself a people of his own who are zealous for good deeds." (Titus 2:14) The order of confession and forgiveness declares God's forgiveness to us. It is a reminder that we come to worship the one who makes us right and holy. It is a great way to start our week and our worship.

Blessed be the holy Trinity, + one God, who forgives all our sin, whose mercy endures forever. **Amen.**
Let us come into the light of Christ, confessing our need for God's mercy.

Holy and faithful God,
we so often choose our own way instead of yours. We think we can evade your commandments. We have spoken in ways that kill, strayed with our hearts, betrayed friends, and hated enemies. We have broken our promises. Search us deeply and create us anew. Lift the heavy burden of our sin and free us to follow your way of life. Amen.
"Call upon me," says the Lord, "and I will answer." Our God has come among us to loose every bond and set us free from all that weighs us down. Receive the forgiveness of all your sins in the name of + Jesus Christ, our crucified and risen Savior. **Amen.**

GATHERING SONG #532: *Gather Us In

***GREETING**

The greeting is the formal beginning of the service. After our sins are declared forgiven in the rite of confession and forgiveness, the assembly would process in. The greeting (which comes from 2nd Corinthians 13:14) is that God is in community and brings us to community.

The grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Spirit be with you all.
And also with you.

HYMN OF PRAISE

The hymn of praise is reflective of the many praise hymns in the Bible (e.g. the Magnificat, the psalms, the songs of the angels in Isaiah etc.) It is a hymn praising God. We praise God because he is great, we worship God because it is our response to his love. God accepts our grateful praise and shares with us his love.

Glo - ry to God in the high -
est, and peace to God's peo - ple on earth.
Lord God, heav - en - ly King, al - might - y God and
Fa - ther, we wor - ship you, we give you thanks, we
praise you for your glo - ry. Lord Je - sus
Christ, on - ly Son of the Fa - ther,
Lord God, Lamb of God, you take a - way the sin of the
world: have mer - cy on us; you are seat - ed at the
right hand of the Fa - ther: re - ceive our prayer.
For you a - lone are the Ho - ly One, you a -
lone are the Lord, you a - lone are the Most High,
Je - sus Christ, with the Ho - ly Spir - it, in the glo - ry of
God the Fa - ther. A - men.
Glo - ry to God in the high -
est, and peace to God's peo - ple on earth.

***PRAYER OF THE DAY**

This comes from the gathering of the people together (the term in the Latin was collecta) was a prayer used at the beginning of the service before the procession in to worship. The prayer of the day typically has five parts: 1) the addressee, 2) a celebration of a divine attribute, 3) a petition or request, 4) an explanation of the reason for the petition and finishing with 5) a reminder that we ask this through Jesus Christ our Lord.

In short the prayer of the day is a description of the Christian life together.

Let us pray.

O God, the strength of all who hope in you, because we are weak mortals we accomplish nothing good without you. Help us to see and understand the things we ought to do, and give us grace and power to do them, through Jesus Christ, our Savior and Lord. **Amen.**

FIRST READING: Deuteronomy 30:15–20 (page 186 in the Old Testament in the front)

The Lord sets before the people of God a clear choice. Life and prosperity will come to the faithful; loss of the land will be the consequence of disobedience. Choosing life entails loving and holding fast to the Lord. Life in God's presence presupposes the promise made to the ancestors.

¹⁵See, I have set before you today life and prosperity, death and adversity. ¹⁶If you obey the commandments of the LORD your God that I am commanding you today, by loving the LORD your God, walking in his ways, and observing his commandments, decrees, and ordinances, then you shall live and become numerous, and the LORD your God will bless you in the land that you are entering to possess. ¹⁷But if your heart turns away and you do not hear, but are led astray to bow down to other gods and serve them, ¹⁸I declare to you today that you shall perish; you shall not live long in the land that you are crossing the Jordan to enter and possess. ¹⁹I call heaven and earth to witness against you today that I have set before you life and death, blessings and curses. Choose life so that you and your descendants may live, ²⁰loving the LORD your God, obeying him, and holding fast to him; for that means life to you and length of days, so that you may live in the land that the LORD swore to give to your ancestors, to Abraham, to Isaac, and to Jacob.

The word of the Lord.

Thanks be to God.

PSALM 119: 1-8

The psalms were songs that were chanted or sung and used in worship in Israel and Judah. They have many different authors (most were anonymous) but were reflective of the liturgy (lit. work of the people) used by the Jewish people for centuries before Christ's birth. These songs reflect many different emotions and the breadth of human experience.

- | | | | |
|----|--|----|---|
| 1. | All those are blest who love God's law,
Whose way is blameless, without sin;
All who observe the Lord's decrees
And truly in their hearts seek him. | 3. | Assist me, Lord, that I may keep
Your statutes; make my pathways
straight;
And I will not be shamed when I
Consider your commandments' weight. |
| 2. | All those are blest who do no wrong,
But always walk in all God's ways;
All his commandments were laid down
To keep with care throughout our days. | 4. | An unfeigned heart will thank you,
Lord,
When all your judgments have been
learned;
Among your people I will keep
Your statutes; let me know be spurned. |

From: *A New Metrical Psalter* (p. 194) by Christopher Webber

Tune: *Hamburg*

SECOND READING: 1 Corinthians 3:1–9 (page 167 in the New Testament in the back)

Human leaders in the church are not the ones who control ministry. Rather they are fellow workers who belong to God, the one who truly controls and continuously empowers the ministry of the church.

And so, brothers and sisters, I could not speak to you as spiritual people, but rather as people of the flesh, as infants in Christ. ²I fed you with milk, not solid food, for you were not ready for solid food. Even now you are still not ready, ³for you are still of the flesh. For as long as there is jealousy and quarreling among you, are you not of the flesh, and behaving according to human inclinations? ⁴For when one says, "I belong to Paul," and another, "I belong to Apollos," are you not merely human?

⁵What then is Apollos? What is Paul? Servants through whom you came to believe, as the Lord assigned to each. ⁶I planted, Apollos watered, but God gave the growth. ⁷So neither the one who plants nor the one who waters is anything, but only God who gives the growth. ⁸The one who plants and the one who waters have a common purpose, and each will receive wages according to the labor of each. ⁹For we are God's servants, working together; you are God's field, God's building.

The word of the Lord.
Thanks be to God.

***GOSPEL ACCLAMATION**

The gospel acclamation recalls some of the praise language of the psalms, of Jesus' entry into Jerusalem, Revelations, etc. The words we say are those of Peter at the end of the bread of life discourse, when many are leaving Jesus. It is a reminder that Jesus, the Word of God, alone is the one with the words of life. The gospel is our words of life.

Al - le - lu - ia, al - le - lu - ia,
 al - le - lu - ia, al - le - lu - ia.
Repeat alleluia
 Lord, to whom shall we go? You have the words of e - ter - nal life.

***GOSPEL READING: Matthew 5:21-37** (page 4 in the New Testament in the back)

In the Sermon on the Mount, Jesus exhorts his followers to embrace standards of righteousness that exceed legal requirements and traditional expectations.

The gospel according to Matthew.
Glory to you O Lord.

²¹"You have heard that it was said to those of ancient times, 'You shall not murder'; and 'whoever murders shall be liable to judgment.' ²²But I say to you that if you are angry with a brother or sister, you will be liable to judgment; and if you insult a brother or sister, you will be liable to the council; and if you say, 'You fool,' you will be liable to the hell of fire. ²³So when you are offering your gift at the altar, if you remember that your brother or sister has something against you, ²⁴leave your gift there before the altar and go; first be reconciled to your brother or sister, and then come and offer your gift. ²⁵Come to terms quickly with your accuser while you are on the way to court with him, or your accuser may hand you over to the judge, and the judge to the guard, and you will be thrown into prison. ²⁶Truly I tell you, you will never get out until you have paid the last penny.

²⁷"You have heard that it was said, 'You shall not commit adultery.' ²⁸But I say to you that everyone who looks at a woman with lust has already committed adultery with her in his heart. ²⁹If your right eye causes you to sin, tear it out and throw it away; it is better for you to lose one of your members than for your whole body to be thrown into hell. ³⁰And if your right hand causes you to sin, cut it off and throw it away; it is better for you to lose one of your members than for your whole body to go into hell.

³¹"It was also said, 'Whoever divorces his wife, let him give her a certificate of divorce.' ³²But I say to you that anyone who divorces his wife, except on the ground of unchastity, causes her to commit adultery; and whoever marries a

divorced woman commits adultery.

³³"Again, you have heard that it was said to those of ancient times, 'You shall not swear falsely, but carry out the vows you have made to the Lord.' ³⁴But I say to you, Do not swear at all, either by heaven, for it is the throne of God, ³⁵or by the earth, for it is his footstool, or by Jerusalem, for it is the city of the great King. ³⁶And do not swear by your head, for you cannot make one hair white or black. ³⁷Let your word be 'Yes, Yes' or 'No, No'; anything more than this comes from the evil one.

The gospel of the Lord.
Praise to you, O Christ.

CHILDREN'S SERMON

SERMON

HYMN OF THE DAY #603: *God, When Human Bonds are Broken

APOSTLES CREED

The Apostles Creed is one of the three creeds (statements of religious belief) that Lutherans say are universal – that is that all Christians should agree with. The Apostles Creed reflects older creeds, in particular ones used in Rome as early as the second century. Its roots therefore are the oldest, though the final form came about in the seventh century.

The apostles creed is the normative creed (Nicene for festivals, Athanasian rarely used due to length). It is a personal creed – that is we say that I the person, rather than we the group believe it. It is also the baptismal creed, mainly because it reflects the language of the great commission of Matthew 28:19 – 20 "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything that I have commanded you. And remember, I am with you always, to the end of the age."

A creed is used in every worship service to remind us what we believe, to teach us about God and to center and unify us as a group. Though the translations may change, behind the changing words is the eternal, almighty presence of God, the love of the Son, and the Holy Spirit, who inspires our words and worship.

**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,
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 INTERCESSION

Guided by the light of Christ, who has been made known to the nations, we offer our prayers for the church, the world, and all people in need.

God, you are faithful all the time. Show us the way to live faithfully as your church on earth. Lord, in your mercy, **hear our prayer.**

You give growth to all living things. Provide snow and rain in their season, and lift up all who plant and till your earth. Lord, in your mercy, **hear our prayer.**

Help the leaders of the world to put aside jealousy and quarreling so that we see your peace. Lord, in your mercy, **hear our prayer.**

Reconcile families with one another and give comfort to those who mourn. Send healing to those who are ill or in pain especially Frieda, Cindy, Bill & Kathy, Jim, Raymond, George, Wanda Jean, Helen, Francis & Grace, Kathryn, Ed, Fred & Jane, and David & Ellen. Lord, in your mercy, **hear our prayer.**

Continue to raise up leaders in this and every community of faith so that your word will be shared and all will know life in you. Lord, in your mercy, **hear our prayer.**

Holy Spirit, comfort and sustain us until we gather with all the saints around the throne of God. Lord, in your mercy, **hear our prayer.**

Radiant God, hear the prayers of your people, spoken or silent, for the sake of the one who has made his dwelling among us, your Son, Jesus Christ our Savior. **Amen.**

*PEACE

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

OFFERING

OFFERTORY – *Voluntary On 'Huston' – arr. Wayne L. Wold*
(I Want to Walk as a Child of the Light)

*OFFERING PRAYER

Let us pray. God of all creation, all you have made is good, and your love endures forever. You bring forth bread from the earth and fruit from the vine. Nourish us with these gifts, that we might be for the world signs of your gracious presence in Jesus Christ, our Savior and Lord. **Amen.**

*DIALOGUE

The Lord be with you. And al - so 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.

*PREFACE

Words of thanksgiving that are said before communion. They are pointed towards the particular season (or all Sundays during normal time) and are often chanted by the pastor.

It is indeed right, our duty and our joy, that we should at all times and in all places give thanks and praise to you, almighty and merciful God, through our Savior Jesus Christ. By the leading of a star he was shown forth to all nations; in the waters of the Jordan you proclaimed him your beloved Son; and in the miracle of water turned to wine he revealed your glory. And so, with all the choirs of angels, with the church on earth and the hosts of heaven, we praise your name and join their unending hymn:

*HOLY, HOLY, HOLY

Literally comes from Isaiah 6:3 where the seraphim flying around God's throne constantly sing out "Holy, Holy, Holy". There are a number of different ceremonies that have been associated with the singing of these words. The most common one today is in two parts: for one to bow down at the beginning of the piece, in deference and respect for God. Then when we sing "Blessed is he who comes in the name of the Lord" to stand straight – for it is Jesus, the one who comes in God's name, who cleanses us from all sin and redeems us for all eternity – in him we are righteous and holy.

Ho - ly, ho - ly, ho - ly Lord, God of
pow-er and might, heav-en and earth are full of your glo - ry. Ho -
san - na in the high-est. Blessed is he who comes in the
name of the Lord. Ho - san - na in the high - est.

*THANKSGIVING AT THE TABLE

Blessed are you, O holy God: you are the Life and Light of all. By your powerful word you created all things. Through the prophets you called your people to be a light to the nations. Blessed are you for Jesus, your Son. He is your Light, shining in our darkness and revealing to us your mercy and might.

In the night in which he was handed over, our Lord Jesus 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.

Remembering, therefore, his preaching and healing, his dying and rising, and his promise to come again, we await that day when all the universe will rejoice in your holy and life-giving light. By your Spirit bless us and this meal, that, refreshed with this heavenly food, we may be light for the world, revealing the brilliance of your Son.

Through him all glory and honor is yours, Almighty Father, with the Holy Spirit, in your holy Church, both now and forever. **Amen.**

*LORD'S PRAYER

The Lord's Prayer comes from the Sermon on the Mount, which we are reading through now. The end of the prayer comes from one of the earliest catechisms – the Didache. Jesus used it to teach his disciples the manner in which to pray. In the original language, the first word was similar to a Papa or Daddy – indicating a warm familiarity and love.

This is one of the first prayers that we teach our children. It is always the prayer used with communion – when we share communion with our homebound, prayers, scripture and this prayer make for the liturgy of communion. This particular translation of the Greek words is very similar to the one used in the Book of Common Prayer in 1662, making this the oldest English translation we typically use in worship.

This prayer has been translated in every language and is used by all Christians to pray in the manner our Savior 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 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

INVITATION TO COMMUNION

Behold the Lamb of God who takes away the sin of the world! Blessed are all who are called to the supper of the Lamb.

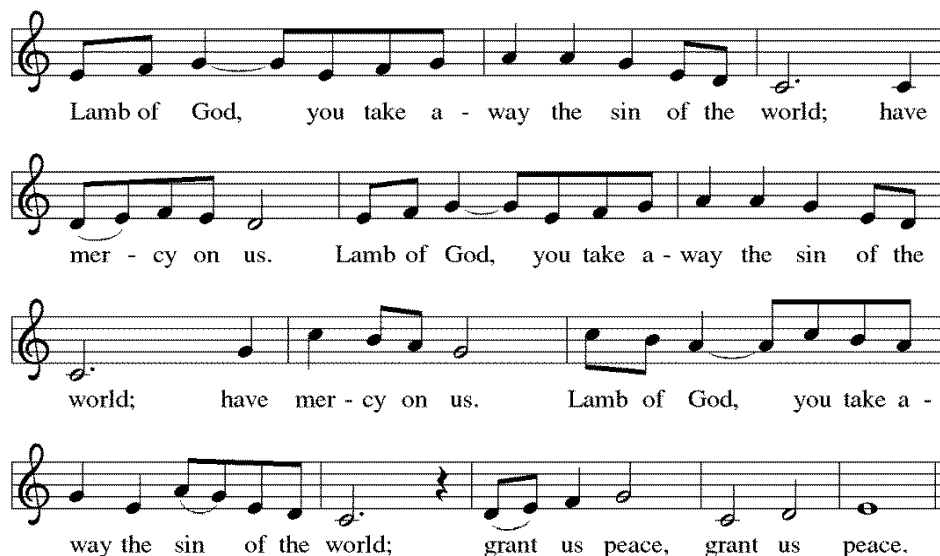
COMMUNION

In response to Jesus' invitation, all are welcome to come forward and experience the real presence of Christ in the bread and wine of communion. Through this meal, we know forgiveness, life and salvation as the blessings of God's sacramental grace. All are invited forward for communion or a blessing. The area of cups bordered by green tap contains grape juice.

AGNUS DEI: Lamb of God

This song title literally means Lamb of God, a title for Jesus that comes from today's gospel reading and from the book of Revelation. In Judaism, the Passover lamb is a symbol of the greatest act of salvation God gave his people and is a part of the Passover meal – the holiest service in the Jewish year. In Passover (c.f. Exodus 12) the blood of the lamb saves the people from the Destroyer.

In Christianity, we know that Jesus is God's lamb sent to save the entire world, not just from Pharaoh but from the powers of sin and death. As we gather around the table for our holy meal, we are gather to eat the flesh and drink the blood of the lamb, who takes away our sin, who gives us mercy and who grants us peace.



Lamb of God, you take a - way the sin of the world; have
mer - cy on us. Lamb of God, you take a - way the sin of the
world; have mer - cy on us. Lamb of God, you take a -
way the sin of the world; grant us peace, grant us peace.

COMMUNION HYMN #612: Healer of Our Every Ill

***POST-COMMUNION BLESSING**

The body and blood of our Lord Jesus Christ strengthen and preserve you in grace.
Amen.

***PRAYER AFTER COMMUNION**

Let us pray. Lord, it is good for us to be here, for we have tasted your glory in this holy meal. Continue your goodness as we go out from here. Open our eyes to see your face shining in every person, and send us to be your servants in every place, for you are the life and light of all, both now and forever. **Amen.**

***BLESSING**

The Lord bless you and keep you.
The Lord's face shine on you with grace and mercy.
The Lord look upon you with favor and + give you peace.
Amen.

***SENDING SONG #544: Praise the Lord, Rise Up Rejoicing**

POSTLUDE: 'Praise the Lord, Rise Up Rejoicing' – arr. Kenneth R. Kosche
(*Alles ist an Gottes Segen*)

***DISMISSAL**

Go in peace. Christ is with you.
Thanks be to God.

8:00 am

Assisting Minister: Matt Claus
Communion Assistant:
Acolyte:
Lector:
Usher:
Attendance Last Week: 69
Weekly Budgeted Need: \$ 2,640.27
YTD Budgeted Expenses: \$ 18,481.88
YTD Actual Expense: \$ 13,120.06

10:30 am

Assisting Minister: Missy Kramer
Communion Assistant:
Acolyte:
Lector:
Usher: Cardinal
Attendance last year: 73
Last Week's Giving: \$ 2,293.52
Year to Date Receipts: \$14,020.52

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