



³⁸ You have heard that it was said, 'An eye for an eye and a tooth for a tooth.' ³⁹But I say to you, do not resist an evildoer.

Matthew 5:38

St. John Evangelical Lutheran Church
Seventh Sunday after Epiphany – February 23, 2014

PO Box 411

Mars, PA 16046-0411

www.stjohnchurchmars.org

Phone: 724-625-1830 email: office@stjohnchurchmars.org

Pastor's cell: 724-766-6686 Pastor's email: pastormarkbringman@gmail.com

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

Seventh Sunday after Epiphany – February 23, 2014

In today's first reading we hear, "You shall be holy, for I the Lord your God am holy." Yet we know we cannot achieve perfection. Our attempts to love neighbors and even our enemies fall short of what God desires for us. Yet in Jesus we see one who loved even those who persecuted and killed him. We are made holy in baptism, and forgiven at the table of God's mercy. As a people made holy by God, we go in peace to love as we have been loved.

***Polycarp, Bishop of Smyrna, martyr, died 156.** Because he is said to have been known by John, the author of Revelation, as well as the important early church fathers Irenaeus and Ignatius, Polycarp serves as a vital link in church history. He was burned at the stake at age 86 for refusing to renounce his faith.*

PRELUDE: *Romanza On An English Tune 'FAITH' – Charles Callahan*

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 #684: *Creating God, Your Fingers Trace

***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.

Holy God of compassion, you invite us into your way of forgiveness and peace. Lead us to love our enemies, and transform our words and deeds to be like his through whom we pray, Jesus Christ, our Savior and Lord.

Amen.

FIRST READING: Leviticus 19:1-2, 9-18 (page 106 in the Old Testament in the front)

The Holiness Code in Leviticus urges people to be holy since God is holy. Holiness is lived out in partiality for and consideration of the poor and the weak. We are to love our neighbors as ourselves.

The LORD spoke to Moses, saying:

²Speak to all the congregation of the people of Israel and say to them: You shall be holy, for I the LORD your God am holy. ³You shall each revere your mother and father, and you shall keep my Sabbaths: I am the Lord your God. ⁴Do not turn to idols or make cast images for yourselves: I am the Lord your God. ⁹When you reap the harvest of your land, you shall not reap to the very edges of your field, or gather the gleanings of your harvest. ¹⁰You shall not strip your vineyard bare, or gather the fallen grapes of your vineyard; you shall leave them for the poor and the alien: I am the LORD your God.

¹¹You shall not steal; you shall not deal falsely; and you shall not lie to one another. ¹²And you shall not swear falsely by my name, profaning the name of your God: I am the LORD.

¹³You shall not defraud your neighbor; you shall not steal; and you shall not keep for yourself the wages of a laborer until morning. ¹⁴You shall not revile the deaf or put a stumbling block before the blind; you shall fear your God: I am the LORD.

¹⁵You shall not render an unjust judgment; you shall not be partial to the poor or defer to the great: with justice you shall judge your neighbor. ¹⁶You shall not go around as a slanderer among your people, and you shall not profit by the blood of your neighbor: I am the LORD.

¹⁷You shall not hate in your heart anyone of your kin; you shall reprove your neighbor, or you will incur guilt yourself. ¹⁸You shall not take vengeance or bear a grudge against any of your people, but you shall love your neighbor as yourself: I am the LORD.

The word of the Lord.

Thanks be to God.

PSALM 119: 33-40

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. | Eternal Lord, teach me your way
And I will follow for my part;
Enable me to know your law,
Which I shall keep with all my heart. | 3. | Endow me, in your ways, with life,
And turn my eyes from sin and shame;
Establish now the promise, Lord,
You make to those who fear your Name. |
| 2. | Engage my feet upon the path
Of your commandments, hear my plea;
Expel all love of unjust gain,
Incline my heart to your decree. | 4. | Expose me not to dread reproach,
For all your judgments, Lord, are right;
Eternal God, preserve my life,
For your commands are my delight. |

From: *A New Metrical Psalter* (p. 198) by Christopher Webber

Tune: *O Waly Waly*

SECOND READING: 1 Corinthians 3:10–11, 16-23 (page 167 in the New Testament in the back)

Jesus Christ is the foundation of the church and its ministry. We are God's temple because God's Spirit dwells in us, and we belong to Christ. Hence we are called to build wisely upon this sure foundation not for our own benefit but for others to experience Christ's benefits.

¹⁰According to the grace of God given to me, like a skilled master builder I laid a foundation, and someone else is building on it. Each builder must choose with care how to build on it. ¹¹For no one can lay any foundation other than the one that has been laid; that foundation is Jesus Christ. ¹⁶Do you not know that you are God's temple and that God's Spirit dwells in you? ¹⁷If anyone destroys God's temple, God will destroy that person. For God's temple is holy, and you are that temple.

¹⁸Do not deceive yourselves. If you think that you are wise in this age, you should become fools so that you may become wise. ¹⁹For the wisdom of this world is foolishness with God. For it is written,

"He catches the wise in their craftiness,"

²⁰and again,

"The Lord knows the thoughts of the wise,
that they are futile."

²¹So let no one boast about human leaders. For all things are yours, ²²whether Paul or Apollos or Cephas or the world or life or death or the present or the future — all belong to you, ²³and you belong to Christ, and Christ belongs to God.

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 5:38-48** (page 5 in the New Testament in the back)

In the Sermon on the Mount, Jesus declares an end to the law of vengeance. God's people will respond to evil with love and forgiveness.

The gospel according to Matthew.

Glory to you O Lord.

³⁸"You have heard that it was said, 'An eye for an eye and a tooth for a tooth.' ³⁹But I say to you, Do not resist an evildoer. But if anyone strikes you on the right cheek, turn the other also; ⁴⁰and if anyone wants to sue you and take your coat, give your cloak as well; ⁴¹and if anyone forces you to go one mile, go also the second mile. ⁴²Give to everyone who begs from you, and do not refuse anyone who wants to borrow from you.

⁴³"You have heard that it was said, 'You shall love your neighbor and hate your enemy.' ⁴⁴But I say to you, Love your enemies and pray for those who persecute you, ⁴⁵so that you may be children of your Father in heaven; for he makes his sun rise on the evil and on the good, and sends rain on the righteous and on the unrighteous. ⁴⁶For if you love those

who love you, what reward do you have? Do not even the tax collectors do the same? ⁴⁷And if you greet only your brothers and sisters, what more are you doing than others? Do not even the Gentiles do the same? ⁴⁸Be perfect, therefore, as your heavenly Father is perfect.

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

CHILDREN'S SERMON

SERMON

HYMN OF THE DAY #645: *Christ is Made the Sure Foundation

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.

Holy and perfect God, you call us to share your word of love even when it seems like foolishness to the world. Make your church bold to proclaim our hope in Christ. Lord, in your mercy, **hear our prayer.**

You make the sun to rise and the rain to fall on all. Feed rich and poor, land and animals, with your abundance. Lord, in your mercy, **hear our prayer.**

You call us to the ways of justice. Lead all who govern in the path of justice, so that those in need will not be forgotten. Lord, in your mercy, **hear our prayer.**

All in need belong to you through Christ. Strengthen weary caregivers. Comfort those who are sick and 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.**

Help this congregation trust that your Spirit dwells in us. Show us the way to be your holy people. Lord, in your mercy, **hear our prayer.**

Sustain us, O God, until we gather with all your saints from every time and place (*especially Polycarp, Bishop of Smyrna and martyr*) in your eternal protection. 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 – *‘Litany’ From Suite in G* – C. Callahan

***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**

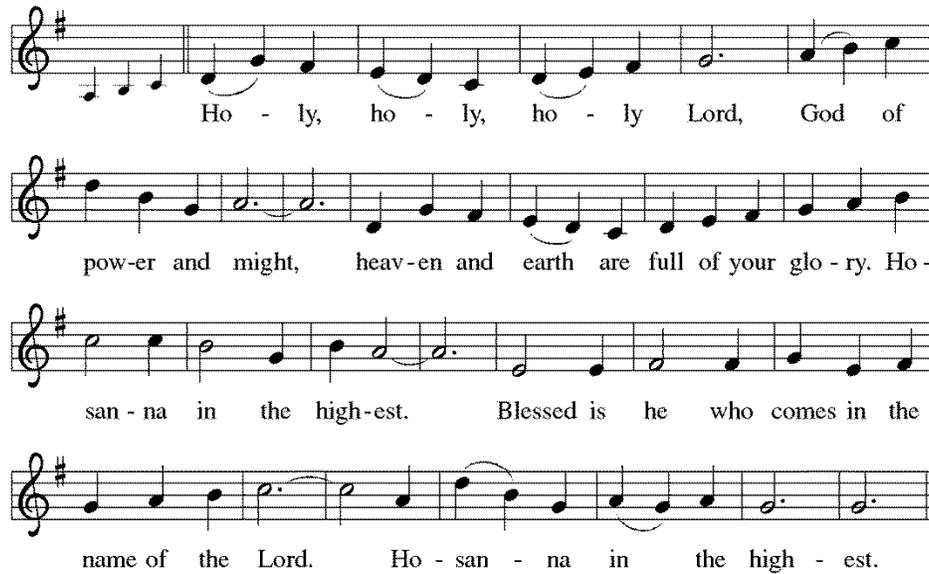
Words of thanksgiving that are said before communion. They are pointed towards the particular season (or all Sundays during normal time) and are often chanted by the pastor.

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.



***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.

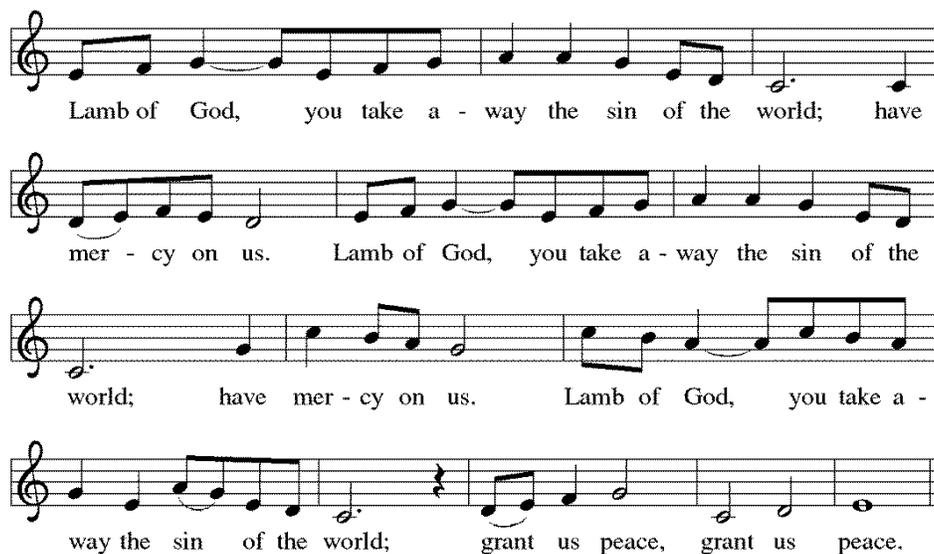
COMMUNION

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
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 #658: O Jesus, Joy of Loving Hearts

***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 #729: *The Church of Christ, in Every Age

POSTLUDE: *'The Rejoicing' from Suite in G – C. Callahan*

***DISMISSAL**

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

8:00 am

Assisting Minister: Matt Claus
Communion Assistant:
Acolyte: Nick King
Lector:
Usher:
Attendance Last Week: 65
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: Madison Cardinal
Lector: Keith Cardinal
Usher: Cardinal
Attendance last year: 55
Last Week's Giving: \$ 3,326.00
Year to Date Receipts: \$17,346.52

From Sundays and Seasons.com. Copyright 2012 Augsburg Fortress. All rights reserved. Reprinted by permission under Augsburg Fortress Liturgies Annual License #39383.
New Revised Standard Version Bible, copyright 1989, Division of Christian Education of the National Council of the Churches of Christ in the United States of America. Used by permission. All rights reserved.