



*But we have the mind of Christ.*

*1<sup>st</sup> Corinthians 2:16*

**St. John Evangelical Lutheran Church**  
**Fifth Sunday after Epiphany – February 9, 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**

**Fifth Sunday after Epiphany – February 9, 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:** ‘Soliloquy’ – Healey William  
‘Prelude In F’ – Eric H. Thiman

### **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 #715: Christ, Be Our Light**

### **\*GREETING**

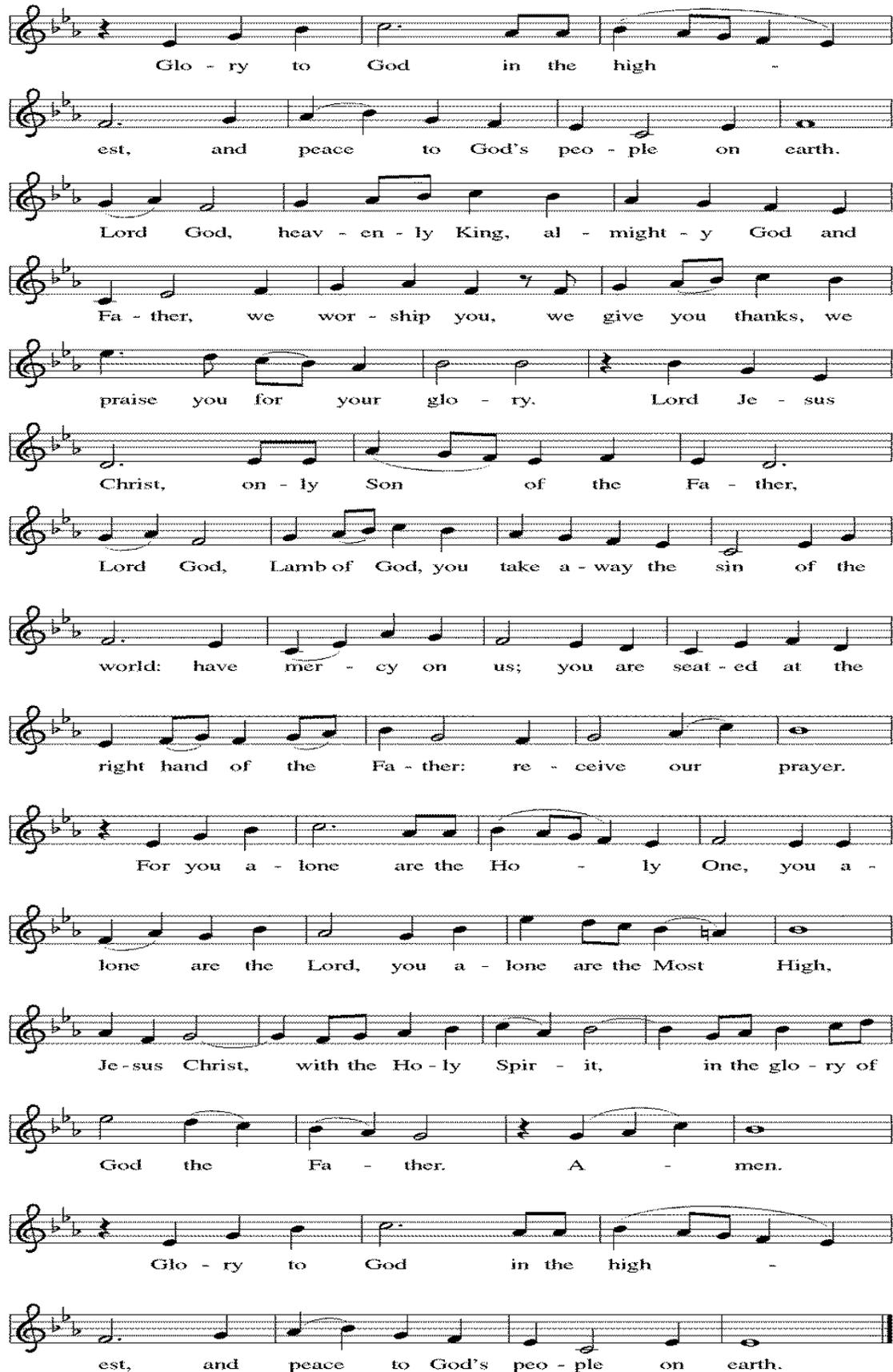
*The greeting is the formal beginning of the service. After our sins are declared forgiven in the rite of confession and forgiveness, the assembly would process in. The greeting (which comes from 2<sup>nd</sup> Corinthians 13:14) is that God is in community and brings us to community.*

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.*

Lord God, with endless mercy you receive the prayers of all who call upon you. By your Spirit show us the things we ought to do, and give us the grace and power to do them, through Jesus Christ, our Savior and Lord. **Amen.**

## **FIRST READING: Isaiah 58:1 – 12** (page 688 in Old Testament)

*Shortly after the return of Israel from exile in Babylon, the people were troubled by the ineffectiveness of their fasts. God reminds them that outward observance is no substitute for genuine fasting that results in acts of justice, such as feeding the hungry, sheltering the homeless, and clothing the naked.*

Shout out, do not hold back!

Lift up your voice like a trumpet!  
Announce to my people their rebellion,  
to the house of Jacob their sins.

<sup>2</sup>Yet day after day they seek me  
and delight to know my ways,  
as if they were a nation that practiced righteousness  
and did not forsake the ordinance of their God;  
they ask of me righteous judgments,  
they delight to draw near to God.

<sup>3</sup>"Why do we fast, but you do not see?  
Why humble ourselves, but you do not notice?"  
Look, you serve your own interest on your fast day,  
and oppress all your workers.

<sup>4</sup>Look, you fast only to quarrel and to fight  
and to strike with a wicked fist.  
Such fasting as you do today  
will not make your voice heard on high.

<sup>5</sup>Is such the fast that I choose,  
a day to humble oneself?  
Is it to bow down the head like a bulrush,  
and to lie in sackcloth and ashes?  
Will you call this a fast,  
a day acceptable to the LORD?

<sup>6</sup>Is not this the fast that I choose:  
to loose the bonds of injustice,  
to undo the thongs of the yoke,  
to let the oppressed go free,  
and to break every yoke?

<sup>7</sup>Is it not to share your bread with the hungry,  
and bring the homeless poor into your house;  
when you see the naked, to cover them,  
and not to hide yourself from your own kin?

<sup>8</sup>Then your light shall break forth like the dawn,  
and your healing shall spring up quickly;  
your vindicator shall go before you,  
the glory of the LORD shall be your rear guard.

<sup>9</sup>Then you shall call, and the LORD will answer;  
you shall cry for help, and he will say, Here I am. <sup>9b</sup>  
If you remove the yoke from among you,  
the pointing of the finger, the speaking of evil,  
<sup>10</sup>if you offer your food to the hungry  
and satisfy the needs of the afflicted,  
then your light shall rise in the darkness  
and your gloom be like the noonday.  
<sup>11</sup>The LORD will guide you continually,  
and satisfy your needs in parched places,  
and make your bones strong;  
and you shall be like a watered garden,  
like a spring of water,  
whose waters never fail.  
<sup>12</sup>Your ancient ruins shall be rebuilt;  
you shall raise up the foundations of many generations;  
you shall be called the repairer of the breach,  
the restorer of streets to live in.

The word of the Lord.

**Thanks be to God.**

## PSALM 112

*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.*

- |   |  |
|---|--|
| <p>1. Hallelujah! Happy are they<br/> Whose joy is God's command;<br/> Their children will always be blessed and<br/> mighty in the land.</p> | <p>3. Heart firm, they fear no evil news;<br/> In God they put their trust;<br/> Their heart secure, they will not shrink<br/> Until their foes are crushed.</p> |
| <p>2. In justice do they rule their lives<br/> And freely do they lend;<br/> Unshaken they, their memory<br/> Is treasured without end.</p>   | <p>4. The righteous spread their gifts abroad,<br/> Give freely to the poor;<br/> With honor will their heads be raised;<br/> Their justice will endure.</p>     |

From: *A New Metrical Psalter* (p. 181) by Christopher Webber

Tune: St. Peter

## SECOND READING: Corinthians 1:2-16 (page 166 in New Testament)

*Though people such as the Corinthians are enamored with human philosophy and wisdom, Paul continuously presents God's hidden wisdom which is Jesus Christ crucified. True spiritual maturity involves judging ourselves and others in light of God's revelation in the cross.*

When I came to you, brothers and sisters, I did not come proclaiming the mystery of God to you in lofty words or wisdom. <sup>2</sup>For I decided to know nothing among you except Jesus Christ, and him crucified. <sup>3</sup>And I came to you in weakness and in fear and in much trembling. <sup>4</sup>My speech and my proclamation were not with plausible words of wisdom, but with a demonstration of the Spirit and of power, <sup>5</sup>so that your faith might rest not on human wisdom but on the power of God.

<sup>6</sup>Yet among the mature we do speak wisdom, though it is not a wisdom of this age or of the rulers of this age, who are doomed to perish. <sup>7</sup>But we speak God's wisdom, secret and hidden, which God decreed before the ages for our glory. <sup>8</sup>None of the rulers of this age understood this; for if they had, they would not have crucified the Lord of glory. <sup>9</sup>But, as it is written,

"What no eye has seen, nor ear heard,

nor the human heart conceived,  
what God has prepared for those who love him" —

<sup>10</sup>these things God has revealed to us through the Spirit; for the Spirit searches everything, even the depths of God. <sup>11</sup>For what human being knows what is truly human except the human spirit that is within? So also no one comprehends what is truly God's except the Spirit of God. <sup>12</sup>Now we have received not the spirit of the world, but the Spirit that is from God, so that we may understand the gifts bestowed on us by God. <sup>13</sup>And we speak of these things in words not taught by human wisdom but taught by the Spirit, interpreting spiritual things to those who are spiritual.

<sup>14</sup>Those who are unspiritual do not receive the gifts of God's Spirit, for they are foolishness to them, and they are unable to understand them because they are spiritually discerned. <sup>15</sup>Those who are spiritual discern all things, and they are themselves subject to no one else's scrutiny.

<sup>16</sup>"For who has known the mind of the Lord  
so as to instruct him?"

But we have the mind of Christ.

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 5:13-20** (page 4 in New Testament)

*In the Sermon on the Mount, Jesus encourages his followers to be the salt of the earth and the light of the world, doing good works and keeping God's commandments.*

The gospel according to Matthew.

**Glory to you O Lord.**

<sup>13</sup>"You are the salt of the earth; but if salt has lost its taste, how can its saltiness be restored? It is no longer good for anything, but is thrown out and trampled under foot.

<sup>14</sup>"You are the light of the world. A city built on a hill cannot be hid. <sup>15</sup>No one after lighting a lamp puts it under the bushel basket, but on the lampstand, and it gives light to all in the house. <sup>16</sup>In the same way, let your light shine before others, so that they may see your good works and give glory to your Father in heaven.

<sup>17</sup>"Do not think that I have come to abolish the law or the prophets; I have come not to abolish but to fulfill. <sup>18</sup>For truly I tell you, until heaven and earth pass away, not one letter, not one stroke of a letter will pass

from the law until all is accomplished. <sup>19</sup>Therefore, whoever breaks one of the least of these commandments, and teaches others to do the same, will be called least in the kingdom of heaven; but whoever does them and teaches them will be called great in the kingdom of heaven. <sup>20</sup>For I tell you, unless your righteousness exceeds that of the scribes and Pharisees, you will never enter the kingdom of heaven.

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

## **CHILDREN'S SERMON**

### **SERMON**

**\*HYMN OF THE DAY #397: Loving Spirit**

### **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.

Your light springs forth like the dawn. Call your church to share the mystery of your grace with a broken and searching world. Lord, in your mercy, **hear our prayer.**

Increase our care for the earth and all its creatures. Help us reflect your light in our use of these good gifts. Lord, in your mercy, **hear our prayer.**

You care for the weak and the strong, O God. Raise up leaders who will free the oppressed in all places. Lord, in your mercy, **hear our prayer.**

Quickly send your healing for all in pain especially Frieda, Cindy, Bill & Kathy, Jim, Raymond, George, Wanda Jean, Helen, Francis & Grace, Kathryn, Ed, Fred & Jane, and David & Ellen. Feed the hungry and shelter the homeless. Lord, in your mercy, **hear our prayer.**

Give light and life to this gathering of faith, that we may delight to know your ways and share them with a world longing to know you. Lord, in your mercy, **hear our prayer.**

Satisfy our needs until we gather with all your saints from every time and place in your glorious light. 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** – ‘*Andante Tranquillo*’ – Sydney Watson

**\*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.

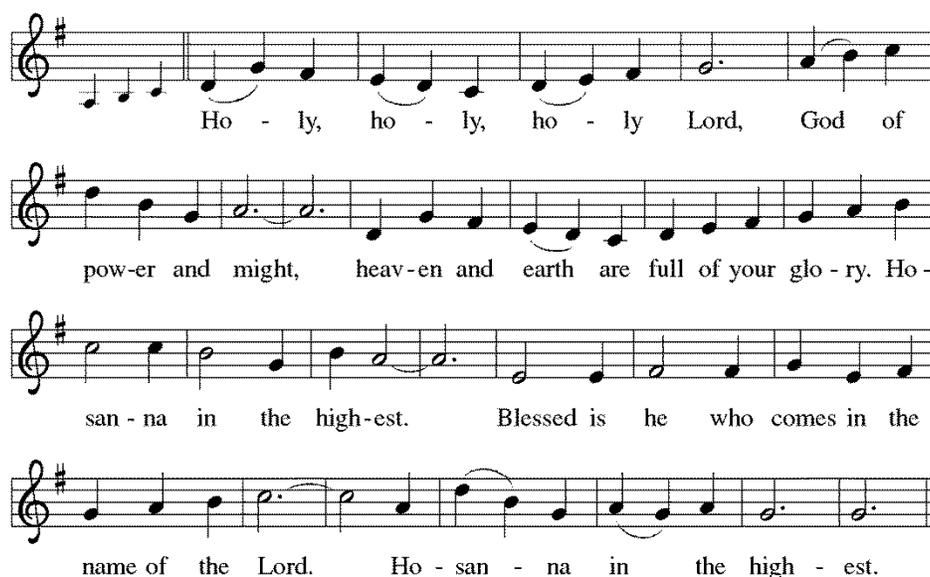
## \*PREFACE

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 #677: *This Little Light of Mine***

**\*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 #665: *Rise, Shine, You People!***

**POSTLUDE:** *Finale in D Minor* – E. Thiman

**\*DISMISSAL**

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

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**8:00 am**

**Assisting Minister:** Matt Claus  
**Communion Assistant:**  
**Acolyte:**  
**Lector:**  
**Usher:**  
**Attendance Last Week:** 73  
**Weekly Budgeted Need:** \$ 2,640.27  
**YTD Budgeted Expenses:** \$ 15,841.88  
**YTD Actual Expense:** \$ 11,826.17

**10:30 am**

**Assisting Minister:** Missy Kramer  
**Communion Assistant:**  
**Acolyte:**  
**Lector:**  
**Usher:** Cardinal  
**Attendance last year:** 57  
**Last Week's Giving:** \$ 3,551.00  
**Year to Date Receipts:** \$11,727.00

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