

# *The Sixth Sunday after the Epiphany*

SUNDAY, 12 FEBRUARY 2023

10:30 AM

SAINT PAUL LUTHERAN CHURCH ♦ DENVER, COLORADO ♦ 303.839.1432 ♦ WWW.STPAULDENVER.ORG

Welcome to Saint Paul Church, an open, affirming, and diverse community of faith of the Evangelical Lutheran Church in America. We rejoice in the manner in which diversity has enriched, nurtured, and challenged the life and ministry we share in Christ, and we regret actions and attitudes throughout the Church that may have inhibited or prevented access to Word and Sacrament because of age, race, socio-economic or marital status, physical or mental capacities, gender identity or sexual orientation. We are a Reconciling in Christ community.

C=Congregation  
P=Presiding Minister  
A=Assisting Minister

## *The Entrance Rite*

*As the Prelude begins, please gather in respectful silence for prayer and meditation, remembering that extraneous conversation may disturb others in their preparation for worship.*

PRELUDE

Berceuse, Op. 31, No. 19  
(sur les paroles classiques)

Louis Vierne

*At the sound of the bell, the people stand and face the font at the entrance to the church.*

INVOCATION

P: Blessed be the holy Trinity, ✠ one God, who makes all things new, whose mercy endures forever.

C: Amen.

CONFESSION AND FORGIVENESS

P: Trusting in God's mercy, let us confess our sin.

*Silence for Reflection*

P: Holy One, source of our renewal,

C: we confess that we are wrapped up in sin and cannot free ourselves. We have not practiced your righteousness. Our hearts have turned away from you. For the sake of the world you so love, forgive us, that we may be reconciled to one another for the glory of your holy name. Amen.

P: Thus says our God: "The former things have come to pass, and new things I now declare." God's mercy makes us new. We are forgiven in the name of ✠ Christ our Savior.

C: Amen.

## PROCESSIONAL HYMN


## What Is This Place Where We Are Meeting?

## KOMT NU MET ZANG


With its "seed" imagery, the second stanza of this gathering hymn foreshadows the Second Reading in which Saint Paul declares, "I planted, Apollos watered, but God gave the growth." Later in the passage he writes, "For we are God's servants, working together (as) . . . God's building," a concept introduced in the first stanza: "What is this place where we are meeting? Only a house . . . (until) we are gathered here . . . (knowing) our God is near."



1 What is this place where we are meet - ing? On - ly a house, the  
 2 Words from a - far, stars that are fall - ing, sparks that are sown in  
 3 And we ac - cept bread at this ta - ble, bro - ken and shared, a



earth its floor. Walls and a roof shel - ter - ing peo - ple,  
 us like seed: names for our God, dreams, signs and won - ders  
 liv - ing sign. Here in this world, dy - ing and liv - ing,



win-dows for light, an o - pen door. Yet it be-comes a bod - y that lives  
 sent from the past are all we need. We in this place re - mem-ber and speak  
 we are each oth-er's bread and wine. This is the place where we can re-ceive



when we are gath - ered here, and know our God is near.  
 a - gain what we have heard: God's free re - deem-ing word.  
 what we need to in - crease: our jus - tice and God's peace.

Text: Huub Oosterhuis, b. 1933; tr. David Smith, b. 1933.

Music: A. Valerius, *Nederlandsch Gedenckclanck*, 1626; arr. Adrian Engels, b. 1906.

## GREETING

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

C: And also with you.

## PRAYER OF THE DAY

P: 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.

C: Amen.

# *The Liturgy of the Word*

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*The people are seated.*

## FIRST READING

Deuteronomy 30.15-20

*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.*

*Before the reading:*

A: A reading from Deuteronomy.

[Moses said to the people:] "See, I have set before you today life and prosperity, death and adversity. If 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. But if your heart turns away and you do not hear but are led astray to bow down to other gods and serve them, I declare to you today that you shall certainly perish; you shall not live long in the land that you are crossing the Jordan to enter and possess. I 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, loving 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."

*After the reading:*

D: The word of the Lord.

C: Thanks be to God.



Cantor: ANTIPHON

C: ANTIPHON

Cantor: Happy are they whose way is blameless, who follow the teaching of the Lord! Happy are they who observe your decrees and seek you with all their hearts, who never do any wrong, but always walk in your ways. You laid down your commandments, that we should fully keep them.

C: ANTIPHON

Cantor: Oh, that my ways were made so direct that I might keep your statutes! Then I should not be put to shame, when I regard all your commandments. I will thank you with a true heart, when I have learned your righteous judgments. I will keep your statutes; do not utterly forsake me.

C: ANTIPHON

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## SECOND READING

### 1 Corinthians 3.1-9

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

*Before the reading:*

A: A reading from Paul's first letter to the Corinthians.

Brothers and sisters, I could not speak to you as spiritual people but rather as fleshly, as infants in Christ. I fed you with milk, not solid food, for you were not ready for solid food. Even now you are still not ready, for you are still fleshly. For as long as there is jealousy and quarreling among you, are you not fleshly and behaving according to human inclinations? For when one says, "I belong to Paul," and another, "I belong to Apollos," are you not all too human?

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

*After the reading:*

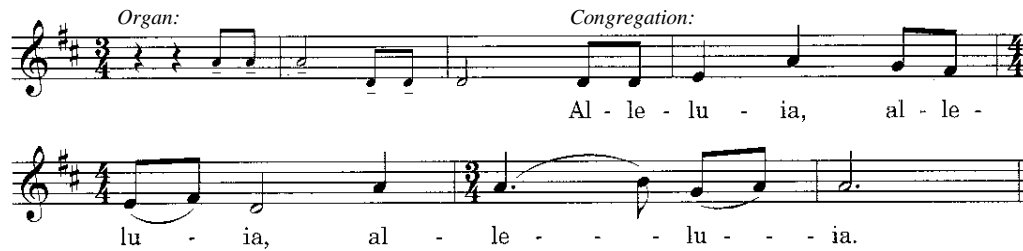
D: The word of the Lord.

C: **Thanks be to God.**

*The people stand.*

(from Festival Eucharist)

Sung by ALL both before and after the Verse



Verse (Choir): You are the light of the world. A city set upon a hill cannot be hid

## GOSPEL

Matthew 5.21-37

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

Before the Gospel:

P: The Holy Gospel according to Saint Matthew.

C: **Glory to you, O Lord.**

P: [Jesus said to the disciples:] “You have heard that it was said to those of ancient times, ‘You shall not murder,’ and ‘whoever murders shall be liable to judgment.’ But 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. So when you are offering your gift at the altar, if you remember that your brother or sister has something against you, leave your gift there before the altar and go; first be reconciled to your brother or sister, and then come and offer your gift. Come 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. Truly I tell you, you will never get out until you have paid the last penny.

“You have heard that it was said, ‘You shall not commit adultery.’ But I say to you that everyone who looks at a woman with lust has already committed adultery with her in his heart. If 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. And 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.

“It was also said, ‘Whoever divorces his wife, let him give her a certificate of divorce.’ But I say to you that anyone who divorces his wife, except on the ground of sexual immorality, causes her to commit adultery, and whoever marries a divorced woman commits adultery.

“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.’ But I say to you: Do not swear at all, either by heaven, for it is the throne of God, or by the earth, for it is his footstool, or by Jerusalem, for it is the city of the great King. And do not swear by your head, for you cannot make one hair white or black. Let your word be ‘Yes, Yes’ or ‘No, No’; anything more than this comes from the evil one.

After the Gospel:

P: The Gospel of the Lord.

C: **Praise to you, O Christ.**

The people are seated.

## HOMILY

Pastor Barbara Berry-Bailey

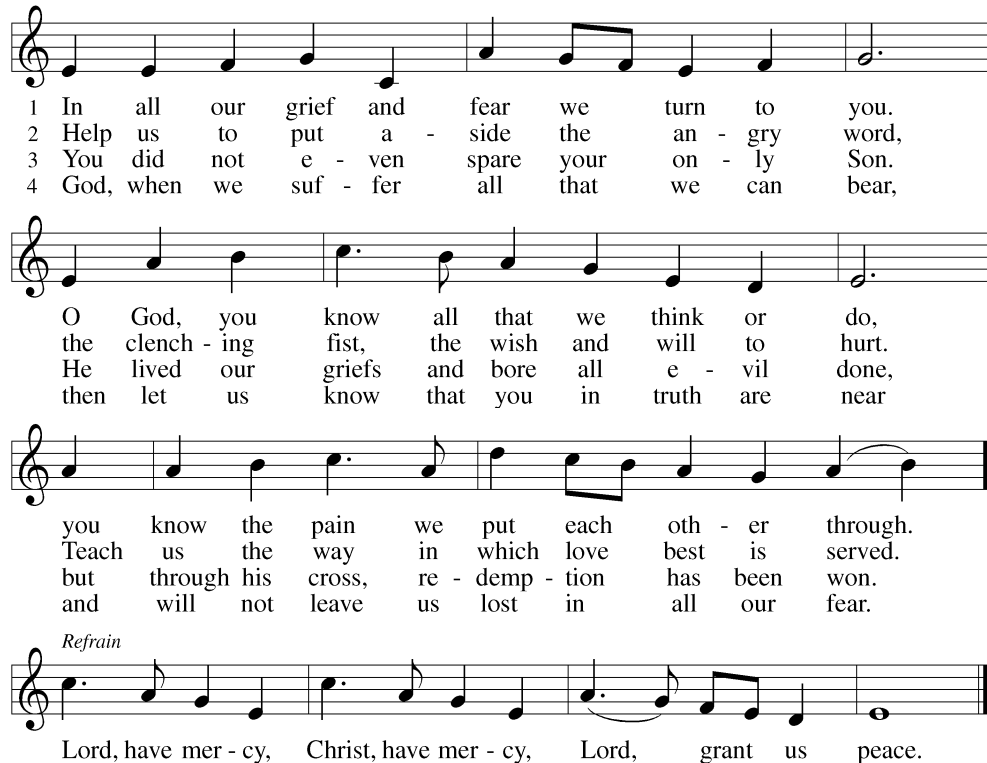
The people stand for the Hymn of the Day following a moment of silence for reflection on the sermon.

## HYMN OF THE DAY

## In All Our Grief and Fear We Turn to You

## FREDERICKTOWN

Four times in today's Gospel, Jesus takes the letter of the law to a higher degree to reveal the meaning of the law, each time saying, "You have heard that it was said, . . . but I say to you . . .," as he addresses an issue having a negative effect on relationships: murder/anger, adultery/lust, divorce, and swearing. In light of such human imperfections, we can only confess, "O God, you know . . . the pain we put each other through," and ask, "Help us to put aside the angry word, the clenching fist, the wish and will to hurt . . . Lord, have mercy . . ."



1 In all our grief and fear we turn to you.  
 2 Help us to put a - side the an - gry word,  
 3 You did not e - ven spare your on - ly Son.  
 4 God, when we suf - fer all that we can bear,

O God, you know all that we think or do,  
 the clench - ing fist, the wish and will to hurt.  
 He lived our griefs and bore all e - vil done,  
 then let us know that you in truth are near

you know the pain we put each oth - er through.  
 Teach us the way in which love best is served.  
 but through his cross, re - demp - tion has been won.  
 and will not leave us lost in all our fear.

*Refrain*  
 Lord, have mer - cy, Christ, have mer - cy, Lord, grant us peace.

Text Sylvia Dunstan, 1955-1993.

Music: Charles R. Anders, b. 1929.

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## NICENE CREED

**C:** We believe in one God, the Father, the Almighty, maker of heaven and earth, of all that is, seen and unseen.

We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God, begotten, not made, of one Being with the Father. Through him all things were made. For us and for our salvation he came down from heaven, by the power of the Holy Spirit he became incarnate from the virgin Mary, and was made truly human. For our sake he was crucified under Pontius Pilate; he suffered death and was buried. On the third day he rose again in accordance with the Scriptures; he ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead, and his kingdom will have no end.

We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son. With the Father and the Son he is worshipped and glorified. He has spoken through the prophets. We believe in one holy catholic and apostolic Church. We acknowledge one Baptism for the forgiveness of sins. We look for the resurrection of the dead and the life of the world to come. Amen.

## INTERCESSIONS

**A:** Called together to follow Jesus, we pray for the church, the world, and all in need, saying: Receive our prayer.

**C:** Receive our prayer.

*After each petition of the prayer:*

**A:** Merciful God,

**C:** receive our prayer.

After the final petition:

P: We bring to you our needs and hopes, O God, trusting your wisdom and power revealed in Christ crucified.

C: Amen.

## PEACE

P: The peace of Christ be with you always.

C: And also with you.

The people are seated.

## ANNOUNCEMENTS

# The Liturgy of the Eucharist

The Saint Paul QR code on the final page of the worship folder may be used for electronic giving.

## OFFERING

Wohl denen, die ohne Tadel leben, WoO VII/36

Max Reger

Lorena Perry, soprano

Wohl denen, die ohne Tadel leben,  
die im Gesetz des Herrn wandeln!  
Wohl denen, die seine Zeugnisse halten,  
die ihn von ganzem Herzen suchen!

Denn welche auf seinen Wegen wandeln,  
die tun kein Übels.

Du hast geboten, fleißig  
zu halten deine Befehle.

O daß mein Leben deine Rechte  
mit ganzem Ernst hielte!

Deine Rechte will ich halten;  
verlaß mich nimmermehr!

Blessed are those whose lives are blameless,  
who walk in the law of the LORD!

Blessed are those who keep his testimonies,  
who seek him with all their hearts!

For those who walk in his ways,  
they do no wrong.

You have bid us diligently  
to keep your commandments.

O that my life would reflect your statutes  
with all seriousness!

I will keep your statutes;  
leave me never again!

Text: Psalm 119.1-5, 8

The people stand.

## OFFERTORY PRAYER

A: Let us pray. Liberating God,

C: you break the bonds of injustice and let the oppressed go free. Receive these offerings in thanksgiving for all your works of merciful power, and shape us as people of your justice and freedom. You we magnify and adore, through Jesus our Savior, Amen.

## PREFACE DIALOGUE

The musical notation consists of four staves, each with a treble clef and a key signature of one sharp (F#). The lyrics are written below the notes. The first staff has two phrases: 'The Lord be with you.' and 'And al - so with you.' The second staff has two phrases: 'Lift up your hearts.' and 'We lift them to the Lord.' The third staff has one phrase: 'Let us give thanks to the Lord our God.' The fourth staff has one phrase: 'It is right to give God thanks and praise.'

P The Lord be with you. ☐ And al - so with you.

P Lift up your hearts. ☐ We lift them to the Lord.

P Let us give thanks to the Lord our God.

☐ It is right to give God thanks and praise.

## PROPER PREFACE

P: It is indeed right, our duty and our joy, . . . and join their unending hymn:

*Organ:* *Congregation:*

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

## EUCCHARISTIC PRAYER

P: Holy God, mighty God, gracious God . . . we proclaim the Lord's death until he comes:

*Organ:* *Congregation:*

Christ has died. Christ is  
ri - sen. Christ will come a - gain.

P: Therefore, O God, with this bread and cup . . . to share with us the great and promised feast.

Come, Lord Je - sus. Come, Lord  
Je - sus. Come, Lord Je - sus.

P: Send now, we pray, your Holy Spirit . . . may receive our inheritance with all your saints in light.

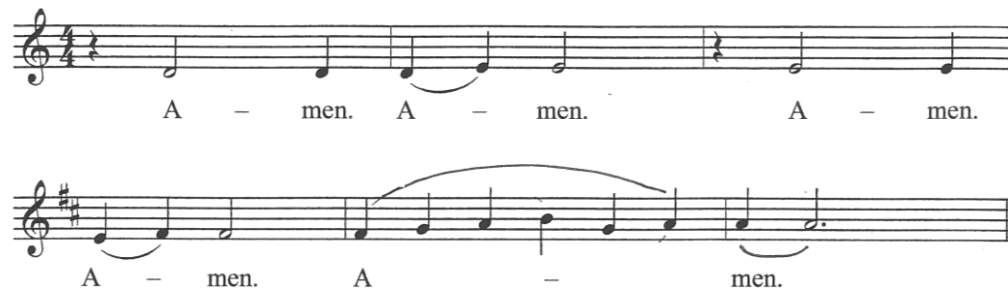
Come, Ho - ly Spir - it. Come, Ho - ly  
Spir - it. Come, Ho - ly Spir - it.

P: Join our prayers with those of your servants . . . priest until he comes as victorious Lord of all.



## DOXOLOGY

P: Through Christ, with Christ, in Christ, in the unity of the Holy Spirit all glory and honor is yours, Almighty God, now and forever.



## LORD'S PRAYER

*Our Father in Heaven*

Ancient Chant

P: The Word became flesh and dwelt among us that as children of God, we dare to pray:



## INVITATION TO COMMUNION

P: Come and taste the joy of God.

C: Thanks be to God!

*Organ:* *Congregation:*

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.

The people are seated.

## COMMUNION

All are welcome to come forward to receive the sacrament of Christ's body and blood. You are invited to receive Holy Communion by proceeding down the center aisle to the minister bearing the body of Christ. You may receive the bread in your hand (please indicate your need for gluten-free bread to the pastor) before moving to the minister holding the chalice of wine, which you may receive only by intinction (dipping the bread into the chalice), OR take one of the pre-filled and sealed packets with a wafer and non-alcoholic wine before returning to your seat by way of the side aisle. Those who do not wish to receive the sacrament are invited to come forward with arms crossed to receive a blessing.

## COMMUNION HYMN

Oh, that the Lord Would Guide My Ways

EVAN

Isaac Watts, known as the "father of the English hymn," must have had the fifth verse of this morning's Psalm in mind as he penned the opening stanza of this eighteenth-century hymn: "Oh, that my ways were made so direct that I might keep your statutes!" Subsequent stanzas reflect the theme of the rest of the Psalm, as well as today's First Reading.

1 Oh, that the Lord would guide my ways to keep his stat - utes still!  
2 Or - der my foot - steps by your word and make my heart sin - cere;  
3 As - sist my soul, too apt to stray, a strict - er watch to keep;  
4 Make me to walk in your com - mands, 'tis a de - light - ful road;  
Oh, that my God would grant me grace to know and do his will!  
let sin have no do - min - ion, Lord, but keep my con - science clear.  
and should I e'er for - get your way, re - store your wan - d'ring sheep.  
nor let my head or heart or hands of - fend a - gainst my God.

Text: Isaac Watts, 1674-1748, alt.

Music: William H. Havergal, 1793-1870.

After all have communed, and the table is cleared, the people stand.

## POST-COMMUNION BLESSING

P: The body and blood of our Lord Jesus Christ strengthen you and keep you in his grace.

C: Amen.

## POST-COMMUNION PRAYER

A: Let us pray.

Holy One, we thank you for the healing that springs forth abundantly from this table. Renew our strength to do justice, love kindness, and journey humbly with you.

C: Amen.

## BENEDICTION

P: The God who faithfully brings forth justice and breaks the oppressor's rod ✠ bless, strengthen, and uphold you, today and always.

C: Amen.

## RETIRING PROCESSIONAL HYMN

*God! When Human Bonds Are Broken*

MERTON

*Dutch Reformed pastor and hymn writer Fred Kaan notes that he wrote this text for a liturgy designed "to help people who have been divorced." He goes on to say, "The hymn may also be helpful in other circumstances where human relationships have broken down." Given the theme of this morning's Gospel, this hymn seems a most appropriate prayer to conclude our worship this day.*

1 God! When hu - man bonds are bro - ken and we lack the love or skill  
2 Through that still-ness, with your Spir - it come in - to our world of stress,  
3 You in us are bruised and bro - ken: hear us as we seek re - lease  
4 Send us, God of new be - gin - nings, hum - bly hope - ful in - to life.  
5 Give us faith to be more faith - ful, give us hope to be more true,  
to re - store the hope of heal - ing, give us grace and make us still.  
for the sake of Christ for - giv - ing all the fail - ures we con - fess.  
from the pain of ear - lier liv - ing; set us free and grant us peace.  
Use us as a means of bless - ing: make us stron - ger, give us faith.  
give us love to go on learn - ing: God! En - cour - age and re - new!

Text: Fred Kaan, b. 1929

Music: William H. Monk, 1823-1889

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## DISMISSAL

A: Go in peace. Let your light shine.

C: Thanks be to God!

## POSTLUDE

*Alla Marcia*

John Ireland

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## Music Notes

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Today's organ and vocal music is by three different composers born in the 1870's and representing three different countries. The Prelude is a meditative *Berceuse* by the great French organist, **Louis Vierne** (1870-1937), whose music combined the French Romantic style with elements of Impressionism. Nearly blind from birth, Vierne studied with two of France's leading organists, **César Franck** (1822-1890) and **Charles-Marie Widor** (1844-1937), before being named Widor's assistant at the Church of Saint Sulpice in Paris. He also assisted Widor at the Paris Conservatory before assuming the post of Organist for the Cathedral of Notre Dame in 1900, a position he held until his death. The Offertory solo, with a text from this morning's appointed Psalm, is by the late Romantic German composer, **Max Reger** (1873-1916), who studied music with **Adalbert Lindner** (1860-1946) and **Hugo Riemann** (1849-1919) and graduated from the Royal Preparatory School in Weiden in 1889. He later served as Professor of Composition at the University of Leipzig and at the Leipzig Conservatory. While Reger looked back to the chorale-based organ works and cantatas of such masterful baroque composers as **Dieterich Buxtehude** (1637-1707) and **Johann Sebastian Bach** (1685-1750) for inspiration, he simultaneously looked forward to the richly textured and highly chromatic works of **Gustav Mahler** (1860-1911) and **Richard Strauss** (1864-1949) for his harmonic language. The Postlude in a grand organ march by the British composer, **John Ireland** (1879-1962), who studied with **Charles Villiers Stanford** (1852-1924) at the Royal College of Music in London. He was later appointed to the faculty of his *alma mater* and served as organist and choirmaster for Saint Luke's Church, Chelsea. Stylistically, Ireland was influenced by **Claude Debussy** (1862-1918) and **Maurice Ravel** (1875-1937), as well as **Igor Stravinsky** (1882-1971) and **Béla Bartók** (1881-1945), from whom he developed his own brand of "English Impressionism."

## Participants in the Liturgy

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### TODAY

**Presiding Minister and Homilist:** Pastor Barbara Berry-Bailey  
**Assisting Minister:** Michael Wallin  
**Organist and Music Director:** Deacon Mark Alan Filbert  
**Liturgical Cantor:** Lorena Perry  
**AV Technicians:** Cyndi Bailey, Jeff Harms, Jim Harrer,  
Michael Wallin, Ric White

### NEXT SUNDAY

**Presiding Minister and Homilist:** Pastor Barbara Berry-Bailey  
**Assisting Minister:** Diane Lundstrom  
**Organist and Music Director:** Deacon Mark Alan Filbert  
**Liturgical Cantor:** Emily Anderson  
**AV Technicians:** Cyndi Bailey, Jeff Harms, Jim Harrer,  
Michael Wallin, Ric White

## Readings for Next Sunday

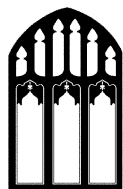
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### THE TRANSFIGURATION OF OUR LORD

Exodus 24.12-18  
Psalm 2  
2 Peter 1.16-21  
Matthew 17.1-9



Saint Paul QR Code



The Rev. Barbara Berry-Bailey, Pastor  
Deacon Mark Alan Filbert, Cantor

### SAINT PAUL LUTHERAN CHURCH

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