

**St. Paul's Lutheran Church – Crossroads (ELCA)**  
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**Sunday, September 2, 2018**  
**Season after Pentecost**  
**Holy Communion**

***Jesus protests against human customs being given the weight of divine law, while the essence of God's law is ignored. True uncleanness comes not from external things, but from the intentions of the human heart. Last week Jesus told us "the words that I have spoken to you are spirit and life." Now James says God has given us birth by the word of truth. We, having been washed in the word when we were born in the font, return to it every Sunday to ask God to create in us clean hearts.***



LET YOUR GUARD DOWN,  
LET GOD IN,  
BE AMONG FRIENDS

**WELCOME . . .**

We are privileged to have you as our guest in the Lord's house this morning. We pray that the time you share with us will be meaningful for you and that God will bless you through it. If you have a question that is not answered here, please don't hesitate to ask someone around you.

**Registry:** Please take time to complete the registry/attendance sheet found in the pew in the black folder at the center aisle. It is important to us that we know who is worshipping with us today. Thank you.

**Worship:** This booklet is our order of worship for today. Hymns are found in the "Evangelical Lutheran Worship" hymnals located in the racks on the back of the pew in front of you. Everything else is printed in this booklet.

Our worship includes **Holy Communion**. As Christians in the Lutheran heritage, we believe that our Lord Jesus is physically present "in, with, and under" the bread and wine we receive. However, if you believe that Jesus' body and blood were given and shed for you for the forgiveness of your sins, you are welcome to commune with us, regardless of your faith background. A white grape juice is available at the center of the tray for those who do not wish to receive wine.

If you desire to receive communion but are unable to come forward to the communion rail, inform the usher of such and communion will be brought to you.

**. . . WE'RE GLAD YOU'RE HERE!**

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Ministers: The people of St. Paul's Lutheran Church - Crossroads

Pastor: Pastor Creighton

Greeters: Brad and Christy Allison Family

Accompanist: Sheryl Harmeyer

Acolytes: Macy Young & Kennedy Rasnick

Assisting Minister: Larry Siebert

Reader: Quinn Rasnick

Communion Assistant: Ellen Siebert

Sound System: Adam Mack

Offering Counters: Larry Siebert and Arnie Wehr

Altar Committee: Gene and Mary Lou Krieger

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## **PRELUDE**

## **WELCOME AND ANNOUNCEMENTS**

## **CONFESSION AND FORGIVENESS**

*All may make the sign of the cross, the sign marked at baptism, as the presiding minister begins.*

Blessed be the ✠ holy Trinity, the one who fashions us,  
the one who heals us, the one who reforms us again and again.

**Amen.**

Let us confess our sin, calling for God's transforming power.

*Silence for reflection and self-examination.*

Source of all life,

**we confess that we have not allowed your grace to set us free. We fear that we are not good enough. We hear your word of love freely given to us, yet we expect others to earn it. We turn the church inward, rather**

**than moving it outward. Forgive us. Stir us. Reform us to be a church powered by love, willing to speak for what is right, act for what is just, and seek the healing of your whole creation. Amen.**

God hears our cry and sends the Spirit to change us and to empower our lives in the world. Our sins are forgiven, † God's love is unconditional, and we are raised up as God's people who will always be made new, in the name of Jesus Christ. **Amen.**

**GATHERING HYMN:**

**ELW 717**

**GREETING**

*The presiding minister and assembly greet one another.*

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.**

**KYRIE**

ELW p. 138

*A Kyrie may be sung in dialogue between an assisting minister and the assembly.*

In peace, let us pray to the Lord.

**♪Lord, have mercy.**

For the peace from above, and for our salvation, let us pray to the Lord.

**♪Lord, have mercy.**

For the peace of the whole world, for the well-being of the church of God,  
and for the unity of all, let us pray to the Lord.

**♪Lord, have mercy.**

For this holy house, and for all who offer here their worship and praise, let

us pray to the Lord.

♪**Lord, have mercy.**

Help, save, comfort, and defend us, gracious Lord.

♪**Amen.**

## **CANTICLE OF PRAISE**

ELW p. 140

*A canticle of praise may be sung by all.*

♪**This is the feast of victory for our God. Alleluia, alleluia, alleluia.**

**Worthy is Christ, the Lamb who was slain,  
whose blood set us free to be people of God.**

**This is the feast of victory for our God. Alleluia, alleluia, alleluia.**

**Power, riches, wisdom and strength, and honor,  
blessing, and glory are his.**

**This is the feast of victory for our God. Alleluia, alleluia, alleluia.**

**Sing with all the people of God,  
and join in the hymn of all creation:**

**Blessing, honor, glory, and might  
be to God and the Lamb forever. Amen.**

**This is the feast of victory for our God. Alleluia, alleluia, alleluia.**

**For the Lamb who was slain has begun his reign. Alleluia.**

**This is the feast of victory for our God. Alleluia, alleluia, alleluia.**

## **PRAYER OF THE DAY:**

*The presiding minister leads the prayer of the day.*

Let us pray.

O God our strength, without you we are weak and wayward creatures.

Protect us from all dangers that attack us from the outside, and cleanse us from all evil that arises from within ourselves, that we may be preserved through your Son, Jesus Christ, our Savior and Lord. **Amen.**

*The assembly is seated.*

## **FIRST READING: Deuteronomy 4:1-2, 6-9**

*The Israelites believed the law was a divine gift that provided guidelines for living out the covenant. Moses commands the people to obey the law and to neither add to nor subtract from it. The Israelites are also to teach the law to their children and their children's children.*

A reading from the fourth chapter of Deuteronomy.

<sup>1</sup>So now, Israel, give heed to the statutes and ordinances that I am teaching you to observe, so that you may live to enter and occupy the land that the LORD, the God of your ancestors, is giving you. <sup>2</sup>You must neither add anything to what I command you nor take away anything from it, but keep the commandments of the LORD your God with which I am charging you.

<sup>6</sup>You must observe them diligently, for this will show your wisdom and discernment to the peoples, who, when they hear all these statutes, will say, "Surely this great nation is a wise and discerning people!" <sup>7</sup>For what other great nation has a god so near to it as the LORD our God is whenever we call to him? <sup>8</sup>And what other great nation has statutes and ordinances as just as this entire law that I am setting before you today?

<sup>9</sup>But take care and watch yourselves closely, so as neither to forget the things that your eyes have seen nor to let them slip from your mind all the days of your life; make them known to your children and your children's children.

The word of the Lord.

**Thanks be to God.**

## **PSALM: Psalm 15**

*The psalm is read responsively by verse.*

<sup>1</sup>LORD, who may dwell in your tabernacle?

Who may abide upon your holy hill?

<sup>2</sup>**Those who lead a blameless life and do what is right,  
who speak the truth from their heart;**

<sup>3</sup>they do not slander with the tongue, they do no evil to their friends; they do not cast discredit upon a neighbor.

<sup>4</sup>**In their sight the wicked are rejected, but they honor those who fear the LORD.**

**They have sworn upon their health and do not take back their word.**

<sup>5</sup>They do not give their money in hope of gain, nor do they take bribes against the innocent.

Those who do these things shall never be overthrown.

## **SECOND READING: James 1:17-27**

*The letter of James was intended to provide first-century Christians with instruction in godly behavior. Here, Christians are encouraged to listen carefully and to act on what they hear, especially by caring for those least able to care for themselves.*

A reading from the first chapter of James.

<sup>17</sup>Every generous act of giving, with every perfect gift, is from above, coming down from the Father of lights, with whom there is no variation or shadow due to change. <sup>18</sup>In fulfillment of his own purpose he gave us birth by the word of truth, so that we would become a kind of first fruits of his creatures.

<sup>19</sup>You must understand this, my beloved: let everyone be quick to listen,

slow to speak, slow to anger; <sup>20</sup>for your anger does not produce God's righteousness. <sup>21</sup>Therefore rid yourselves of all sordidness and rank growth of wickedness, and welcome with meekness the implanted word that has the power to save your souls.

<sup>22</sup>But be doers of the word, and not merely hearers who deceive themselves. <sup>23</sup>For if any are hearers of the word and not doers, they are like those who look at themselves in a mirror; <sup>24</sup>for they look at themselves and, on going away, immediately forget what they were like. <sup>25</sup>But those who look into the perfect law, the law of liberty, and persevere, being not hearers who forget but doers who act—they will be blessed in their doing.

<sup>26</sup>If any think they are religious, and do not bridle their tongues but deceive their hearts, their religion is worthless. <sup>27</sup>Religion that is pure and undefiled before God, the Father, is this: to care for orphans and widows in their distress, and to keep oneself unstained by the world.

The word of the Lord.  
**Thanks be to God.**

*The assembly stands to acclaim the gospel.*

**GOSPEL ACCLAMATION**

ELW p. 142

**♪Alleluia. Lord, to whom shall we go?**

**You have the words of eternal life. Alleluia. Alleluia.**

**GOSPEL: Mark 7:1-8, 14-15, 21-23**

*Mark's gospel depicts Jesus as challenging traditional ways in which religious people determine what is pure or impure. For Jesus, the observance of religious practices cannot become a substitute for godly words or deeds that spring from a faithful heart.*

The holy gospel according to St. Mark, the seventh chapter.  
**Glory to you, O Lord.**

<sup>1</sup>Now when the Pharisees and some of the scribes who had come from Jerusalem gathered around [Jesus], <sup>2</sup>they noticed that some of his disciples were eating with defiled hands, that is, without washing them. <sup>3</sup>(For the Pharisees, and all the Jews, do not eat unless they thoroughly wash their hands, thus observing the tradition of the elders; <sup>4</sup>and they do not eat anything from the market unless they wash it; and there are also many other traditions that they observe, the washing of cups, pots, and bronze kettles.) <sup>5</sup>So the Pharisees and the scribes asked him, “Why do your disciples not live according to the tradition of the elders, but eat with defiled hands?” <sup>6</sup>He said to them, “Isaiah prophesied rightly about you hypocrites, as it is written, ‘This people honors me with their lips, but their hearts are far from me; <sup>7</sup>in vain do they worship me, teaching human precepts as doctrines.’”

<sup>8</sup>You abandon the commandment of God and hold to human tradition.”

<sup>14</sup>Then he called the crowd again and said to them, “Listen to me, all of you, and understand: <sup>15</sup>there is nothing outside a person that by going in can defile, but the things that come out are what defile.”

<sup>21</sup>For it is from within, from the human heart, that evil intentions come: fornication, theft, murder, <sup>22</sup>adultery, avarice, wickedness, deceit, licentiousness, envy, slander, pride, folly. <sup>23</sup>All these evil things come from within, and they defile a person.”

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

## **SERMON**

*The assembly stands to proclaim the word of God in song.*

**HYMN OF THE DAY:**

**ELW 592**

## **APOSTLES' CREED**

**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.**

## **LITANY OF LABOR**

*The assisting minister leads the assembly.*

Let us pray to the Lord of all creation, from whom comes life and work and purpose.

Almighty God, when you formed us lovingly out of the dust of the earth, you breathed into us the breath of life and gave us work and purpose for living.

**You placed Adam in the garden of Eden to till and keep it.**

Through our work, you made us co-creators with you, shaping the world in which we live.

**You gave dignity to our labor by sending your Son to labor with us.**

By our labor, you enrich the world.

**By our labor, we enjoy the fruits of creation.**

By our labor, we find direction and purpose.

**By our labor, our families are made secure.**

For providing varieties of work and for blessing us by our labor:

**We give you thanks, O Lord.**

For those who plow the field and those who make the plow; for farmers and farm workers, for steelworkers and machinists; for those who work with their hands and those who move the earth:

**We give you thanks, O Lord.**

For those who tend the sick and those who seek new cures; for doctors and nurses, for scientists and technicians; for those who keep notes and those who transcribe:

**We give you thanks, O Lord.**

For those who think and those who create; for inventors and explorers, for artists and musicians; for those who write books and those who entertain:

**We give you thanks, O Lord.**

For those who work in offices and those who work in warehouses; for secretaries and receptionists, for stockers and bookkeepers; for those who market products and for those who move them:

**We give you thanks, O Lord.**

For those who inspire our minds and those who motivate us; for teachers and preachers, for public servants and religious servants; those who help the poor and those who work with our children:

**We give you thanks, O Lord.**

For those whose labor is tidiness and cleanliness; for janitors and sanitary workers, for drycleaners and maids; for those who produce cleaning products and those who use them:

**We give you thanks, O Lord.**

For those who sail the waves and those who fly the skies; for captains and attendants, for astronauts and deep-sea divers; for those who chart and those who navigate:

**We give you thanks, O Lord.**

You bless us all with skills and gifts for labor.

**You provide us opportunities to use them, for the benefit of others as well as ourselves.**

Guard and protect those who labor in the world.

**Bless the work of our hands, O Lord.**

Look kindly upon the unemployed and the disabled.

**Give health to the sick, hope to the bereaved.**

Keep us from laboring only for greed.

**Make us loving and responsible in all that we do.**

P. Creator Lord, you are the source of all wisdom and purpose, you are the blessing of those who labor. Be with us in our labor to guide and govern our world. Give all men and women work that enhances human dignity and bonds us to one another. Give us pride in our work, a fair return for our labor, and joy in knowing that our work finds its source in you; through your Son, Jesus Christ our Lord.

**Amen**

*Litany credited to The Rev. Thomas L. Weitzel  
Evangelical Lutheran Church in America*

## **PEACE**

*The presiding minister and the assembly greet each other in the peace of the risen Christ.*

The peace of Christ be with you always.

**And also with you.**

*The people may greet one another with a sign of Christ's peace, and may say, "Peace be with you," or similar words.*

*The assembly is seated.*

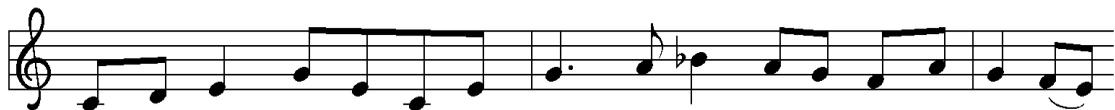
## **OFFERING**

*An offering is gathered for the mission of the church, including the care of those in need.*

*After the offering is gathered, the assembly stands as the gifts are brought forward.*

## Let the Vineyards Be Fruitful

*Offering Song*



Let the vine - yards be fruit - ful, Lord, and fill to the brim our cup of



bless - ing. Gath - er a har - vest from the seeds that were sown, that we may be



fed with the bread of life. Gath - er the hopes and the dreams of all; u -



nite them with the prayers we of - fer now. Grace our ta - ble with your



pres - ence, and give us a fore - taste of the feast to come.

Text: John W. Arthur, 1922-1980

Music: Richard W. Hillert, b. 1923

Text and music © 1978 *Lutheran Book of Worship*, admin. Augsburg Fortress.

## OFFERING PRAYER

*After the table is set, the assisting minister leads a prayer.*

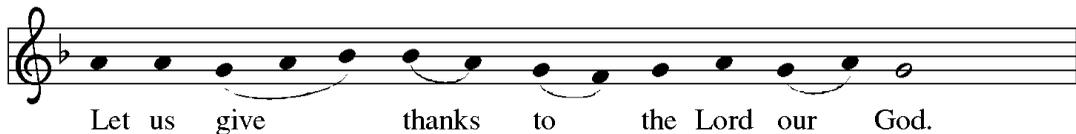
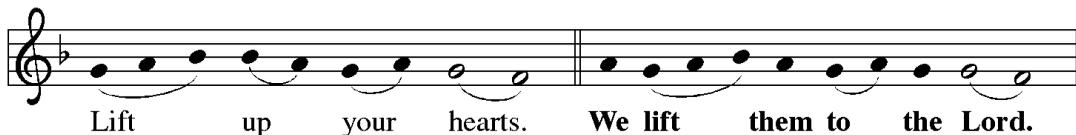
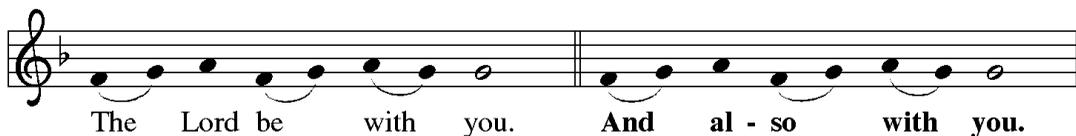
Let us pray together.

God of life,  
**you give us these gifts of the earth, these resources of our life and our labor. Take them, offered in great thanksgiving, and use them to set a table that will heal the whole creation; through Jesus Christ, our Savior and Light. Amen.**

## DIALOGUE

ELW p. 144

*The presiding minister greets the assembly and invites all present to give thanks.*



## **PREFACE**

It is indeed right, our duty and our joy, ...  
... we praise your name and join their unending hymn:

### **HOLY, HOLY, HOLY**

ELW p. 144

**♪Holy, holy, holy Lord, God of pow'r and might,  
heaven and earth are full of your glory.  
Hosanna. Hosanna. Hosanna in the highest.  
Blessed is he who comes in the name of the Lord.  
Hosanna in the highest.**

## **THANKSGIVING AT THE TABLE**

*The presiding minister continues.*

Holy, mighty, and merciful Lord,  
heaven and earth are full of your glory.  
In great love you sent to us Jesus, your Son,  
who reached out to heal the sick and suffering,  
who preached good news to the poor,  
and who, on the cross, opened his arms to all.

In the night in which he was betrayed,  
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 death, resurrection, and ascension, we await his  
coming in glory.

Pour out upon us the Spirit of your love, O Lord,  
and unite the wills of all who share this heavenly food,  
the body and blood of Jesus Christ, our Lord;  
to whom, with you and the holy spirit,  
be all honor and glory, now and forever.

**Amen.**

Gathered into one by the Holy Spirit, let us pray as Jesus taught us.

## **LORD'S PRAYER**

**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

*The presiding minister addresses the assembly in invitation.*

*The assembly is seated.*

*All are welcome at Christ's table! If you are a visitor and receive communion at your home church, you are invited to do so here. Everyone is invited to receive communion or a blessing.*

## COMMUNION SONG

ELW p. 146

**♪Lamb of God, you take away the sin of the world; have mercy on us.  
Lamb of God, you take away the sin of the world; have mercy on us.  
Lamb of God, you take away the sin of the world; grant us peace.**

## COMMUNION

*When giving the bread and cup, the communion ministers say*

The body of Christ, given for you.

The blood of Christ, shed for you.

*and each person may respond*

Amen.

## BLESSING AFTER COMMUNION

*After Holy Communion has been distributed, the assembly stands and the presiding minister may say:*

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

**Amen.**

**SONG AFTER COMMUNION:**

**ELW 884**

**PRAYER AFTER COMMUNION:**

*The assisting minister leads the assembly in prayer after communion.*

Let us pray.

Holy and compassionate God, in bread and wine you give us gifts that form us to be humble and courageous. May your words come to life in our serving and in our witness, that we might speak a living voice of healing and justice to all the world, through Jesus Christ, our rock and our redeemer.

**Amen.**

**BLESSING**

The Lord bless you and keep you.

The Lord make his face shine on you and be gracious to you.

The Lord look upon you with favor and ☩ give you peace.

**Amen.**

**SENDING SONG:**

**ELW 824**

**DISMISSAL**

*The assisting minister may address the assembly.*

Go in peace. Sound the good news.

**Thanks be to God.**

**POSTLUDE**

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## **We remember in Prayer:**

Carol Bergman      Aaron Nicholson      Todd Siebert      Sarajane Wilson  
Art and Karen Salvitti                      Marlin and Julia Siebert

Family and friends of Ronnie Meyer (Ethel Ollier's brother-in-law)

Gary Schopmeyer (friend of Anita and Bob Krieger)

Steve Reen (neighbor of the Macks)

Ruth Booster (wife of former pastor)

Melody Briner (Marilyn Gausman's daughter)

Zach Briner (Marilyn Gausman's relative)

Lois Bastien Brown (Tim Salvitti's grandmother-in-law)

Marie Dierckman (Ginny Low's mother)

Bonnie Haughn (Sabrina Salvitti Haughn's mother-in-law)

Leonard (husband of Lisa Gausman's friend)

George Lerosé (Art Salvitti's brother-in-law)

Stella Long (Paul Gausman's sister)

Tessa Mayer (wife of Wanda Siebert's principal)

Bekah Netherton (daughter of Debbie Mack's friend)

Ronnie Nicholson (Darrell's brother)

Barry Norman (Lisa Gausman's former principal)

Carol Rayve and Ron Price (Karen Salvitti's mother and friend)

Ted Rayve (Karen Salvitti's brother)

Beverly Richardson (Laura Nicholson's mother)

Kristina Salvitti (Art's daughter)

Charlie Seibert (friend of Anita and Bob Krieger)

Mike Trenkamp (Tim Mack's brother-in-law)

John Ward (Eunice Sisson's brother-in-law)

Travis Wenning (son of former BHS Ag teacher)

Jasmine Westerfeld (Sharon Brown's great-granddaughter)

Melinda Wilson (wife of Ben Wilson)



## Upcoming Events / Announcements:

Sunday, September 9<sup>th</sup> is **God's Work, Our Hands** Sunday. One facet of the day will be to collect materials to be sent to Scarborough Elementary School in Houston, TX. Our youth and leaders at the National Youth Gathering worked with them in service during their time there. Please see the handout in the narthex concerning items needed. We will be collecting until September 16<sup>th</sup> for this outreach ministry.

There are numerous **events taking place** in Batesville in the next few weeks. Please see the bulletin board for more information about them.

### *The Heart of the Matter*

When clay becomes a pot, it must first have a center. As a potter spins, pushes, and pulls the clay into its final form, it can easily lose its center and become misshapen. Having lost its center, it fails to fully be what it is being created to be—a pot, a pitcher, a plate, a thing of beauty, a vessel for others.

Faith and religious practice have lost their center in today's readings. Quoting Isaiah, Jesus calls into question "This people" that "honors me with their lips" but whose "hearts are far from me" (Mark 7:6). Some in the religious community have begun focusing on surface matters (the washing of hands, what one eats, the traditions of the elders) and have forgotten the core. What really matters is how one's faith is expressed in mercy, in words and actions that build up rather than tear down the neighbor.

In the second reading James wonders about those who look at themselves in a mirror and upon walking away forget who they are (James 1:23-24). For James, they are simply hearers of the word and

not doers. Their lives do not reflect the love and mercy that has claimed them.

And so it is with us. We do not live as the people God has claimed us to be. Our lives lose their center. Our faith practices focus on surface things rather than the core. We fail to be what God has created and is creating us to be—vessels poured out for others. We look at ourselves in the mirror and upon walking away forget who and whose we are.

At the heart of the Christian assembly is Jesus—in word, in song, in prayer, in the neighbor, in water, bread, and wine. Jesus, who embodies forgiveness and mercy, is the heart. Again and again, life becomes misshapen. Again and again, the potter reshapes the clay. The splash of a watery cross, the taste of bread and wine: these things center life in Christ. God's mercy washes over us. God's mercy is implanted in us. God creates life anew; deformed hearts are reformed for works of mercy and love.

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