

Zeal for your
house
will **consume**
me

JOHN 2:17



St. Paul's Lutheran Church

25 W. Springettsbury Ave., York, PA 17403

Church Office 717-843-8155

Email: st.paulsyork@comcast.net

www.stpaulsyork.org

www.stpaulspreschoolyork.com

WELCOME Thank you for being with us.

We are a Christian church within the Lutheran tradition (Evangelical Lutheran Church of America) and we welcome people of all Christian traditions as well as people of other faiths and people of little or no faith. Christian worship has been offered to God in this congregation for 185 years. By worshipping with us today, you become part of that living tradition.

Restrooms are available in the Good Shepherd Room (Springettsbury lobby) and the narthex. Baby changing stations are provided in these restrooms.

Thank you for your faithfulness in sending your offering through the mail, by using online options from your financial institution, or through the “Donate” now from the church website **stpaulsyork.org**. Your gifts are keeping us current with the commitments associated with St. Paul’s and our ministry partners.

Guidelines for Worship during the time of COVID-19

Entering and Leaving the Church:

Face masks are required inside,

Kindly sign in at the door through which you entered. This will help if we need to be in contact.

Please take your service bulletin with you and dispose of it properly.

Offerings:

Monetary offerings may be placed in the basins provided at the entrances to the nave prior to the service or immediately following the service. You may also donate via our website at

www.stpaulsyork.org

While in the Nave:

Please wear your mask. Please sit in designated pews only. You may sit together as a family. We ask that you practice social distancing from one family to the next within the pew.

Communion Procedure:

- *Ushers will direct you. The pulpit side (left) of the nave communes first followed by the font side (right).*
- *Wearing your face mask, come to the chancel step taking your place at one of the five positions marked on the chancel floor with a green cross.*
- *Your entire household may gather at a position marked by the green cross.*
- *Extend your arms and cup your hands together to receive the host.*
- *Please do not reach out to take the Host from the minister.*
- *Once the minister has moved to the next group, then remove your mask, receive the host, replace your mask and return to your pew by the closest side aisle. There is no need to hurry.*
- *We are receiving communion in one kind only (bread/host).*

Our COVID-19 task force is assisting us as we remain open at St. Paul’s. Please thank Dr. Jessica Ericson, Sheridan Palmer, Norma Shue, Deacon Harold Sargeant, and Dr. Martha Thomas for their dedication and service.

Sunday, March 7, 2021
Third Sunday in Lent
Holy Communion 8:00 AM & 10:30 AM

PRELUDE *These are the Holy Ten Commandments* Johann Sebastian Bach

Stand

CONFESSION AND FORGIVENESS

In the name of the Father, and of the ✙ Son, and of the Holy Spirit. **Amen.**

Almighty God, to whom all hearts are open, all desires known, and from whom no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you and worthily magnify your holy name, through Jesus Christ our Lord. **Amen.**

If we say we have no sin, we deceive ourselves, and the truth is not in us. But if we confess our sins, God who is faithful and just will forgive our sins and cleanse us from all unrighteousness.

Silence for reflection and self-examination.

Most merciful God,

we confess that we are in bondage to sin and cannot free ourselves. We have sinned against you in thought, word, and deed, by what we have done and by what we have left undone. We have not loved you with our whole heart; we have not loved our neighbors as ourselves. For the sake of your Son, Jesus Christ, have mercy on us. Forgive us, renew us, and lead us, so that we may delight in your will and walk in your ways, to the glory of your holy name. Amen

Almighty God, in his mercy, has given his Son to die for us and, for his sake, forgives us all our sins. As a called and ordained minister of the Church of Christ, and by his authority, I therefore declare to you the entire forgiveness of all your sins, in the name of the Father, and of the ✙ Son, and of the Holy Spirit. **Amen**

GREETING

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.**

LITANY FOR LENT *Sung by the cantor*

Leader:

O Christ, out of your fullness we have all received grace upon grace.

You are our eternal hope;

you are patient and full of mercy;

you are generous to all who call upon you.

Assembly

Save us, Lord. Save us, Lord.

O Christ, fountain of life and holiness,
you have taken away our sins.

O Christ, obedient unto death,
source of all comfort, our life and resurrection,
our peace and reconciliation:

O Christ, Savior of all who trust you,
hope of all who die in you, and joy of all the saints:

[illegible]


Assembly

bear-er of our sins, have mer - cy on us.

Leader

Je - sus, re - deem - er of the world,

Assembly



grant

Text: Taizé Community, alt. *Book of Common Worship*. © 1975, 1993 Les Presses de Taizé, admin. GIA Publications, Inc.
Used by permission.

Music: Carolyn Jennings. © 2009 Augsburg Fortress. All rights reserved.
To reproduce this text, you must contact the publisher (GIA Publications) for permission or report usage under a valid license.
Permission is granted for reproduction of the music for non sale, local use only.

PRAYER OF THE DAY

Let us pray. Eternal Lord, your kingdom has broken into our troubled world through the life, death, and resurrection of your Son. Help us to hear your Word and obey it, so that we become instruments of your redeeming love; through your Son, Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever. **Amen.**

Sit

READING

1 Corinthians 1:18-25 (back page)

The Word of the Lord.

Thanks be to God.

Stand

VERSE

Sung by the cantor



Text: Joel 2:13

Music: Anne Krentz Organ

Music © 2009 Augsburg Fortress. All rights reserved.

Permission is granted for reproduction of this item for non-sale local use only, provided that each copy carries the copyright notice.

HOLY GOSPEL

John 2:13-22 (back page)

The Holy Gospel according to **Glory to you, O Lord.**

At the conclusion of the Gospel

The Gospel of the Lord.

Praise to you, O Christ.

Sit

SERMON

Pastor Stan Reep

Stand

APOSTLES' CREED

I believe in God, the Father almighty, creator of heaven and earth.

I believe in Jesus Christ, his only Son, our Lord.

He was conceived by the power of the Holy Spirit and born of the virgin Mary.

He suffered under Pontius Pilate, was crucified, died, and was buried.

He descended into hell.*

On the third day he rose again.

He ascended into heaven, and is seated at the right hand of the Father.

Continued on next page...

**He will come again 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

Relying on the promises of God, we pray boldly for the church, the world, and all in need.

A brief silence.

There is no God but you. Help us place our trust in nothing beside you. Your name is holy. Guide us so that in every situation our words and actions honor your name. Hear us, O God.

Your mercy is great.

The heavens declare your glory. Renew creation. Support leaders in the struggle for clean air and water. Protect creatures and crops that rely on healthy ecosystems. Hear us, O God.

Your mercy is great.

Your foolishness is wiser than human wisdom. Fill leaders with the foolishness of your peace and mercy. Your law defends the vulnerable. Work through legislators, judicial systems, and law enforcement to protect the wellbeing and freedom of all (*especially*). Hear us, O God.

Your mercy is great.

Your weakness is stronger than human strength. Protect those who are vulnerable and give courage to all who are suffering (*especially*). Defend victims of crime and bring redemption to those who have harmed others. Give sabbath rest to all who labor. Hear us, O God.

Your mercy is great.

You call us to proclaim Christ crucified. Give clarity to our congregation and our leaders, so that we follow Christ beyond our own habits and comfort. Remove those things that obscure the gospel. Hear us, O God.

Your mercy is great.

The cross of Christ reveals your power for all who are being saved. Thank you for all the martyrs whose witness reveals the power of the cross. Give us such trust in life and in death. Hear us, O God.

Your mercy is great.

We entrust ourselves and all our prayers to you, O faithful God, through Jesus Christ our Lord.

Amen.

PEACE

The peace of the Lord be with you always.

And also with you.

OFFERING PRAYER

Let us pray. **Merciful Father,**
we offer with joy and thanksgiving what you have first given us—our selves, our time, and our possessions, signs of your gracious love. Receive them for the sake of him who offered himself for us, Jesus Christ our Lord. Amen

DIALOGUE

The Lord be with you.	And also 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

It is indeed right and salutary that we should at all times and in all places offer thanks and praise to you, O Lord, holy Father, through Christ our Lord. You bid your people cleanse their hearts and prepare with joy for the paschal feast. Renew our zeal in faith and life, and bring us to the fullness of grace that belongs to the children of God. And so, with the Church on earth and the hosts of heaven, we praise your name and join their unending hymn:

SANCTUS *Sung by the cantor. Congregation joins at* C



EUCCHARISTIC PRAYER

Blessed are you, Lord of heaven and earth.

In mercy for our fallen world you gave your only Son,
that all those who believe in him should not perish, but have eternal life.

We give thanks to you

for the salvation you have prepared for us through Jesus Christ.

Send now your Holy Spirit into our hearts,
that we may receive our Lord with a living faith
as he comes to us in his holy supper.

Amen. Come, Lord Jesus.

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.

Lord, remember us in your kingdom and teach us to pray.

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.**

FRACTION RITE *A brief silence is kept.*

AGNUS DEI *Sung by cantor, women, all*

Cantor:



Women:



All:



Sit *The pastor cleanses hands and prepares for the distribution of Holy Communion.*

COMMUNION OF THE FAITHFUL

Instructions for receiving the sacrament are on the inside front cover of the bulletin.

Stand

POST COMMUNION BLESSING

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

Amen

POST COMMUNION PRAYER

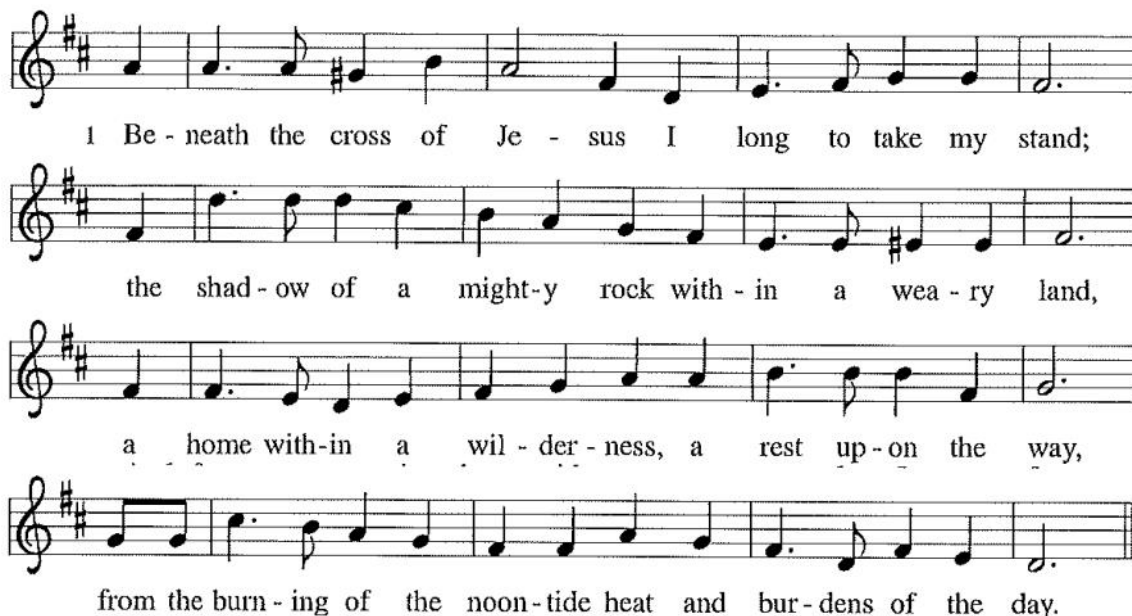
Let us pray. Almighty God, you gave your Son both as a sacrifice for sin and a model of the godly life. Enable us to receive him always with thanksgiving, and to conform our lives to his; through the same Jesus Christ our Lord. **Amen**

BLESSING

Almighty God, Father, + Son, and Holy Spirit, bless you now and forever. **Amen**

HYMN

Beneath the Cross of Jesus (LBW 107) stanza 1



I Be - neath the cross of Je - sus I long to take my stand;
the shad - ow of a might - y rock with - in a wea - ry land,
a home with - in a wil - der - ness, a rest up - on the way,
from the burn - ing of the noon - tide heat and bur - dens of the day.

DISMISSAL

Go in peace. Serve the Lord.

Thanks be to God.

POSTLUDE

My Song is Love Unknown

Karl Osterland

Copyright © 2021 Augsburg Fortress. All rights reserved. Reprinted by permission under Augsburg Fortress Liturgies

Please be respectful of distancing and personal space as you leave.

Feel free to gather outside for conversation.

Please take your service bulletin with you and dispose of it properly.



Easter Flowers

Easter Flower order forms are available at all doors and are due March 15th. Flowers are \$12.00 Please make check payable to St. Paul's Lutheran Church and leave form and payment for the church secretary or in the offering plate.

STAFF

Pastor
Youth Director
Organist, Choir Director
Bookkeeper
Secretary
Sexton
Preschool Director

Reverend Stanley Reep	prreep.stpaulsyork@comcast.net
Kelly Moore-Spencer	kmoorespencer.stpaulsyork@comcast.net
Victor Fields	vfields.stpaulsyork@comcast.net
Dale Zeiger	dzeiger.stpaulsyork@comcast.net
Patee Pizzirusso	st.paulsyork@comcast.net
Ted Weikert	st.paulsyork@comcast.net
Deb Becker	director@stpaulspreschoolyork.com

In our prayers we remember...

Delores Sergent, Sandra Farcht, Wayne Wagner, Jannette Guetersloh, Oonagh Newman, Jenny Zimmerman, Deborah Fulton, Reid Weinbrom, Darrell Kopp, Shawn Sunday, Mike Johnston, Betty Mehring, Drew Herdson, David List, Kristine Gross, Porter Stacey

New Members Class meets during the month of March at 9:15 AM in Christ Hall. If you or someone you know is interested in uniting with our faith community please notify the church office. Masks and physical distancing will be practiced during the four sessions.

Bible Study In-person Wednesdays at 10:30 AM in Christ Hall. We will spend most of our time during the Lenten Season on the epistle reading for the up-coming Sunday. Wednesday, March 3 we will study 1 Corinthians 1:18-25.

2021 Offering booklets are available in the lobby on Springettsbury Ave. Please deliver booklets to those who are staying at home or who do not have transportation. Thank you.

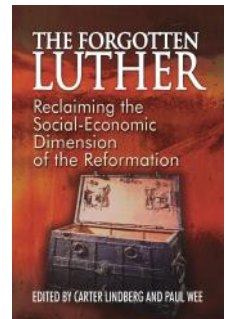
Food Pantry—March

Items needed: Canned or boxed potatoes, stuffing mix, jelly, boxed rice. We also need paper grocery bags with handles.

Anyone able to help can contact Teresa Rohrbaugh or Janet and Larry Moore. Plastic Bags are always needed. Money donations are gratefully accepted. Please place cash or check in a “special” envelope marked “Pantry”.

Lenten Wednesday Evenings led by Pastor William Snyder
The Forgotten Luther, edited by Carter Lindberg and Paul Wee
March 10, 17, 24 7:00-8:00 PM

We often forget how frequently Luther called for reform in the social and economic dimensions of life, which he saw as a natural outgrowth of theology and love of neighbor. The book, *The Forgotten Luther*, will be the jumping off point for our discussion. Reading the book is optional. We will consider such topics as: the common chest; the danger of greed; subversion when called forth; creating new vision in the world. We will take the opportunity to examine together many social issues that challenge us in these times. Contact Patty Snyder 717-578-2253 to register and receive the Zoom link.



CREATE—CREATE will be held on Tuesday evenings via Zoom. Ages 2 through grade 1 will be held 6:00pm till 6:30pm. Grades 2 through Grade 6 will be 6:45pm through 7:15pm.

Each participant will receive a group of packets, each containing all the supplies that are needed for the designated weekly lesson. The Zoom sessions will include Bible Stories, Church Seasons, Holidays, Crafts and Art Projects. You can also do these sessions on your own with your children. . Please let me know if you are interested in being part of CREATE Zoom. Miss Kelly



Imagine a place where the people are highly gifted yet they are deeply divided. It may come as a surprise to you that I am not talking about The United States of America, The Commonwealth of Pennsylvania, or even the Evangelical Lutheran Church in America. I am drawing our attention to the Christian community in Corinth in the middle of first century Christianity. This is the community established, planted, founded by the Apostle Paul, the one after whom our congregation finds its patronage, St. Paul.

The faith community in Corinth has been without their founding evangelist, their church plant pastor for three or maybe even five years. These pioneers of Christian community were a highly gifted lot. It was their giftedness that was creating deep divisions that were getting the better of them. They seemed to have lost sight of their connectedness through the suffering death and resurrection of Christ Jesus. They were relying on their own knowledge and wisdom as they confronted situations that stretched their faith. They began to align themselves into one party or another. Some followed Apollos, the one most focused on the Gentile witness while others followed Cephas, the one most focused on the Jerusalem witness to Jews. And still others, however a much smaller percentage of the congregation, didn't fit into either of those camps and they simply were known as "Jesus people."

The Apostle Paul had taken his leave from them to continue on his missionary journey proclaiming the gospel, the good news of Jesus, to other people in different regions. It is in the spring of the year. Paul is in Ephesus. He receives word that his beloved sisters and brothers in Corinth are experiencing a high level of let's call them "irregularities" in light of the message of Christ Jesus. The faith community is not living out or into what Paul had handed on to them, the message of hope and salvation made known through Christ Jesus and the events surrounding what seemed like a "foolish" message of the cross.

Now I am certain that when Paul learned of the "irregularities" in Corinth he prayed for the people. He thought about them. He longed to be with them to reestablish the basic building blocks of Christian faith. Then, knowing that it was not possible to physically go to them, to be with them in person, he wrote them a letter, the one that we have tagged First Corinthians and placed it for posterity in the canon of scripture following the four gospels; Matthew, Mark, Luke, and John, and right on the heels of Acts, Romans and then First Corinthians. I don't believe for one second that Paul thought that his letter addressing highly divisive and controversial topics would be broadcast all around the Mediterranean world let alone be read in public worship for going on two thousand years.

Now reading someone else's mail is not something that we as a rule are supposed to do. And yet here we are in this public assembly doing that very thing. This presents some real interpretation challenges. It would be like trying to make sense out of a Text Message that wasn't sent to you. I used to do this with Confirmation students (pre-COVID-19), I would have them pull up a random text message (making sure that it was appropriate to share in our ministry context) and then pass their phone to the person across the table and have that person offer his or her interpretation of what had been communicated between

two parties who know each other and for whom there is a shared history regarding the subject at hand. But you, reading only one text may get it all wrong. The tone, the humor, the insult, the current vocabulary usage, “it’s sick” means something wildly different among middle school students today than it did when I was a teenage boy!

The Apostle Paul redefines some important vocabulary for the Corinthian Faith Community. Wisdom, foolishness, strength, weakness, and love are all redefined by our gracious God. Paul suspects that the Corinthian community has been trying to rely on their own wisdom, and their own knowledge and their own strength and by so doing are missing the message of the cross; Christ crucified.

After the customary greeting and a call for unity (which only occurs when there really isn’t much if any unity at all) we are presented with the message of the cross. A message thought to be foolishness to those who are perishing but a powerful message of strength for those who are being saved. Paul writes “*God’s foolishness is wiser than human wisdom and God’s weakness is stronger than human strength.*” Such a reminder in Paul’s letter must have really grated on the congregation at Corinth because they prided themselves in their wisdom. And yet God has redefined “wisdom” through Christ’s death and resurrection. And God has redefined “love” as that which is exemplified in Christ Jesus. This is just another way of stating that the world’s values and God’s values are radically different. This was a scandalous thought then and it remains so today.

Lent is a season where we are more willing to acknowledge our “irregularities;” the personal ones in our lives and the corporate ones in our faith community. It is a season where we hone in on God’s taking on flesh and blood in Jesus, living among us, experiencing first-hand the “irregularities” that bring to bear his suffering and death, what Paul writes about as the foolishness of the cross. We know that Jesus prays for us and for unity for his followers. Jesus prays for unity because he knows that we are in disarray, things are splintering, and that quarrelling persists and that mending and joining and uniting are only possible with God.

Like the first century Christians in Corinth we more often than not overemphasize knowledge and wisdom in our daily life and walk with God. This morning we are reminded of the primacy of love. Not a sentimentalized definition, but the kind of love exemplified in Christ Jesus. Today’s middle schoolers might just call such love “sick” but this is the love that Christ brings to you and me through his suffering, death, and resurrection. A message deemed foolish to folks who are perishing; and a powerful message of hope for folks who are being saved.

It’s clear that Paul didn’t get everything sorted out through that one letter; as we have a Second Letter to the Corinthians. But through his correspondence the faith community experienced a partner in their gospel work and witness. That I suppose is why the church throughout the centuries experiencing “irregularities” reads in public assembly from that first letter. Not to point out their disarray, their quarrelling, and their fragmentation, but reassuring Christians in their own time of God’s foolishness in loving them and us all the way to the cross. Amen.

FIRST READING: Exodus 20:1-17

God spoke all these words:

²I am the LORD your God, who brought you out of the land of Egypt, out of the house of slavery; ³you shall have no other gods before me.

⁴You shall not make for yourself an idol, whether in the form of anything that is in heaven above, or that is on the earth beneath, or that is in the water under the earth. ⁵You shall not bow down to them or worship them; for I the LORD your God am a jealous God, punishing children for the iniquity of parents, to the third and the fourth generation of those who reject me, ⁶but showing steadfast love to the thousandth generation of those who love me and keep my commandments.

⁷You shall not make wrongful use of the name of the LORD your God, for the LORD will not acquit anyone who misuses his name.

⁸Remember the sabbath day, and keep it holy. ⁹Six days you shall labor and do all your work. ¹⁰But the seventh day is a sabbath to the LORD your God; you shall not do any work—you, your son or your daughter, your male or female slave, your livestock, or the alien resident in your towns. ¹¹For in six days the LORD made heaven and earth, the sea, and all that is in them, but rested the seventh day; therefore the LORD blessed the sabbath day and consecrated it.

¹²Honor your father and your mother, so that your days may be long in the land that the LORD your God is giving you.

¹³You shall not murder.

¹⁴You shall not commit adultery.

¹⁵You shall not steal.

¹⁶You shall not bear false witness against your neighbor.

¹⁷You shall not covet your neighbor's house; you shall not covet your neighbor's wife, or male or female slave, or ox, or donkey, or anything that belongs to your neighbor.

Psalms 19**SECOND READING: 1 Corinthians 1:18-25**

The message about the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God. ¹⁹For it is written,

"I will destroy the wisdom of the wise, and the discernment of the discerning I will thwart."

²⁰Where is the one who is wise? Where is the scribe? Where is the debater of this age? Has not God made foolish the wisdom of the world? ²¹For since, in the wisdom of God, the world did not know God through wisdom, God decided, through the foolishness of our proclamation, to save those who believe. ²²For Jews demand signs and Greeks desire wisdom, ²³but we proclaim Christ crucified, a stumbling block to Jews and foolishness to Gentiles, ²⁴but to those who are the called, both Jews and Greeks, Christ the power of God and the wisdom of God. ²⁵For God's foolishness is wiser than human wisdom, and God's weakness is stronger than human strength.

GOSPEL: John 2:13-22

The Passover of the Jews was near, and Jesus went up to Jerusalem. ¹⁴In the temple he found people selling cattle, sheep, and doves, and the money changers seated at their tables. ¹⁵Making a whip of cords, he drove all of them out of the temple, both the sheep and the cattle. He also poured out the coins of the money changers and overturned their tables. ¹⁶He told those who were selling the doves, "Take these things out of here! Stop making my Father's house a marketplace!" ¹⁷His disciples remembered that it was written, "Zeal for your house will consume me." ¹⁸The Jews then said to him, "What sign can you show us for doing this?" ¹⁹Jesus answered them, "Destroy this temple, and in three days I will raise it up." ²⁰The Jews then said, "This temple has been under construction for forty-six years, and will you raise it up in three days?" ²¹But he was speaking of the temple of his body. ²²After he was raised from the dead, his disciples remembered that he had said this; and they believed the scripture and the word that Jesus had spoken.

Next Sunday's Readings: Numbers 21:4-9; Psalm 107:1-3, 17-22; Ephesians 2:1-10; John 3:14-21.

Cover: *Cleansing of the Temple* by Giotto di Bondone (c. 1266-1337, Florentine). Fresco Arena Chapel, Cappella degli Scrovegni, Padua, Italy. Copyright © 4X5 Collection/Superstock. Used by permission.

Readings are from the New Revised Standard Version Bible with Apocrypha, copyright © 1989 by the Division of Christian Education of the National Council of the Churches of Christ in the United States. Revised Common Lectionary copyright © 1992 by the Consultation on Common Texts (COT), admin. Augsburg Fortress. All rights reserved. Used by permission. Please visit our Web site at www.augsburgfortress.org.
Copyright © 2020 Augsburg Fortress. All rights reserved. May not be reproduced. Printed in U.S.A.