

Order of Service, June 6, 2021 ~ 2nd Sunday after Pentecost
St. Martin's Episcopal Church, Lebanon, OR
10 am St. Martin's Parking Lot ~ Tune Radio to 92.1 FM



Welcome Greetings

Pentecost Acclamation

Presider: Alleluia. Alleluia.

Celebrants:

*Come, Holy Spirit,
fill the hearts of your faithful,
kindle in us the fire of your love.*

Hymn 525 "The Church's One Foundation"

The Church's one foundation Is Jesus Christ her Lord;
She is His new creation By water and the Word:
From heav'n He came and sought her To be His holy Bride;
With His own blood He bought her, And for her life He died.

Elect from every nation, yet one o'er all the earth,
Her charter of salvation, One Lord, one faith, one birth;
One holy Name she blesses, Partakes one holy food,
And to one hope she presses, With every grace endued.

Though with a scornful wonder men see her sore oppressed
By schisms rent asunder, by heresies distressed
Yet saints their watch are keeping, their cry goes up "how long"
And doon the night of weeping shall be the morn of song.

'Mid toil and tribulation, And tumult of her war,
She waits the consummation Of peace for evermore;
Till, with the vision glorious, Her longing eyes are blest,
And the great Church victorious Shall be the Church at rest.

Yet she on earth hath union With God the Three in One,
And mystic sweet communion With those whose rest is won:
O happy ones and holy! Lord, give us grace that we,
Like them, the meek and lowly, In love may dwell with Thee.

First Lesson: A Reading from 2 Corinthians 4:13-5:1

Just as we have the same spirit of faith that is in accordance with scripture—"I believed, and so I spoke"—we also believe, and so we speak, because we know that the one who raised the Lord Jesus will raise us also with Jesus, and will bring us with you into his presence. Yes, everything is for your sake, so that grace, as it extends to more and more people, may increase thanksgiving, to the glory of God.

So we do not lose heart. Even though our outer nature is wasting away, our inner nature is being renewed day by day. For this slight momentary affliction is preparing us for an eternal weight of glory beyond all measure, because we look not at what can be seen but at what cannot be seen; for what can be seen is temporary, but what cannot be seen is eternal.

For we know that if the earthly tent we live in is destroyed, we have a building from God, a house not made with hands, eternal in the heavens.

- Hear what the spirit is saying to God's People
- Thanks be to God.

Psalm 51

Have mercy on me, O God, according to thy steadfast love;
according to thy abundant mercy blot out my transgressions.

2 Wash me thoroughly from my iniquity,
and cleanse me from my sin!

3 For I know my transgressions,
and my sin is ever before me.

4 Against thee, thee only, have I sinned, and done that which is evil in thy sight,
so that thou art justified in thy sentence and blameless in thy judgment.

5 Behold, I was brought forth in iniquity,
and in sin did my mother conceive me.

6 Behold, thou desirest truth in the inward being;
therefore teach me wisdom in my secret heart.

7 Purge me with hyssop, and I shall be clean;
wash me, and I shall be whiter than snow.

8 Fill me with joy and gladness;
let the bones which thou hast broken rejoice.

9 Hide thy face from my sins,
and blot out all my iniquities.

10 Create in me a clean heart, O God,
and put a new and right spirit within me.

11 Cast me not away from thy presence,
and take not thy holy Spirit from me.

12 Restore to me the joy of thy salvation,
and uphold me with a willing spirit.

13 Then I will teach transgressors thy ways,
and sinners will return to thee.

14 Deliver me from bloodguiltiness, O God, thou God of my salvation,
and my tongue will sing aloud of thy deliverance.

15 O Lord, open thou my lips,
and my mouth shall show forth thy praise.
16 For thou hast no delight in sacrifice;
were I to give a burnt offering, thou wouldst not be pleased.
17 The sacrifice acceptable to God[d] is a broken spirit;
a broken and contrite heart, O God, thou wilt not despise.
18 Do good to Zion in thy good pleasure;
rebuild the walls of Jerusalem,
19 then wilt thou delight in right sacrifices, in burnt offerings and whole burnt offerings;
then bulls will be offered on thy altar.

Second Lesson: A Reading from the Gospel of Mark, Chapter 3:20-35

The crowd came together again, so that Jesus and his disciples could not even eat. When his family heard it, they went out to restrain him, for people were saying, “He has gone out of his mind.” And the scribes who came down from Jerusalem said, “He has Beelzebul, and by the ruler of the demons he casts out demons.” And he called them to him, and spoke to them in parables, “How can Satan cast out Satan? If a kingdom is divided against itself, that kingdom cannot stand. And if a house is divided against itself, that house will not be able to stand. And if Satan has risen up against himself and is divided, he cannot stand, but his end has come. But no one can enter a strong man’s house and plunder his property without first tying up the strong man; then indeed the house can be plundered.

“Truly I tell you, people will be forgiven for their sins and whatever blasphemies they utter; but whoever blasphemes against the Holy Spirit can never have forgiveness, but is guilty of an eternal sin” — for they had said, “He has an unclean spirit.”

Then his mother and his brothers came; and standing outside, they sent to him and called him. A crowd was sitting around him; and they said to him, “Your mother and your brothers and sisters are outside, asking for you.” And he replied, “Who are my mother and my brothers?” And looking at those who sat around him, he said, “Here are my mother and my brothers! Whoever does the will of God is my brother and sister and mother.”

- Hear what the Spirit is Saying to God’s People
- Thanks be to God

Hymn 645 “The King of Love my Shepherd Is”

The King of love my Shepherd is,
Whose goodness faileth never;
I nothing lack if I am His,
And He is mine forever.

Where streams of living water flow
My ransomed soul He leadeth,
And, where the verdant pastures grow,
With food celestial feedeth.

Perverse and foolish oft I strayed,
But yet in love He sought me,
And on His shoulder gently laid,
And home rejoicing brought me.

In death's dark vale I fear no ill
With Thee, dear Lord, beside me;
Thy rod and staff my comfort still,
Thy Cross before to guide me.

Thou spread'st a table in my sight;
Thy unction grace bestoweth;
And oh, what transport of delight
From Thy pure chalice floweth!

And so through all the length of days
Thy goodness faileth never;
Good Shepherd, may I sing Thy praise
Within Thy house forever.

Sermon

"A New Heart"

Bishop + John S. Thornton

Read the first three chapters of Mark's Gospel, straight through, one, two, three and you can feel that, in spite of all the healing, this is going to end badly. It's about the capacity of the human heart and our fear of it. It upsets the order of things in which we have investments. Mark's Gospel begins with Jesus' baptism in the river Jordan and the forty days of fasting in the wilderness. There's none of the mythology of the Conception and the Birth and none of the mythology of the Temptation. Mark's passion for Jesus is Jesus' passion for healing the sick – and, generally, for all the people who get the short end of the stick in this world. For obvious and simple reasons, he breaks a lot of the rules. In story after story in Mark's Gospel, Jesus makes it very clear that ruling out mercy, for any reason whatsoever, is the essence of evil.

In those first three chapters of Mark's Gospel, there are five stories about Jesus' conflict with scribes and Pharisees. To keep the sermon a little shorter, I refer to three of the five. The first is a story at the beginning of Chapter Two. After hiking around Galilee and healing sick people everywhere, Jesus is back in Capernaum. He's teaching in someone's house. It's crowded. There's no more room. Not even a skinny person could slip in. Just then four husky guys, carrying their paralyzed buddy, showed up. And they would not be deterred by a closed door. They were, by God, going to get their buddy in. So they climbed up the roof and tore off some of the thatching, making a hold big enough to lower their buddy through. There was annoyance and censure, of course; but there was laughter too. Jesus saw it as an outrageous act of faith and, instantly, said to the paralyzed man, "Son, your sins are forgiven." His sins are forgiven? Just like that? The scribes who were there were outraged. "This is blasphemy!" "Only God can forgive sins." Really? Only God? How does God do that without the mediation of human beings? That's what we were created for, to set people free from the guilt that paralyzes them. Jesus just says to the paralyzed man, "Stand up, take your mat and go home." And he did. Good God!

The second story is mid-way through Chapter Two. Jesus and his friends were walking along the shore of the Sea of Galilee when he noticed the “booth” of the tax-collector, one Levi (son of Alphaeus). Levi is sitting there. According to the story, Jesus simply says, Levi, “follow me.” And Levi does. He just gets up and follows Jesus. As it turns out, Levi follows Jesus to his own house, evidently with the expectation that he'll put on a feast for everybody. Why not? He has made himself rich off them. So lots of people were there, in two categories, the “righteous” and the “sinners.” They were having a party that looked a little like somebody's idea of heaven. But the scribes of the Pharisees thought it looked more like hell. Instead of speaking directly with Jesus, they tell his disciples that Jesus shouldn't be eating with “sinners.” It would be bad for his reputation. He'd lose some credibility. You know. All the usual warnings about being in bad company. Jesus hears it. Very calmly, I suppose, he says to the scribes of the Pharisees, “I have come not to call the righteous but sinners.” It never occurred to the “righteous” that there's only one category. We're all sinners, in some degree or other. The biggest problem, existentially, is to believe that you've achieved “righteousness” and not be aware that it has turned to self-righteousness, than which there is little that will alienate you from God quicker. It was just one more reason why the scribes of the Pharisees didn't like Jesus.

The third story is at the very beginning of Chapter Three. Jesus is in the synagogue in Capernaum again. There was a man with a withered hand there too. The Pharisees were watching to see if Jesus would do something for him. It was, after all, the Sabbath. No work was allowed. Healing was “work.” Predictably, Jesus says to the man with the withered hand, “Come here.” The Pharisees go into a snit. You can't do that! It's the Sabbath! And Jesus fires back at them. (It actually says that “he looked around at them with anger.”) Are you telling me that there's one day each week when it's against the Law and against the will of God to be merciful? There is not one minute of any day when we're not commanded to be merciful. God is mercy! Then Jesus turned to the man with the withered hand and said, “Give me your hand.” The hand was restored.

You'd think that the Pharisees might muster up a little amazement and delight. Oh, no. They got put down – again. They'd had enough of Jesus. He was going to wreck the whole system, particularly their authority over the lives of others.

Their status. Their wealth. All their defenses against a merciful God. You know how it goes. So, I quote Chapter Three, Verse Six of Mark's Gospel, “The Pharisees went out and immediately conspired with the Herodians against him, how to destroy him.” Here comes the Cross. We just can't bear that much love.

In that same story, the healing of the man with the withered hand, Jesus gives us the definition of “sin.” It says that “he was grieved at their hardness of heart.” The Greek word is *schlerocardia*. That's the disease of humankind.

You and I are here, at St. Martin's Episcopal Church, to be healed of that disease, to learn the Way of Love and, in spite of all the cautions and all the constraints, to go only that way.

In place of the Nicene Creed:

“For the divine nature was his from the first,
yet he did not think to snatch at equality with God,
but made himself nothing,
assuming the nature of a slave” Philippians 2:6

Prayers of the People, Form I

With all our heart and with all our mind, let us pray to the Lord, saying "Lord, have mercy."

For the peace from above, for the loving-kindness of God, and for the salvation of our souls, let us pray to the Lord.
Lord, have mercy.

For the peace of the world, for the welfare of the Holy Church of God, and for the unity of all peoples, let us pray to the Lord.
Lord, have mercy.

For our Bishop, and for all the clergy and people, let us pray to the Lord.
Lord, have mercy.

For our President, for the leaders of the nations, and for all in authority, let us pray to the Lord.
Lord, have mercy.

For this city of Lebanon, for every city and community, and for those who live in them, let us pray to the Lord.
Lord, have mercy.

For reasonable weather, and for an abundance of the fruits of the earth, let us pray to the Lord.
Lord, have mercy.

For the good earth which God has given us, and for the wisdom and will to conserve it, let us pray to the Lord.
Lord, have mercy.

For those who travel on land, on water, or in the air [or through outer space], let us pray to the Lord.
Lord, have mercy.

For the aged and infirm, for the widowed and orphans, and for the sick and the suffering, let us pray to the Lord.
Lord, have mercy.

For those on our prayer list and those we name silently or aloud, let us pray to the Lord.
Lord, have mercy.

For the poor and the oppressed, for the unemployed and the destitute, for prisoners and captives, and for all who remember and care for them, let us pray to the Lord.

Lord, have mercy.

For all who have died in the hope of the resurrection, and for all the departed, let us pray to the Lord.

Lord, have mercy.

For deliverance from all danger, violence, oppression, and degradation, let us pray to the Lord.

Lord, have mercy.

For the absolution and remission of our sins and offenses, let us pray to the Lord.

Lord, have mercy.

That we may end our lives in faith and hope, without suffering and without reproach, let us pray to the Lord.

Lord, have mercy.

Defend us, deliver us, and in thy compassion protect us, O Lord, by thy grace.

Lord, have mercy.

In the communion of the blessed Mary and Martin and of all the saints, let us commend ourselves, and one another, and all our life, to Christ our God.

To thee, O Lord our God.

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,
for ever and ever. **Amen.**

Prayer for St. Martin's

God of Love, open our eyes and ears to perceive you at work
in creation, the church, and our parish.
Fill our hearts with your love
that we may reach out in love to others.
Stir up our imagination with your Holy Spirit
that we may find new ways to live into life with you.
Give us a vision of your mission

that we may share your love and your spirit
in all the places where we work and play and worship you.
In Jesus' holy name, **Amen**.

Peace



Hymn 304 **“I come with Joy to Meet my Lord”**

I come with joy to meet my Lord,
forgiven, loved, and free,
in awe and wonder to recall,
his life laid down for me.

I come with Christians far and near
to find, as all are fed,
the new community of love
in Christ's communion bread.

As Christ breaks bread, and bids us share,
each proud division ends.
The love that made us, makes us one,
and strangers now are friends.

And thus with joy we meet our Lord.
His presence, always near,
is in such friendship better known,
we see and praise him here.

Together met, together bound,
we'll go our different ways
and as his people in the world,
we'll live and speak his praise.

Blessing

Dismissal: Let us go in peace to love and serve the Lord, Alleluia, Alleluia.
Thanks be to God. Alleluia, Alleluia