

## Jerusalem, My Happy Home

See print copy for song.

## Old Orchard Church

February 9, 2014—10:15 to 11:50 a.m.

Fifth Sunday after Epiphany

See print copy for art work.

We celebrate the Lord's Supper weekly—and in a circle, at the end of worship. A word of direction is given, and with this everyone stands and moves to the walls. The cup is passed in two forms: in a chalice and then in small individual cups. You are free to choose.

And as this is the Supper of the Lord Christ, please listen to the instructions we give as to what qualifies a visitor to participate. **But whether you intend to take communion or not, please join us in the circle.**

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Very early in the morning,  
while it was still dark,  
Jesus got up, left the house and  
went off to a solitary place,  
where he prayed.

— Mark 1:35 —

## Christ Our Brother, Dependent on God: Celebrating the Privilege and Power of Prayer

And the baptism of Eleanor Katherine Ford

He who was infinite and yet humbled himself

To be born of a woman;

He who took flesh as our Brother;

Who grew as we grow;

Who in solidarity with us

submitted to a baptism of repentance;

Who was sorely tempted by the Evil One

that he might be our sympathy;

This One seeks the face of his Father in prayer—

the heart of his Father in prayer;

the purpose of his Father in prayer;

the power of his Father in prayer;

the love of his Father in prayer—

To demonstrate his utter dependence on God.

O Lord, with joy, we pour out our hearts to you:

Welcome our praise, increase our faith,

Teach us to pray—

And to wait on you till we receive.



### Scripture Readings

*Old Testament Lesson:* Deuteronomy 4:32-40

*New Testament Lesson:* Mark 1:29-39

### Miniseries (concludes)

#### Autonomy in the City of Man or Purity in the Kingdom of God (Part 2)

“Chastity, the Most Unnatural of the Sexual Perversions?”

Luke 2:25-38; I Corinthians 7:1-7, 25-35

*Ron Lutjens, lead pastor, preaching*

## Prayer Is More Than Asking

After Jesus had given the Disciples' Prayer, [Jones' term for the Lord's Prayer!] he told a parable about the man at midnight going to a friend and asking for bread because someone had come on a journey and he had nothing to set before him. If I were an artist painting a picture of “The Christian,” I would paint this man at midnight stretching out one hand toward the Friend asking for bread, and stretching out the other hand toward the man in need. We might call him “The Mediator”—mediating between Fullness and emptiness. We might call him the “Pray-er.”

Jesus gave this picture to stress the importunate [not-giving-up] side of prayer. The man hung on and got what he wanted. Prayer creates persistent personality. But lest this parable should create tense, anxious personality, Jesus corrects this in the verses following by stressing relaxed receptivity. Three times he stresses the active: “ask,” “seek,” “knock,” but ten times He stresses the relaxed receptive side: “**will be given to you,**” “**will find,**” “**will be opened to you,**” “**receives,**” “**finds,**” “**it will be opened,**” “**will he give him a stone?**” “**will he give him a snake?**” “**will he offer him a scorpion?**” “**give the Holy Spirit.**” (Luke 11:5-13; Matt. 7:7-11) Here Jesus gave an emphasis of ten to three on the accepting side of prayer. But we cultivate the asking side, not the “shall be given you;” the seeking, not the “shall find;” the knocking, not the “shall be opened.” We are active instead of active-taking.

In breathing, the outbreathing and the inbreathing are equal. But suppose it were all outbreathing and no inbreathing? You'd die—on a half emphasis. In prayer, you must breathe out, remind God of your need; but you must also breathe in, receive from God for your need. The rhythm of prayer: Outreach—Intake; Outreach—Intake.

—From E. Stanley Jones (1884-1973), *The Way* (1946)

