

Welcome to Worship!

We will follow the order of *The Service: Narrated* as printed in your bulletin.
The Hymns can be found in the blue hymnal in your pew.

Greeting

Good morning and welcome to worship!

Our plan for worship today is to walk through what our hymnal calls *The Service*. *The Service* is a set of words and actions which we usually use at church when we gather for the main worship experience of the week. Some of what we do today will be familiar, and we'll explain a few things that are new. But our real purpose today isn't to review what we know or introduce what we don't know. Our real purpose is to help everyone understand more completely what we're doing and why we do it when we come together for worship.

The word "worship" means to adore and praise God, and the highest praise a Christian can offer God is to proclaim what God has done for us in Christ. And so at worship, the minister and the people retell the good news about Jesus. We say and we sing that God forgives our sins and the sins of the world for Jesus' sake. Everything we do in worship involves us with the gospel. In this way we encourage others with the gospel while others encourage us.

Christians have generally followed an order of service. We catch a glimpse of that order in Jerusalem in the weeks after Pentecost: "They devoted themselves to the apostles' teaching and to fellowship, to the breaking of bread and to prayer." Our order of worship follows that first century pattern.

We worship in an orderly and organized way so that everyone may hear and understand the gospel without being distracted. We repeat the most important gospel truths so that they become embedded in our minds and hearts. Variety helps us review the many facets of the gospel. We adopt and adapt ancient and widespread practices of the Church to remember the gospel unity we have with all believers. We proclaim the message of Christ in language, music, art, and symbolism which touch our hearts but do not outshine the gospel.

The Service begins with a hymn which often directs our attention to the focus of worship on a particular day. The hymn brings us together as a worshiping congregation and may even brush away a few cobwebs from tired brains. Please join to sing Christian Worship 824, "This is the Threefold Truth."

Hymn: 824

This Is the Threefold Truth

Gathering

Worship begins with **the word and sign of baptism**. The word of baptism is "In the name of the Father and of the Son and of the Holy Spirit." These were the words spoken to us as we were baptized with water. The sign is the cross which we received at our baptism: "Receive the sign of the cross on the head and heart to mark you as one redeemed by Christ the crucified." We come before God in worship as people who have been covered by the righteous robes of Christ and members of the family of God. What joy and confidence we have as we worship! We say, "Amen"—truly, we agree!

We remember our baptism in **Confession** as we drown our sinful nature and gain the life-renewing work of the Spirit. We confess to God and one another that we were born in sin and that we sin every day. With our brothers and sisters in faith we plead for forgiveness for the sake of Jesus. The words we speak become so

familiar that we can repeat them from memory when we wake up and when we get ready for sleep. In these words we also proclaim to one another what we believe about sin and grace.

The minister then absolves us—he forgives our sins. The **Absolution** is one of the simplest forms of gospel proclamation in our worship. The minister forgives us not on his own, but as a called servant of Christ whom we and the Spirit have called to speak the words of God to us. We can hear these words with confidence, for Jesus said to his apostles on the evening of his resurrection: “Receive the Holy Spirit. If you forgive anyone’s sins, they are forgiven.” Again we say: “Amen.”

You may remain seated as we remember and relive our baptisms.

Invocation

Minister: In the name of the Father and of the + Son and of the Holy Spirit.

Congregation: **Amen.**



Confession and Absolution

M: If we claim to be without sin, we deceive ourselves and the truth is not in us.

**C: If we confess our sins, God is faithful and just
and will forgive us our sins
and purify us from all unrighteousness.**

M: Let us confess our sins to the Lord.

**C: Holy God, gracious Father,
I am sinful by nature
and have sinned against you in my thoughts, words, and actions.
I have not loved you with my whole heart;
I have not loved others as I should.
I deserve your punishment both now and forever.
But Jesus, my Savior, paid for my sins
with his innocent suffering and death.
Trusting in him, I pray: God, have mercy on me, a sinner.**

Silence for meditation and reflection

M: Our gracious Father in heaven has been merciful to us. He sent his only Son, Jesus Christ, who gave his life as the atoning sacrifice for the sins of the whole world. Therefore, as a called servant of Christ and by his authority, I forgive you all your sins in the name of the Father and of the + Son and of the Holy Spirit.

C: Amen.

*Prayer often introduced Old Testament worship, and the early Christians continued the custom of beginning their gathering with a responsive prayer. We do the same. The minister invites us to pray “In peace let us pray to the Lord,” and we pray: “**Lord, have mercy.**” As we gather to hear the Word and receive the sacrament, we implore God to keep all believers in his grace and protect us by his mercy.*

Both the responsive prayer and the song that follows include alternate titles: *Kyrie* is Greek for Lord and *Gloria in excelsis* is Latin for Glory in the highest. The ancient titles remind us that Christians have sung these songs for centuries in countless musical settings. These two song texts and three others which we'll identify later are from a set of songs called the **Ordinary**. The words of these five songs repeat the most important teachings of the gospel and that's why we repeat them at almost every service.

Glory Be to God on High combines three ancient hymns. You'll recognize the first as the song the angels sang on the fields of Bethlehem. This hymn, sometimes called a canticle, proclaims Jesus Christ as the center of God's plan to save the world. We sing it often because it is worth remembering and memorizing. A similar canticle, "This is the Feast," may replace it during the Easter season. During Advent, many congregations replace it with the canticle *Benedictus* or *The Song of Zachariah* to prepare for the Christmas celebration. Some congregations omit this song during the more somber seasons of Advent and Lent.

Stand

Lord, Have Mercy *Kyrie Eleison*

M: In peace let us pray to the Lord.

C: Lord, have mercy.

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

C: Lord, have mercy.

M: 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.

C: Lord, have mercy.

M: For this holy house and for all who offer here their worship and praise, let us pray to the Lord.

C: Lord, have mercy.

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

C: Amen.

Be seated

The Service of the Word

Word

In the early church, hearing the Word and receiving the Sacrament were separated by a time for fellowship. Each service began with a greeting: "The Lord be with you," the minister said, and the people responded, "And also with you." We'll see this greeting again at the beginning of the communion service.

Now we come to the Word section of *The Service*; we see it in large letters in the hymnal: **The Word**. When the early Christians "devoted themselves to the apostles' teaching," they were eager to hear about the words and works of Jesus. The apostles were the Savior's witnesses and had heard and seen Jesus in person. *The Service* follows that pattern: it highlights the words and works of Jesus in a reading from one of the four gospels.

A unique feature of our order of service is what we call the **Proper**: a set of readings, prayers, psalms, and hymns that focus on the main truth of the day's Gospel. As the truth in the Gospel changes from week to week and on the various festivals of the year, the Proper changes, too. The gospel accounts and their Proper are guided by the **Christian Calendar** or **Church Year**. Over the course of centuries, Christian churches developed a plan to review the words and works of Christ every year. We divide the calendar into two parts: the Time of Christ and the Time of the Church. The Time of Christ (which our hymnal divides into the Time of Christmas and the Time of Easter) occurs between late November and May. It focuses on the main events of Jesus' life and so includes the seasons of Advent, Christmas, Epiphany, Lent, and Easter. It ends with the Day of Pentecost and Sunday of the Holy Trinity. The Time of the Church focuses on words Jesus spoke during his ministry to guide us in our lives as Christians. The Proper for today is the Proper appointed for this Sunday in the Church Year.

The Proper begins with the **Prayer of the Day**. The minister invites the congregation to bring this prayer to God: "Let us pray," he says. The prayer requests the blessings that are going to be given in the readings and the sermon on this day.

There are three readings in *The Service*. The **First Reading** is usually from the Old Testament and helps us to see that the words and works of Jesus in the Gospel for the day were promised and applied even before he came to earth. Worshipers become involved in the reading by responding to the minister's concluding sentence: "The Word of the Lord." Worshipers say with joy: "Thanks be to God."

The Book of Psalms was the hymnal of the Old Testament and is filled with praises and prayers about God's great love. The **Psalm of the Day** matches the theme of the day's Gospel and enables worshipers to proclaim the Word of God in music and to take their turn to declare the wonders God has done.

The **Second Reading** is from one of the New Testament letters, the epistles. This reading also complements the theme of the day's Gospel. Again worshipers respond with thanks after hearing the Word of the Lord.

Salutation

M: The Lord be with you.

C: **And also with you.**



Prayer of the Day

M: Let us pray.

Eternal God and Father, help us to remember Jesus, who obeyed your will and bore the cross for our salvation, that through his anguish, pain, and death we may receive the forgiveness of sins, victory over the grave, and finally inherit eternal life; through your Son, Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever.

C: **Amen.**

First Reading

2 Kings 4:17–37

But the woman became pregnant, and the next year about that same time she gave birth to a son, just as Elisha had told her.

The child grew, and one day he went out to his father, who was with the reapers. He said to his father, "My head! My head!"

His father told a servant, "Carry him to his mother." After the servant had lifted him up and carried him to his mother, the boy sat on her lap until noon, and then he died. She went up and laid him on the bed of the man of God, then shut the door and went out.

She called her husband and said, "Please send me one of the servants and a donkey so I can go to the man of God quickly and return."

"Why go to him today?" he asked. "It's not the New Moon or the Sabbath."

"That's all right," she said.

She saddled the donkey and said to her servant, "Lead on; don't slow down for me unless I tell you." So she set out and came to the man of God at Mount Carmel.

When he saw her in the distance, the man of God said to his servant Gehazi, "Look! There's the Shunammite! Run to meet her and ask her, 'Are you all right? Is your husband all right? Is your child all right?' "

"Everything is all right," she said.

When she reached the man of God at the mountain, she took hold of his feet. Gehazi came over to push her away, but the man of God said, "Leave her alone! She is in bitter distress, but the LORD has hidden it from me and has not told me why."

"Did I ask you for a son, my lord?" she said. "Didn't I tell you, 'Don't raise my hopes'?"

Elisha said to Gehazi, "Tuck your cloak into your belt, take my staff in your hand and run. Don't greet anyone you meet, and if anyone greets you, do not answer. Lay my staff on the boy's face."

But the child's mother said, "As surely as the LORD lives and as you live, I will not leave you." So he got up and followed her.

Gehazi went on ahead and laid the staff on the boy's face, but there was no sound or response. So Gehazi went back to meet Elisha and told him, "The boy has not awakened."

When Elisha reached the house, there was the boy lying dead on his couch. He went in, shut the door on the two of them and prayed to the LORD. Then he got on the bed and lay on the boy, mouth to mouth, eyes to eyes, hands to hands. As he stretched himself out on him, the boy's body grew warm. Elisha turned away and walked back and forth in the room and then got on the bed and stretched out on him once more. The boy sneezed seven times and opened his eyes.

Elisha summoned Gehazi and said, "Call the Shunammite." And he did. When she came, he said, "Take your son." She came in, fell at his feet and bowed to the ground. Then she took her son and went out.

M: The Word of the Lord.

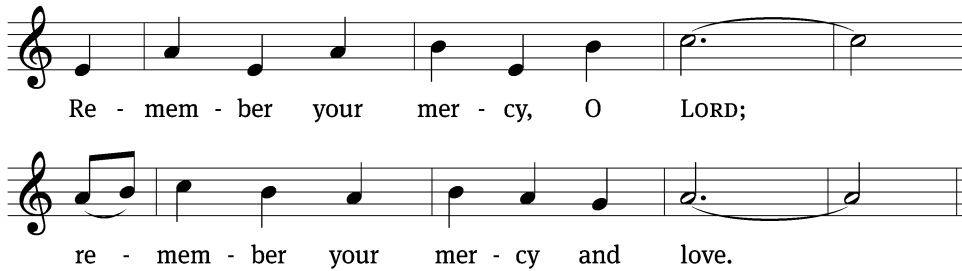
C: **Thanks be to God.**



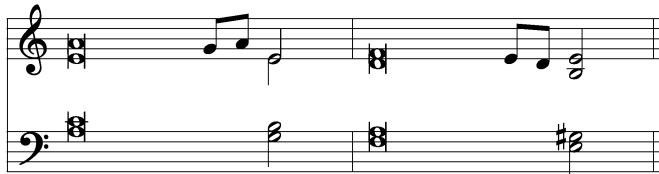
Psalm: 130B

Remember Your Mercy, O LORD

Refrain



Tone



Out of the depths I cry to / you, LORD;

Lord, / hear my voice.

Let your ears be at- / tentive

to my cry for / mercy.

If you, LORD, kept a record of sins, Lord, / who could stand?

But with you there is forgiveness, so that we can, with reverence, / serve you. *Refrain*

I wait for the LORD, my whole / being waits,

and in his word I / put my hope.

I wait for the Lord more than watchmen wait for the / morning,

more than watchmen wait for the / morning.

Israel, put your hope / in the LORD,

for with the LORD is unfailing love and with him is full re- / demption.

He himself will redeem / Israel

from / all their sins.

Glory be to the Father and / to the Son

and to the Holy / Spirit,

as it was in the be- / ginning,

is now, and will be forever. / Amen. *Refrain*

Tune: Michael Joncas

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Second Reading

Romans 8:11–19

And if the Spirit of him who raised Jesus from the dead is living in you, he who raised Christ from the dead will also give life to your mortal bodies because of his Spirit who lives in you.

Therefore, brothers and sisters, we have an obligation—but it is not to the flesh, to live according to it. For if you live according to the flesh, you will die; but if by the Spirit you put to death the misdeeds of the body, you will live.

For those who are led by the Spirit of God are the children of God. The Spirit you received does not make you slaves, so that you live in fear again; rather, the Spirit you received brought about your adoption to sonship. And by him we cry, “Abba, Father.” The Spirit himself testifies with our spirit that

we are God's children. Now if we are children, then we are heirs—heirs of God and co-heirs with Christ, if indeed we share in his sufferings in order that we may also share in his glory.

I consider that our present sufferings are not worth comparing with the glory that will be revealed in us. For the creation waits in eager expectation for the children of God to be revealed.

M: The Word of the Lord.

C: Thanks be to God.

Gospel

The reading of the Gospel is the highlight of the Word section of *The Service*. The truth announced in the day's Gospel has guided the Prayer of the Day, the two readings, and the psalm. Now it will set the tone for the Hymn of the Day and the sermon. More importantly, in these words the holy evangelists Matthew, Mark, Luke, and John proclaim to us what Jesus said and what Jesus did to save us from sin, Satan, death, and hell. We honor Jesus by standing. In the **Gospel Acclamation** we offer our alleluias; we sing "Praise the Lord." (In the more somber season of Lent, many congregations omit the alleluias.) The acclamation includes a sentence which points to the theme of the day's Gospel.

Please stand to acclaim the Gospel.

Stand

Gospel Acclamation

John 11:25



Refrain

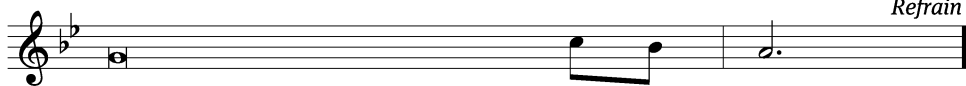


Praise to you, Lord Je-sus Christ, king of end - less glo - ry.

Tone



I am the resurrection and the life.



Those who believe in me will live, even though they die.

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Gospel

John 11:17–27, 38–45

On his arrival, Jesus found that Lazarus had already been in the tomb for four days. Now Bethany was less than two miles from Jerusalem, and many Jews had come to Martha and Mary to comfort them in the loss of their brother. When Martha heard that Jesus was coming, she went out to meet him, but Mary stayed at home.

"Lord," Martha said to Jesus, "if you had been here, my brother would not have died. But I know that even now God will give you whatever you ask."

Jesus said to her, "Your brother will rise again."

Martha answered, "I know he will rise again in the resurrection at the last day."

Jesus said to her, "I am the resurrection and the life. The one who believes in me will live, even though they die; and whoever lives by believing in me will never die. Do you believe this?"

"Yes, Lord," she replied, "I believe that you are the Messiah, the Son of God, who is to come into the world."

Jesus, once more deeply moved, came to the tomb. It was a cave with a stone laid across the entrance. "Take away the stone," he said.

"But, Lord," said Martha, the sister of the dead man, "by this time there is a bad odor, for he has been there four days."

Then Jesus said, "Did I not tell you that if you believe, you will see the glory of God?"

So they took away the stone. Then Jesus looked up and said, "Father, I thank you that you have heard me. I knew that you always hear me, but I said this for the benefit of the people standing here, that they may believe that you sent me."

When he had said this, Jesus called in a loud voice, "Lazarus, come out!" The dead man came out, his hands and feet wrapped with strips of linen, and a cloth around his face.

Jesus said to them, "Take off the grave clothes and let him go."

Therefore many of the Jews who had come to visit Mary, and had seen what Jesus did, believed in him.

M: The Gospel of the Lord.

C: Praise be to you, O Christ!

Be seated

*Martin Luther is considered by many to be the father of the congregational song and so hymns have always been an important part of Lutheran worship. **The Hymn of the Day** was chosen specifically to match the theme of the Gospel and was selected from the best hymns in our hymnal. This hymn is worth getting to know well.*

Hymn of the Day: 571

O God, O Lord of Heaven and Earth

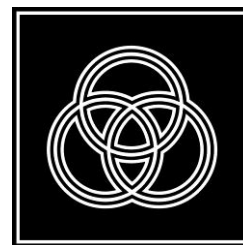
Sermon

*There is no traditional sermon in today's service, these explanations serve as the sermon. The **sermon** is one of the great legacies of the Lutheran Reformation. The reformers restored the value and importance of preaching and we feel the same. After careful study and thorough preparation, the servant of the Lord explains and applies one of the three readings appointed for the day. He proclaims the law and the gospel in light of Jesus' words and works in focus on the day. He exposes sin, he announces forgiveness, and he encourages our life response. He shares with us the words of God that he believes himself. We thank God for preaching that speaks for God and touches our minds and hearts!*

*The sermon is the last part of the Proper for the day. In prayers, psalms, hymns, readings, and the spoken word we have devoted ourselves to the words and works of Jesus recorded in the day's Gospel. At this point we stand to speak the **Creed** and we confess that we believe what we have heard in the Word about the Father, the Son, and the Holy Spirit. The Creed is the third song text of the historic Ordinary—you see the Latin word *Credo*, which means I believe. Like the *Kyrie* and *Gloria*, the *Credo* was sung for centuries; today our custom is to speak it.*

Please stand to speak the Creed.

Nicene Creed *Credo*



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,
was incarnate of the Holy Spirit and the Virgin Mary,
and became 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,
who in unity with the Father and the Son
is worshiped and glorified,
who has spoken through the prophets.
We believe in one holy Christian 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.

Be seated

Fellowship

As we noted earlier, the first Christians paused after hearing the Word, often to share a meal. Those with more wealth may have provided food for those with less, and believers offered prayers for one another. The **Prayer of the Church** enables believers to practice their Christian fellowship by praying for all sorts of people and all kinds of activities. We add the names of fellow members who are enduring trouble or enjoying special times in their lives. Responsive prayers involve both the minister and the congregation. Since the prayer may include a number of intercessions, worshipers are seated.

The Lord often encourages us to manage his monetary gifts wisely, and he especially calls on us to be generous in our support of gospel ministry. We plan our gifts at home and may even give via on-line devices. Including the **Offering** in worship helps us remember that we give our offerings to the Lord and for the spread of his good news in our own congregation and around the world. The music during the offering may bring to mind the words of a familiar hymn. The quieter time also enables minister and members to prepare for the Sacrament.

Prayer of the Church

M: Heavenly Father, you loved the world and gave your Son to free us from sin and death by his obedient death on the cross.

C: We confess that without your love we are lost.

M: Lord of the Church, we thank you for the treasure of the gospel. By your Spirit, keep our eyes fixed on Jesus, the pioneer and perfecter of our faith.

C: Strengthen our determination to do what pleases you, no matter what the danger or the cost.

M: Guard and guide those who carry a cross in the name of Christ and face ridicule and persecution for the sake of the kingdom: missionaries and chaplains, young people who stand up for what is right in the face of pressure to do what is wrong, and all who pay a high price for their faith and values as Christians.

C: By your Spirit, O Lord, grant them patience and endurance.

M: Keep in your care those who carry heavy burdens in life: the sick and the chronically ill, the depressed and the lonely, those torn by conflict in personal relationships, and those victimized by war and injustice. Comfort all who face the terrors of life with a heavy heart.

C: Grant them peace, O Lord, and in your mercy, be their guardian and friend, their comfort and hope.

M: Watch over those who care for others: pastors and counselors; physicians and nurses; social workers and caring friends; all who feed the hungry, comfort the hurting, and stand beside the dying.

C: Strengthen them in their work, O Lord, and do not let them become weary in doing good.

M: Hear us as we pray in silence.

Silent prayer

M: Help us run with perseverance the race marked out for us. Keep us faithful even to the point of death, that we may receive the crown of life, through Jesus Christ, our Lord.

C: Amen.

Offering

If you are visiting today, please don't feel obligated to take part in our offering. The members of our church family freely offer financial support to the ministry of God's Word which we carry out in this area and throughout the world, and which we do as a thank you to Him. You are here as our guest. We're happy you've joined us today.

(Sunday) Musical Offering: My Hope is Built on Nothing Less arr. Courtney – Senior Choir

The Service of the Sacrament

Sacrament

The second main part of The Service begins with the same greeting that began the Word section: "The Lord be with you," the minister says, and worshipers return his greeting: "And also with you."

The words that follow are found in Christian orders of service already in the third century. As they devoted themselves to the apostles' teaching, believers carefully imitated the actions of the first holy meal as the apostles remembered them. With few exceptions, we do the same.

*As we lift our hearts to the Lord, the minister invites us to give thanks as Jesus did. The fourth canticle of the historic Ordinary introduces the Prayer of Thanksgiving: **Holy, Holy, Holy**, entitled *Sanctus* in Latin. The words lead us into the throne room of God as Isaiah saw it with wonder and awe. From there we go to Palm Sunday and praise Jesus who is coming to us in the sacrament. We sing "Hosanna"—a Hebrew word that means, "Save us, Lord."*

*For most of us, the **Prayer of Thanksgiving** is a new feature in The Service. Martin Luther eliminated the medieval form of this prayer since it was filled with false teaching, but Lutherans have crafted new prayers that are faithful to the Scriptures. The Prayer of Thanksgiving concludes with the Lord's Prayer.*

You may remain seated as we begin the Sacrament.

Preface

M: The Lord be with you.

C: And also with you.

M: Lift up your hearts.

C: We lift them up to the Lord.

M: Let us give thanks to the Lord our God.

C: It is right to give him thanks and praise.

M: It is truly good and right that we should at all times and in all places give you thanks, O Lord, holy Father, almighty and everlasting God, through Jesus Christ our Lord, who brought the gift of salvation to all people by his death on the tree of the cross so that the devil, who overcame us by a tree, would in turn by a tree be overcome. Therefore, with all the saints on earth and hosts of heaven, we praise your holy name and join their glorious song:



Holy, Holy, Holy *Sanctus*

CW 184

The musical score is written for a single voice part in G major (one sharp) and 4/4 time. It consists of seven staves of music. The lyrics are: Ho - ly, ho - ly, ho - ly Lord, God of pow - er, God of might. Heav - en and earth are full of your glo - ry. Ho - san - na in the high - est. Bless - ed is he who comes in the name of the Lord. Ho - san - na in the high - est, ho - san - na in the high - est!

Tune: Marty Haugen

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Prayer of Thanksgiving

M: We give thanks to you, O God, through your dear Son, Jesus Christ, whom you sent to be our Savior, our Redeemer, and the messenger of your grace. Through him you made all things; in him you are well pleased. He is the incarnate Word, conceived by the Holy Spirit and born of the Virgin Mary. To fulfill your promises, he stretched out his hands on the cross and released from eternal death all who believe in you.

As we remember Jesus' death and resurrection, we thank you that you have gathered us together to receive your Son's body and blood. Send us your Spirit, unite us as one, and strengthen our faith so that we may praise you in your Son, Jesus Christ. Through him, we glorify and honor you, O God our Father, with the Holy Spirit, one God, now and forever.

C: Amen.

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.

At this point we hear the actions Jesus took and the words he spoke on the night he first offered the holy meal: the Words of Institution. These words of consecration, together with the distribution of the elements and their reception by the communicants, are the critical elements of the sacrament. We believe that we receive the true body and blood of Christ under the bread and wine when the elements are consecrated, distributed, and received.

*With the peace of the Lord on our minds and in our hearts, we join in the last canticle of the Ordinary, **O Christ, Lamb of God**—*Agnus Dei*, Lamb of God in Latin. We are not surprised that believers have sung these words for centuries: have mercy on us and grant us your peace. We approach the altar full of confident joy. As the minister communes us, he identifies the body and blood we are receiving for the forgiveness of sins. He bids us to "Go in peace," believing in the blessing we have received from Christ.*

Words of Institution

M: Our Lord Jesus Christ, on the night he was betrayed, took bread; and when he had given thanks, he broke it and gave it to his disciples, saying, "Take and eat; this is my + body, which is given for you. Do this in remembrance of me."

Then he took the cup, gave thanks, and gave it to them, saying, "Drink from it, all of you; this is my + blood of the new covenant, which is poured out for you for the forgiveness of sins. Do this, whenever you drink it, in remembrance of me."

The peace of the Lord be with you always.

C: Amen.



Jesus, Lamb of God *Agnus Dei*

CW 186

Je - sus, Lamb of God, you take a - way the
sin of the world; have mer - cy on us.

Je - sus, Lamb of God, you take a - way the
sin of the world; have mer - cy on us.

Je - sus, Lamb of God, you take a - way the
sin of the world; grant us your peace.

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Be seated

Distribution

Lord's Supper: Scripture teaches that when Christians partake of the Lord's Supper together, they are expressing their unity of faith. Through this act they are confessing that they agree on all teachings of Scripture. We do not wish to put our guests in the position of making such a confession without knowing our teachings. Therefore, we practice what is called Close Communion. We ask that only those who are members of Zion Evangelical Lutheran Church or another WELS or ELS congregation come forward to receive the Holy Communion at this time. If you desire communion fellowship with us, please speak to our pastor. We are eager to help anyone take this step.

Distribution Hymn: 669

In This Holy, Blest Communion

Distribution Hymn: 665

What Is This Bread

Departure

Our worship for this day has come to an end with thanksgiving, prayer, and the **Blessing**. One last time the Triune God confers on us his blessing, grace, and peace. One last time we exclaim: "Amen."

The Service has provided us with opportunities to remember our baptisms, hear the Word of God, and receive the Sacrament. These are the means of grace the Holy Spirit uses to call, gather, enlighten, and sanctify the whole Christian Church on earth. As ministers, musicians, artists, and worshipers, we do our best to wrap the gospel in fitting words, beautiful music, meaningful symbols, and lovely buildings that touch our hearts, but what is most important is the proclamation of the gospel: Worshipers and ministers have come together to praise God by proclaiming the gospel in Word and sacrament. We came to worship for the gospel and with that gospel we depart to serve and witness.

Stand

M: Give thanks to the Lord, for he is good;

C: his mercy endures forever.

M: Whenever we eat this bread and drink this cup,

C: we proclaim the Lord's death until he comes.

M: We give thanks, almighty God, that you have refreshed us with this saving gift. We pray that through it you will strengthen our faith in you and increase our love for one another. We ask this in the name of Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever.

C: Amen.

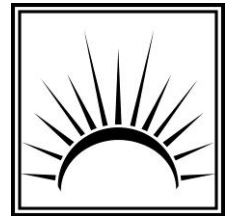
Blessing

M: The Lord bless you and keep you.

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

The Lord look on you with favor and ✠ give you peace.

C: Amen.



Be seated

Hymn: 889

Jerusalem the Golden

Acknowledgments

Pastor Aaron Weber

Pianist Jessica Hastreiter

The Service (narrated version) from Christian Worship

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