

A Tour of and Commentary on The Service of Word and Sacrament

Eleventh Sunday after Pentecost

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Peace Evangelical Lutheran Church

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WELCOME TO WORSHIP



To the friends who know us, we renew our welcome; to our first-time guests we extend it most sincerely; and to those seeking a church home, we offer fellowship with the risen living Redeemer, membership in His Church, and citizenship in His eternal kingdom. Our message is as old as the Word of God to man and as new as the new life it brings: *Jesus Christ, crucified and risen to give eternal life to people everywhere.*

Guest Book: Before you leave today, please sign our guest book. It is located in the Narthex.

Style: For those not familiar with the historic liturgical worship style, the interactive nature of the service may seem quite different. We agree with the ancient church that this style allows us to receive the blessings of God's word and offer thanks in response.

Service of Word and Sacrament: Today's service is a version of the historic liturgy of the Christian church. This order may be used as an alternate to "The Common Service" when Holy Communion is celebrated.

Amplifiers: Personal sound enhancement receivers are available to help the hearing impaired. An usher will be happy to assist you.

Broadcast: Today's Service is being broadcast at www.peacewithgod.com. Click on the blue box labeled "Live Online Services." It can be viewed LIVE or any time from the collection of archived services.

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✘ ✘ ✘ Before participating in Communion ✘ ✘ ✘

We welcome all people to our services, those who are fully united with us in Christ's teachings as well as those who do not yet share our confession of the Faith. However, it is a sad consequence of the divisions in Christianity that we cannot extend a general invitation to all Christians to receive Communion with us. Our Lord teaches (1 Cor. 10:17 and elsewhere) that Communion is an action of the celebrating community that declares their oneness in the Faith, life, and worship. Communing with Christians not in fellowship with the Wisconsin Evangelical Lutheran Synod [WELS] or our sister synod, the Evangelical Lutheran Synod [ELS], would imply a oneness that does not truly exist, but for which we pray. Our pastor will gladly talk with you about establishing communion fellowship here at Peace.

SERVICE OF WORD AND SACRAMENT

L: Today, we are doing something different. Today, we are going to work our way through the Service of Word and Sacrament, explaining each major part of the service as a reminder of its significance. Our Teacher will be explaining the service; his part is designated in the Service Folder with a “**T**”. I will act as the Liturgist and will conduct the service. My part is designated with an “**L**”. The congregation’s response is designated with a “**C**” and is in bold print.

We begin in the name of God the Father, Son, and Holy Spirit. Amen.

T: Service or lip-service? Offered to us - we treasure the first, but loathe the latter. So does Christ. Jesus was not impressed nor deceived by the “worship” his contemporaries offered to God.

“These people honor me with their lips, but their hearts are far from me. They worship me in vain; their teachings are but rules taught by men.” (Matthew 15:8-9)

Their worship was the problem! It gave the appearance of godliness, while hiding a heart hardened against God, his word, and his call to turn away from sin and to love Jesus, the Christ.

Not all worship is created equal. Just any old worship will not do. If we hope to steer clear of make-believe worship — the worthless worship that diminishes or rejects the Christ — it is vital that we take a look at our worship. That is the purpose of this Tour and Commentary of the liturgy. How does the liturgy promote the kind of worship that pleases God? How do we avoid vain worship, the mere traditions of men, so that our worship will be rich, beneficial and God-pleasing?

Jesus teaches, “true worshipers will worship the Father in spirit and truth, for they are the kind of worshipers the Father seeks. God is spirit, and his worshipers must worship in spirit and in truth.” (John 4:23, 24)

God’s Word is true. Through that true Word we are called to faith in Jesus as our savior. True worship begins with faith in Christ and is rooted in the truth of God’s Word. Without the truth, we’d be left in the dark, not knowing God. With the truth, and faith in God, we can rightly call God our Father and worship him.

Everything in our worship must be God’s truth. It must also present the truth with the same balance and emphasis as does Scripture. Put the liturgy to the test. You will see that the liturgy — a treasure passed down to us from our brothers and sisters in the early Church — proclaims God’s revealed truth – clearly and rightly focused on the gospel.

Our hearts of faith are called to offer sincere spiritual worship. We are called to contend against the worthless worship of ignorant and mindless mouthing of pious platitudes.

Mouthing the truth is lip-service, not divine service. Fight mindless worship. Wrestle with the liturgy, demanding and expecting its gospel enlightenment and spiritual blessings. Let God serve you through the liturgy. For through the Word of God proclaimed in the liturgy, God offers rich blessings as believers gather to sing, praise, pray, proclaim, edify and encourage with the gospel. This is the kind of worship the Father seeks; worship in spirit and in truth.

For our Tour of the Liturgy, the liturgy is divided into three parts: The Gathering, The Word, and The Sacrament. We begin with The Gathering.

THE GATHERING

T: When the Lord calls us to faith, he also calls us to gather in the Church. The opening portion of the liturgy expresses the Church's conviction that our Lord calls us to gather before him.

The Opening, or Entrance, Hymn draws God's geographically scattered people to be his people speaking with one voice. Our rally together around the Cross of Christ may be visually depicted by the procession where a small group of servants represent the gathered assembly and follow the cross into God's house.

L: Come, let us sing for joy to the LORD; let us shout aloud to the Rock of our salvation. Let us come before him with thanksgiving and extol him with music and song. (Psalm 95:1,2)

Please rise and look to the cross as we begin with our Opening Hymn, number 221.

STAND as directed

HYMN

Blessed Jesus, at Your Word | 221

Gathered in and under the Cross of Christ

T: The greeting of the Apostolic Blessing (1 Corinthians 16:23) marks this gathered community as uniquely Trinitarian. The greeting reflects our intimate relationship and bond in the Triune God of our baptism.

L: The grace of our Lord † Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you.

C: **And also with you.**

Confession and Absolution

T: Among such dear friends in Christ, we are brutally honest with each other and God. We publicly confess our wicked lovelessness. United in the conviction of our sinfulness and God's mercy, we, the gathered, seek the release of God's loosening key of absolution. We are not disappointed. Christ's minister speaks the good news for Christ, with Christ's authority: I forgive you all your sins... Jesus released us from sin's guilt and power. We unite in our first Amen, a bold expression that we know and believe this is most certainly true.

Notice where the minister stands for confession and absolution. He stands at the Baptismal Font. In Baptism, Christ called us to a joyful life of repentance. The minister does not approach the altar - the symbol of God's presence among us - until the gospel of the loosening key has prepared us to draw close to God, clothed in Christ. Watch the minister throughout the liturgy. When he faces the altar, we are addressing God. When he faces the people, he speaks for God or as your spiritual leader.

L: God invites us to come into his presence and worship him with humble and penitent hearts. Therefore, let us acknowledge our sinfulness and ask him to forgive us.

C: **Holy and merciful Father, I confess that I am by nature sinful, and that I have disobeyed you in my thoughts, words, and actions. I have done what is evil and failed to do what is good. For this I deserve your punishment both now and in eternity. But I am truly sorry for my sins, and trusting in my Savior Jesus Christ, I pray: Lord, have mercy on me, a sinner.**

L: God, our heavenly Father, has been merciful to us and has given his only Son to be the atoning sacrifice for our sins. 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 and Praise

T: Now the minister approaches the altar and we approach God with Prayer and Praise. The simplest and most basic prayer of God's people is: Lord, Have Mercy. With every cleansing breath, the longing springs from the depths of our soul: Lord, have mercy. For we know that our every breath and every blessing comes only by God's mercy. Sense the intense yearning, but don't miss the confidence, peace, and hope that flow from God's absolution. Led in prayer by the minister, we seek the gifts of God's mercy - the gifts that are essential to be and remain the Church, God's gathered people.

LORD, HAVE MERCY (*Kyrie*)

L: For all that we need in life and for the wisdom to use all your gifts with gratitude and joy, hear our prayer, O Lord.



L: For the steadfast assurance that nothing can separate us from your love and for the courage to stand firm against the assaults of Satan and every evil, hear our prayer, O Christ.



L: For the well-being of your holy Church in all the world and for those who offer here their worship and praise, hear our prayer, O Lord.



L: Merciful God, maker and preserver of life, uphold us by your power and keep us in your tender care:




T: Confident of God's mercy, we break into a Song of Praise declaring the great name - the saving reputation - of our God. Let the Song of Praise fill you with awe as you ascend to the peak to meet God face to face.

L: The works of the Lord are great and glorious; his name is worthy of praise.

C: O Lord, our Lord, how glo - rious is your name in
all the earth. Al - might - y God, mer - ci - ful Fa - ther,
you crown our life with your love. You take a - way our sin;
you com - fort our spir - it; you make us pure and
ho - ly in your sight. You did not spare your on - ly Son,
but gave him up for us all. O Lord, our Lord,
how glo - rious is your name in all the earth.
O Son of God, e - ter - nal Word of the Fa - ther,
you came to live with us; you made your Fa - ther known;

The musical score is written on ten staves. The first nine staves are in the key of D major (two sharps). The tenth staff changes to the key of B minor (two flats). The music features a variety of note values including quarter, eighth, and sixteenth notes, as well as rests. There are two triplet markings (indicated by a '3' above the notes) on the second and third staves. The lyrics are printed below the notes, with hyphens indicating syllables that span across multiple notes.



you washed us from our sins in your own blood. You are the
 King of glo - ry; you are the Lord! O Lord, our Lord,
 how glo - rious is your name in all the earth.

T: Awestruck, we fall silent, pausing to offer the Prayer of the Day. Here we unite our hearts, asking our gracious God to grant a simple, yet profound supplication. What we ask is directly related to the common thread of the Lessons we are about to hear. What perfect preparation! It focuses each individual and unites the assembly.

PRAYER OF THE DAY

L: Let us pray.

Almighty and merciful God, it is only by your gift of grace that we come into your presence and offer true and faithful service. Grant that our worship on earth may always be pleasing to you, and in the life to come give us the fulfillment of what you have promised; through Jesus Christ, your Son, our Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever.



C: A - men.

BE SEATED

THE WORD

T: Here we begin our second major division of the liturgy.

As the LORD met Israel’s leaders on a mountain (Exodus 24:9-11), we meet the LORD face to face at this first mountain top - The Word. Here the LORD speaks to us through the Holy Scriptures. The voice may be that of the minister, but make no mistake, God is

speaking. For the Bible is God's timeless, unchanging, true and flawless message. "He who has ears, let him hear." (Matthew 11:15)

Our liturgy is participatory. That is, we are not observers of a performance or a lecture. We are part of the action. We cry out, God responds. God speaks, we respond to God and speak to one another. We are engaged. An added benefit of this engagement is that it helps us fight the temptation to be distracted as we alternate between listening and talking - speaking and singing. The First Lesson is spoken. The Psalm of the Day is sung. The Second Lesson is spoken. The Verse of the Day is sung. The Gospel is spoken. The Hymn of the Day is sung. The Sermon is heard. The Creed is spoken to each other, engaging mouths and ears.

The Lessons are drawn from every portion of Scripture so that over the course of three Church Years we explore the breadth and depth of God's Word. Many major accounts of God's rescuing hand and all major teachings of our God are heard. Miss a Sunday and you miss something important.

The Psalm of the Day selects a portion of God's original hymnal and sets it to music for singing. Repeatedly used in worship, these Psalms equip our hearts and mouths for praise and prayer.

The Gospel is greeted with the Verse of the Day, sung by a choir, a cantor (soloist), or spoken by the minister. This powerful portion of Scripture hints at the unifying thread of the appointed lessons. The Verse of the Day announces the Gospel Lesson — a factual account of Christ our King's walk among us. Together we remind each other: These words are written that we may believe that Jesus is the Christ, the Son of God.

FIRST LESSON

Proverbs 9:1-6

L: ¹Wisdom has built her house;
she has set up its seven pillars.
²She has prepared her meat and mixed her wine;
she has also set her table.
³She has sent out her servants, and she calls
from the highest point of the city,
⁴ "Let all who are simple come to my house!"
To those who have no sense she says,
⁵ "Come, eat my food
and drink the wine I have mixed.
⁶Leave your simple ways and you will live;
walk in the way of insight."

L: This is the Word of the Lord.

C: **Thanks be to God.**

Refrain

Sing to the Lord a new song, for
he has done mar - vel - ous things.

Psalm tone

Great are the works of the LORD;*
they are pondered by all who delight in them.

Glorious and majestic are his deeds,*
and his righteousness endures forever.

He has caused his wonders to be remembered;*
the LORD is gracious and compassionate.

Refrain

The works of his hands are faithful and just;*
all his precepts are trustworthy.

He provided redemption for his people;*
he ordained his covenant forever.

The fear of the LORD is the beginning of wisdom;*
all who follow his precepts have good understanding.

**Glory be to the Father and to the Son*
and to the Holy Spirit,
as it was in the beginning,*
is now, and will be forever. Amen.**

Refrain

L: ⁶ We do, however, speak a message of wisdom among the mature, but not the wisdom of this age or of the rulers of this age, who are coming to nothing. ⁷ No, we declare God’s wisdom, a mystery that has been hidden and that God destined for our glory before time began. ⁸ None of the rulers of this age understood it, for if they had, they would not have crucified the Lord of glory. ⁹ However, as it is written:

“What no eye has seen,
 what no ear has heard,
 and what no human mind has conceived”—
 the things God has prepared for those who love him—

¹⁰ these are the things God has revealed to us by his Spirit.

The Spirit searches all things, even the deep things of God. ¹¹ For who knows a person’s thoughts except their own spirit within them? In the same way no one knows the thoughts of God except the Spirit of God. ¹² What we have received is not the spirit of the world, but the Spirit who is from God, so that we may understand what God has freely given us. ¹³ This is what we speak, not in words taught us by human wisdom but in words taught by the Spirit, explaining spiritual realities with Spirit-taught words. ¹⁴ The person without the Spirit does not accept the things that come from the Spirit of God but considers them foolishness, and cannot understand them because they are discerned only through the Spirit. ¹⁵ The person with the Spirit makes judgments about all things, but such a person is not subject to merely human judgments, ¹⁶ for,

“Who has known the mind of the Lord
 so as to instruct him?”

But we have the mind of Christ.

L: This is the Word of the Lord.

C: **Thanks be to God.**

STAND

VERSE OF THE DAY

L: Alleluia. The Word of God is living and active, sharper than any two-edged sword, discerning the thoughts and intentions of the heart. Alleluia. (Hebrews 4:12 RSV)

C: Al - le - lu - ia! Al - le - lu - ia! Al - le - lu - ia!

These words are writ - ten that we may be - lieve that

Je - sus is the Christ, the Son of God.

Al - le - lu - ia! Al - le - lu - ia! Al - le - lu - ia!

GOSPEL

John 6:35-51

L: The Gospel, John Chapter 6

³⁵ Then Jesus declared, “I am the bread of life. Whoever comes to me will never go hungry, and whoever believes in me will never be thirsty.³⁶ But as I told you, you have seen me and still you do not believe. ³⁷ All those the Father gives me will come to me, and whoever comes to me I will never drive away. ³⁸ For I have come down from heaven not to do my will but to do the will of him who sent me. ³⁹ And this is the will of him who sent me, that I shall lose none of all those he has given me, but raise them up at the last day. ⁴⁰ For my Father’s will is that everyone who looks to the Son and believes in him shall have eternal life, and I will raise them up at the last day.”

⁴¹ At this the Jews there began to grumble about him because he said, “I am the bread that came down from heaven.” ⁴² They said, “Is this not Jesus, the son of Joseph, whose father and mother we know? How can he now say, ‘I came down from heaven?’”

⁴³ “Stop grumbling among yourselves,” Jesus answered. ⁴⁴ “No one can come to me unless the Father who sent me draws them, and I will raise them up at the last day. ⁴⁵ It is written in the Prophets: ‘They will all be taught by God.’ Everyone who has heard the Father and learned from him comes to me. ⁴⁶ No one has seen the Father except the one who is from God; only he has seen the Father. ⁴⁷ Very truly I tell you, the one who believes has eternal life. ⁴⁸ I am the bread of life. ⁴⁹ Your ancestors ate the manna in the wilderness, yet they died. ⁵⁰ But here is the bread that comes down from heaven, which anyone may eat and not die. ⁵¹ I am the living bread that came down from heaven. Whoever eats this bread will live forever. This bread is my flesh, which I will give for the life of the world.”

L: This is the Gospel.



BE SEATED

T: Did you notice where the Liturgist stood for the reading of the Lessons? In many services, these are read from the Pulpit or Lectern, symbolizing God speaking. At Peace, generally the first two lessons are read from the “horns of the altar” (see Exodus 27:2), representing God’s power. The liturgist moves forward and the Gospel is read among the people, recalling these words were spoken when “God with us” stood among us. We stand because we’re in the presence of the King.

T: The Hymn of the Day is a hymn representative of the best of hymnody in the Christian church. While these hymns are not written under divine inspiration, their texts are so richly rooted in God’s Word they are worthy of the title Psalms of the New Testament Church. Their diversity in time-tested texts and tunes leads us to know and experience the Christian faith with the insights and joy of Christians from diverse times and locations.

L: The Hymn of the Day is number 352.

HYMN OF THE DAY

Lord, Enthroned in Heavenly Splendor | 352

T: The Sermon is the Pastor’s preeminent opportunity to feed the entire flock God has placed under his care. It should not be mistaken as a mere talk, lecture, or speech. It should not be judged primarily by personal experience - what I got out of it. God’s standard is: faithfulness to God’s Word. A faithful message, whether we like it or not, is God’s Word and will achieve God’s purpose (Isaiah 55:11). A properly called Pastor is the messenger God sent to watch over the flock Christ gathers (Acts 20:28).

Jesus sent out his messengers saying, “He who listens to you listens to me; he who rejects you rejects me; but he who rejects me rejects him who sent me.” (Luke 10:16)
Listen to a faithful shepherd of Christ and you are listening to the voice of Jesus sharing his priceless and powerful word.

SERMON — Take a seat at wisdom’s table!

Text: Proverbs 9:1-6

Original sermon by Pastor David Wietzke

T: Those filled with the Word of God are compelled to proclaim it. Speaking to one another and to all the world, we unite with the Church of earth and heaven in proclaiming the saving name of God, his revealed reputation, in the ancient Christian confession, the Nicene Creed. The Creed is pure gospel. Here we embolden each other with our common faith. Here we stand before the world, cheerfully ready and equipped to share the reason for the hope we have (1 Peter 3:15). Here we acknowledge Jesus, who promises to acknowledge us before our Father in heaven (Matthew 10:32).

STAND

NICENE CREED

L: We join together with the Church throughout the ages as we proclaim our faith in the words of the Nicene Creed.

**ALL: 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 fully 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

T: The Word reveals God's abundant and overflowing goodness to us. God's generosity creates a generous and giving heart in us, his people. The liturgy anticipates this and gives us the opportunity to bring an Offering to the Lord, a portion of all he has given us. Freely [we] have received. Freely [we] give (Matthew 10:8). Like the Macedonian Christians, we urgently plead for the privilege of sharing in this service to the saints, in the grace of giving (2 Cor. 8:4,7).

OFFERING

STAND

L: We give thee but thine own, whatever the gift may be; All that we have is thine alone, a trust, O Lord, from thee.

PRAYER OF THE CHURCH

T: The Word reveals the Most High God and reveals that through Jesus Christ we can call him Our Father. He has spoken to us. Now we are invited to speak to him in Prayer and Praise.

The Prayer of the Church follows the instructions of the Scriptures to pray for everyone (1 Timothy 2:1). The Lord's Prayer, our Lord's model prayer, prays for all who can rightly call God their Father through Jesus. We also unite in prayers special to our congregation. We silently assault the throne of God with the concerns we brought to church and the new thoughts, concerns, and yearning the Word has stirred up.

L: Gracious God and Father, we praise you for the countless blessings, which we receive from your hand: the beauties of creation and the bounties of the earth, the joy of life and the pleasure of friendship, the good of work and the gift of rest, the privilege to share happiness and sorrow with one another. Above all we praise and thank you for your

saving Word and for your Son's body and blood, which you give us to eat and to drink in the sacrament. Through these means of grace, you send the Holy Spirit into our hearts and unite us to Jesus and to the whole Christian Church on earth.

C: Strengthen us through this heavenly food; increase our trust in Christ and our love for one another.

L: Great God and Lord, without your continuing help we easily waver in our faith, lose courage, and grow careless in our watchfulness. The times and days are perilous. Give us strength to face the evils of each day with fresh confidence. Open our lips to speak of your grace, and move us to use the gifts that you give us to share your Word of salvation with all people. Protect and prosper the family, the school, the government, and all good institutions that you have established for the benefit of society. Remember in mercy those who are sick and suffering, and bring your healing to troubled homes and lives.

C: Move us to pray for those in need and to help them with deeds of kindness.

Special prayers and intercessions may follow.

L: ... Lord, in your mercy,

C: Hear our prayer.

L: Hear us, Lord, as we bring you our private petitions.

Silent prayer.

L: Now, eternal God and Father, keep us in the saving faith and so enable us to overcome all things through our Lord Jesus Christ.

LORD'S PRAYER

**ALL: Our Father in heaven,
hallowed be your name,
your kingdom come,
your will be done on earth as in heaven.
Give us today our daily bread.
Forgive us our sins,
as we forgive those who sin against us.
Lead us not into temptation,
but deliver us from evil.
For the kingdom, the power,
and the glory are yours now and forever. Amen.**

THE SACRAMENT

Our Lord Jesus has given us a holy supper in which we receive his true body and blood for the forgiveness of sins and the strengthening of our faith. In this supper we celebrate the gift of his redemption, we bear witness to the fellowship we share as confessors of the truth, and we proclaim his death until he returns.

T: The Sacrament is the third major division of our Liturgy.

The Lord's Supper is the second pinnacle - the second place we meet our God face to face, in fellowship with him and his people at the rich table Jesus prepared through the giving of his body and the shedding of his blood. What a costly and priceless meal!

Only the instructed disciples who share the common confession of this congregation are invited by Jesus to this table. But don't overlook the fact that there is a great feast for everyone else in the Word of God proclaimed in this section of the liturgy.

The intimacy of our common union with one another is reflected in the personal greeting: The Lord be with you. As Jesus began the first Lord's Supper with a blessing of thanksgiving, we solicit and exhort one another to give thanks, pointing to the saving work of our God as the only reason we need to be forever thankful. Entering his presence, we join the heavenly hosts in singing the Holy, Holy, Holy (Isaiah 6:3), giving thanks and glory to the God who meets us in this holy meal.

L: The Lord be with you.



C: And al - so with you.

L: Lift up your hearts.



C: We lift them up to the Lord.

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

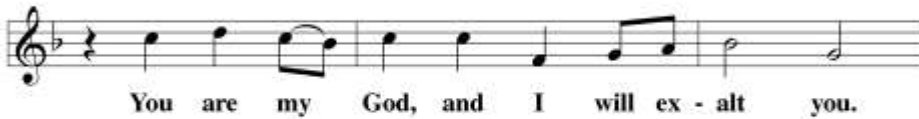


C: It is right to give him thanks and praise.

L: Praise to the God and Father of our Lord Jesus Christ! In love he has blessed us with every spiritual blessing. He sends the Holy Spirit to testify that we are his children and to strengthen us when we are weak.

Now have come the salvation and the power and the kingdom of our God and the authority of his Christ. To him who sits on the throne and to the Lamb be praise and thanks and honor and glory for ever and ever:

HOLY, HOLY, HOLY (*Sanctus*)



WORDS OF INSTITUTION

T: The Words of Institution declare that we are celebrating the sacred meal Christ gave the Church. We quote the words which Jesus once spoke in Jerusalem. When Jesus spoke these words, he created this heavenly feast and established his real body and blood in, with, and under the bread and wine of this supper for all time.

The minister blesses all worshipers with the peace that is found only in a restored fellowship with God in Christ Jesus. The people respond Amen. “Yes, this is what we want. We firmly believe Jesus will give us this peace in this Supper.” The intense yearning for this peace, through His mercy, is expressed in O Christ, Lamb of God. Be encouraged to start singing it with soft intensity, then crescendo with increasing longing right through the third O Christ, then finally resolving into a quiet, confident peace with the words grant us your peace. Amen.

As you hear the footsteps of your fellow believers go to feast with Jesus, delight in these beautiful feet that bring good news, for whenever [we] eat this bread and drink this cup, [we] proclaim the Lord’s death until he comes. (1 Cor. 11:26) Jesus’ body and blood personally seals God’s new covenant promise of forgiveness to each one who eats this bread and drinks this wine. Along with God’s gift of forgiveness comes his new life and his personal promise: I will rescue you and keep you safe with me now and forever. This renews our fellowship with God and with one another. It knits us together in God’s family, eager to gather together time and again around God’s Word and Sacraments.

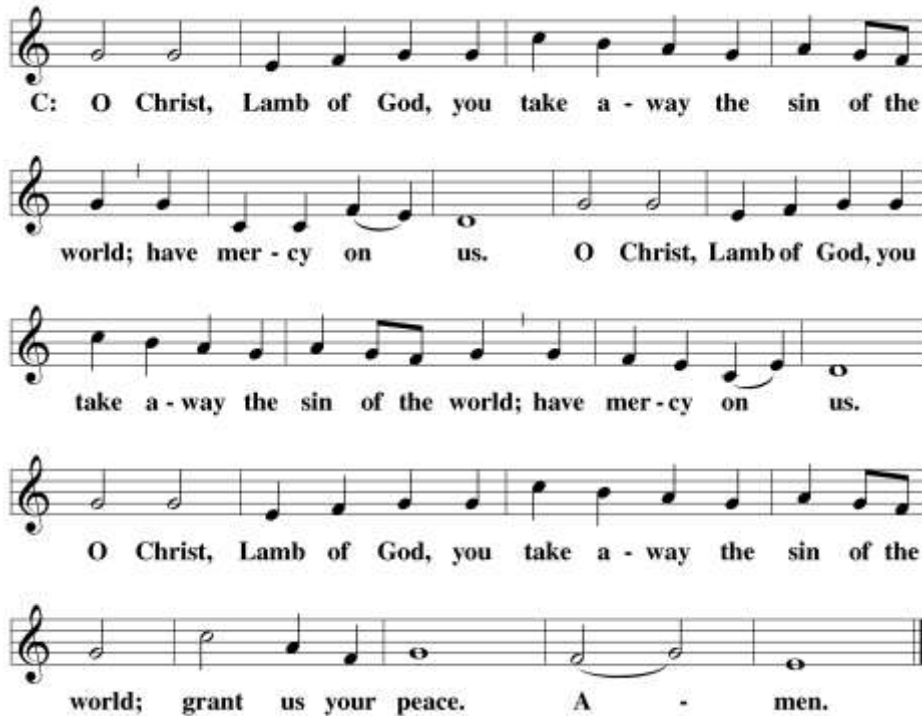
L: Our Lord Jesus Christ, on the night he was betrayed, took bread; and when he had given thanks, he broke it and gave it to his disciples, saying, “Take and eat; this is my body, which is given for you. Do this in remembrance of me.”

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.”

L: The peace of the Lord be with you always.



O CHRIST, LAMB OF GOD (*Agnus Dei*)



C: O Christ, Lamb of God, you take a - way the sin of the world; have mer - cy on us. O Christ, Lamb of God, you take a - way the sin of the world; have mer - cy on us. O Christ, Lamb of God, you take a - way the sin of the world; grant us your peace. A - men.

BE SEATED

L: Today there will be no actual distribution.
Our Communion Hymn is number 311.

COMMUNION HYMN **Soul, Adorn Yourself with Gladness | 311:1, 3, 5, 6**

T: Once again, our encounter with the Lord moves us to unite in praise and prayer. We break into a song of spirited Thanksgiving followed by prayer that nothing hinder the effect the Lord's Supper has on our renewal to live this new, holy, and thank-filled life in Christ.

The minister exhorts this gathering of believers to live as a community of Christ's forgiven people. Then he pronounces the blessing God gave to Aaron for his people. (Numbers 6:24) This is far more than a wish. Here God promises to continue the blessings we experienced in his presence: gathered around Word and Sacrament. These

L: Brothers and sisters, go in peace. Live in harmony with one another.
Serve the Lord with gladness.

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.



L: Our Closing Hymn is number 421.

CLOSING HYMN

All Depends on Our Possessing | 421

Silent prayer

Announcements after the close of Service

Remember to pick up your PAC sheet (Prayers, Announcements and Calendar sheet),
which is now printed separately and is available at the table in the back of the sanctuary.

