THE NARRATED LITURGY

Seventh Sunday after the Epiphany

February 24, 2019
11:00AM

Scripture of the Day

Genesis 45:3-8
1 Corinthians 15:21-26
Luke 6:27-36

BETHANY
LUTHERAN CHURCH AND SCHOOL

A Prayer Before Worship

O Lord, my creator, redeemer, and comforter, as I come to worship You in spirit and in truth,
I humbly pray that You would open my heart to the preaching of Your Word
so that I may repent of my sins, believe in Jesus Christ as my only Savior
and grow in grace and holiness. Hear me for the sake of His name. Amen.

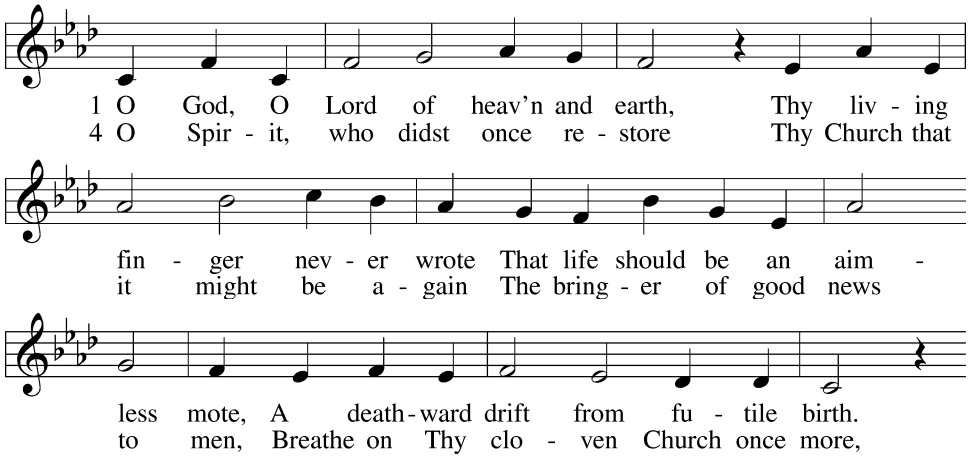
PRESERVICE ANNOUNCMENT, SHARING PEACE & PROCESSION

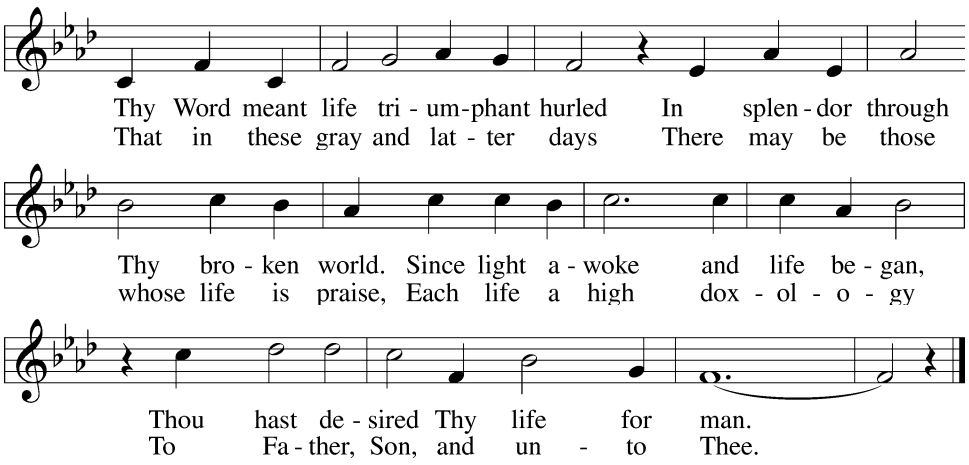
Our Lord Jesus promises that where two or three are gathered in His name, He is present in our midst. And, He tells us that He comes not to be served, but to serve. The Divine Lord comes to serve us, thus we gather for Divine Service—to have Christ, our Savior, minister to us, healing our hearts and strengthening our faith through His Word and Sacrament. Thus, the whole liturgy is God's work and gift to us, given for our highest good. The order of Christian worship, or "liturgy," is established by these two great gifts that Christ gives us: Word and Sacrament. So the liturgy consists of two basic sections: First, the Service of the Word, and second, the Service of the Sacrament.

The Divine Service begins—not with the pastor casually walking out on a stage, greeting everyone with a few opening jokes. hjInstead, it begins as the crucifix is raised and enters the sanctuary as a visual reminder that Christ is why we are here. The very One who gave His life for us on the cross now enters our sanctuary to be the Pastor and Bishop of our souls. Gathered to our Lord's name to receive His peace, we stand and share that Word of peace with one another saying **"Peace be with you."** We then face the processional cross at the back of the sanctuary for the singing of the processional hymn.

Please stand and face the processional cross.

O God, O Lord of Heaven and Earth *LSB 834, sts. 1 & 4*





© 1967 Augsburg Fortress. Used by permission: LSB Hymn License .NET, no. 100010452

INVOCATION, CONFESSION & ABSOLUTION

At the **Invocation**, the pastor stands at the baptismal font where we were baptized into the Divine Name and became children of God. As His children, we call upon God and invoke His Triune Name. At the Name of Jesus, the sign of the cross may be made visibly reminding us that in baptism we have been clothed with the righteousness of Christ and marked with cross in Holy Baptism. Our God is Holy—and yet we also know that He is merciful—so we draw near to confess our sins and receive His forgiveness. God speaks His forgiveness through the pastor's lips. This gift comes directly from the Scriptures, where Jesus says to the very first pastors: **"If you forgive the sins of any, they are forgiven" (John 20:23).** In humility and repentance, let us call upon our God, confess our sins, and receive His forgiveness.

P In the name of the Father and of the ✠ Son and of the Holy Spirit.
C **Amen.**

P Beloved in the Lord! Let us draw near with a true heart and confess our sins unto God our Father, beseeching Him in the name of our Lord Jesus Christ to grant us forgiveness.

P Our help is in the name of the Lord,
C **who made heaven and earth.**
P I said, I will confess my transgressions unto the Lord,
C **and You forgave the iniquity of my sin.**

Silence for reflection on God's Word and for self-examination.

P O almighty God, merciful Father,
C **I, a poor, miserable sinner, confess unto You all my sins and iniquities with which I have ever offended You and justly deserved Your temporal and eternal punishment. But I am heartily sorry for them and sincerely repent of them, and I pray You of Your boundless mercy and for the sake of the holy, innocent, bitter sufferings and death of Your beloved Son, Jesus Christ, to be gracious and merciful to me, a poor, sinful being.**

P Upon this your confession, I, by virtue of my office, as a called and ordained servant of the Word, announce the grace of God unto all of you, and in the stead and by the command of my Lord Jesus Christ I forgive you all your sins in the name of the Father and of the ✢ Son and of the Holy Spirit.

C **Amen.**

The Service of the Word

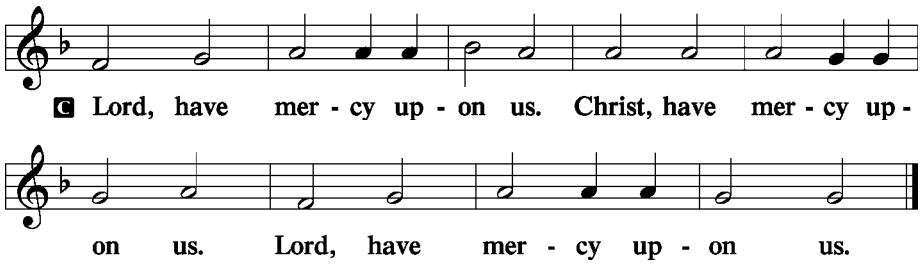
✢

THE KYRIE & GLORIA

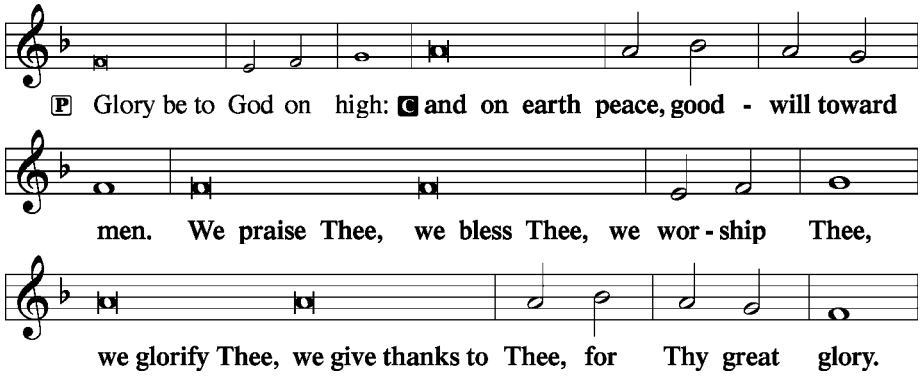
Through **Confession and Absolution**, we are declared right with God by His own word of promise, and so we now enter into God's holy presence in this sanctuary. Cleansed by Him and having received His forgiveness, we enter into His courts with praise and thanksgiving.

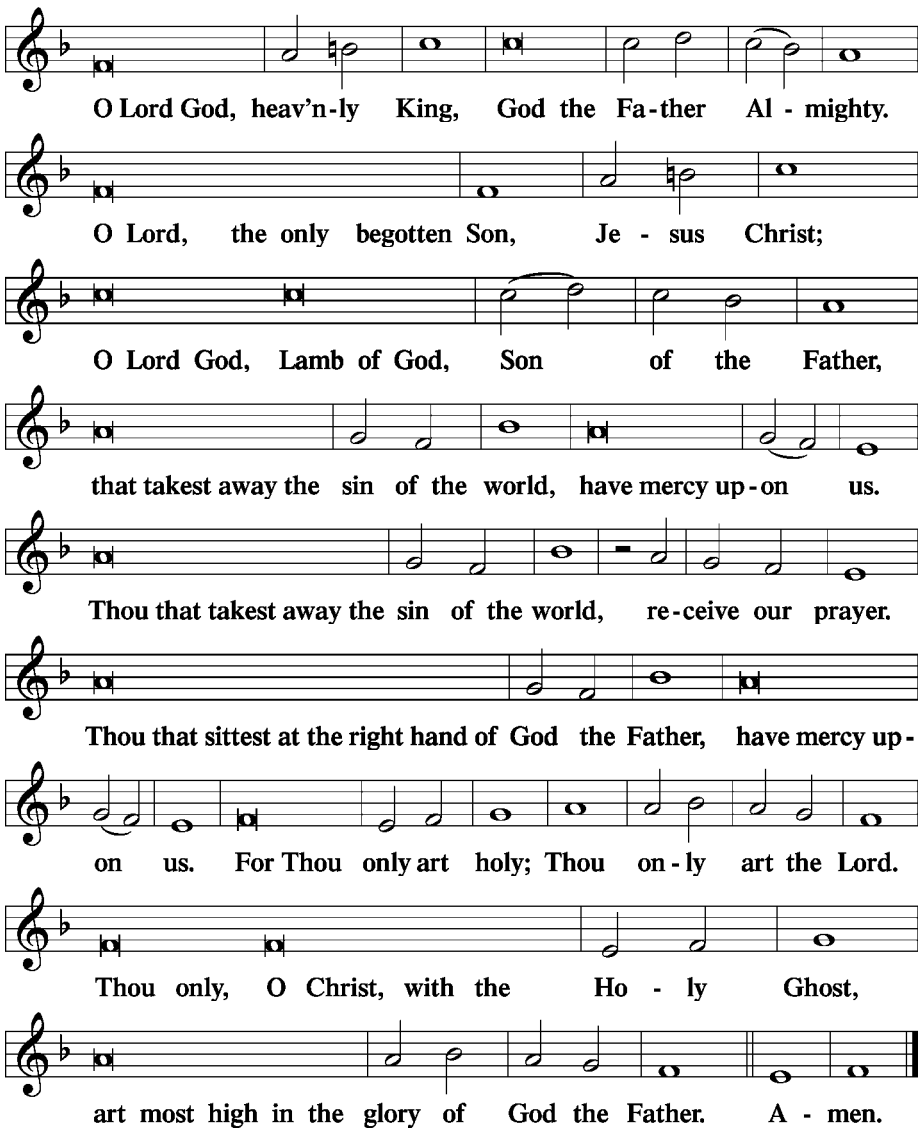
In the **Kyrie**, which means "Lord have mercy," we come before the King of mercy with prayer. We approach our merciful Savior and King as citizens of heaven praying for peace and salvation, both for ourselves and unselfishly for others—that the Lord would continue to show His mercy to all of us. The **Gloria** follows, proclaiming that the Lord to whom we cry for mercy has answered our prayer in the sending of His Son who has come to us in the flesh. **"Glory to God in the highest, and peace to His people on earth"** echoes the hymn that the angels of God sang to the shepherds at Bethlehem (Luke 2:14). In this hymn we extol the Son of God who came in human flesh to become an atoning sacrifice, and now reigns over us as Savior.

Kyrie



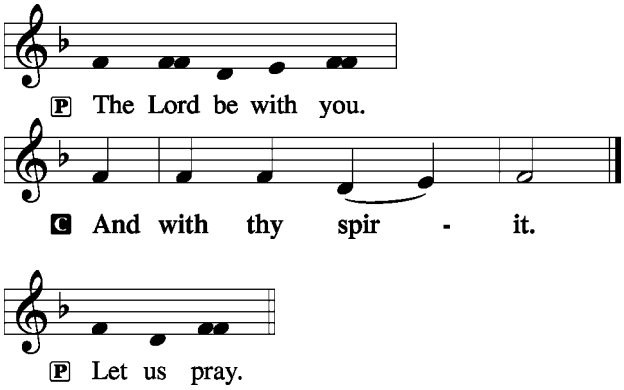
Gloria in Excelsis



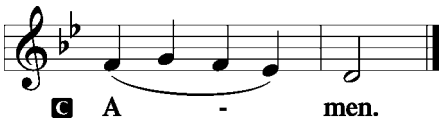


SALUTATION & COLLECT

In the **Salutation** the pastor turns to the congregation and says: **"the Lord be with you" (Ruth 2:4).** The congregation responds by saying: **"And with thy spirit."** This exchange reminds us that our Lord is indeed present. It also reminds us that the Divine Service is a conversation—we are not merely marching through a "program" or "order of service"—instead, we are drawn into a Holy conversation in which we hear the Words of Jesus, and respond to Him with hymns and songs, thanksgiving and praise. The **Collect** is one of the parts of the liturgy that changes each week. It is called "the Collect" because all our prayers are drawn together and collected in one prayer that fits the theme of the day.



P O God, the strength of all who put their trust in You, mercifully grant that by Your power we may be defended against all adversity; through Jesus Christ, Your Son, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever.



Sit

THE READING OF HOLY SCRIPTURE

The reading of Holy Scripture marks the high point of the Service of the Word because though they are merely readings, they are much more than that—they are the Word of the Lord. The pastor draws our attention to this when he says: **"This is the Word of the Lord."** The congregation responds: **"Thanks be to God."** In this, we are confessing that through these "readings" we are hearing the living voice of our living God—Christ himself speaks to us. The readings are not chosen by the pastor, but come from the lectionary. The lectionary is a cycle of readings that harmonizes with the cycle of the Church Year. The first part of the Church Year and lectionary follow the life of Jesus. The second part follows the teachings of Jesus. Thus the entire year centers on our Lord Jesus, and gives you opportunity to hear the full counsel of God's word. At the Gospel reading, we stand out of respect for the words of our Lord Jesus and sing our Alleluias—a Hebrew word that means: "praise be to YHWH" our God.

Old Testament Reading *Genesis 45:3-8*

3 Joseph said to his brothers, "I am Joseph! Is my father still alive?" But his brothers could not
answer him, for they were dismayed at his presence.
4So Joseph said to his brothers, "Come near to me, please." And they came near. And he said, "I am
your brother, Joseph, whom you sold into Egypt. 5And now do not be distressed or angry with yourselves
because you sold me here, for God sent me before you to preserve life. 6For the famine has been in the land
these two years, and there are yet five years in which there will be neither plowing nor harvest. 7And God
sent me before you to preserve for you a remnant on earth, and to keep alive for you many survivors. 8So it
was not you who sent me here, but God. He has made me a father to Pharaoh, and lord of all his house and
ruler over all the land of Egypt.

A This is the Word of the Lord.
C **Thanks be to God**

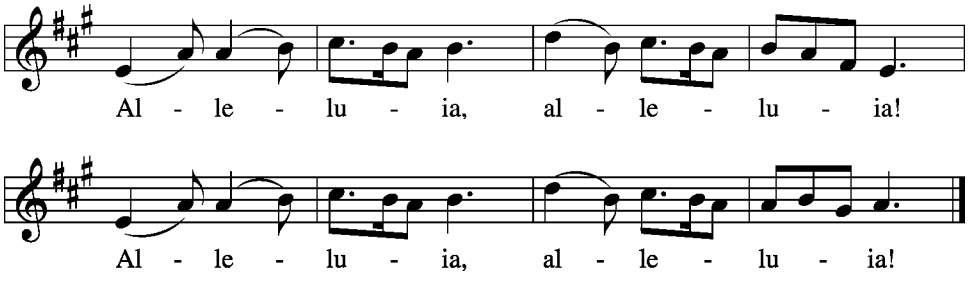
Epistle Reading *1 Corinthians 15:21-26*

21For as by a man came death, by a man has come also the resurrection of the dead. 22For as in
Adam all die, so also in Christ shall all be made alive. 23But each in his own order: Christ the firstfruits, then
at his coming those who belong to Christ. 24Then comes the end, when he delivers the kingdom to God the
Father after destroying every rule and every authority and power. 25For he must reign until he has put all his
enemies under his feet. 26The last enemy to be destroyed is death. . . .

A This is the Word of the Lord.
C **Thanks be to God.**

Stand

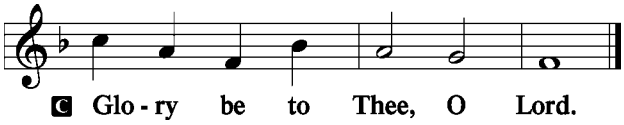
Alleluia



Public domain
© 1985 Fintan O'Carroll and Christopher Walker; admin. OCP Publications. Used by permission: LSB Hymn License .NET, no. 100010452.

Holy Gospel *Luke 6:27-36*

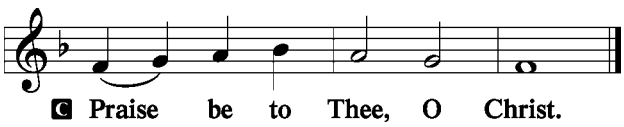
P The Holy Gospel according to St. Luke, the sixth chapter.



27[Jesus said:] "But I say to you who hear, Love your enemies, do good to those who hate
you, 28bless those who curse you, pray for those who abuse you. 29To one who strikes you on the cheek,
offer the other also, and from one who takes away your cloak do not withhold your tunic either. 30Give to
everyone who begs from you, and from one who takes away your goods do not demand them back. 31And
as you wish that others would do to you, do so to them.

32"If you love those who love you, what benefit is that to you? For even sinners love those who love
them. 33And if you do good to those who do good to you, what benefit is that to you? For even sinners do
the same. 34And if you lend to those from whom you expect to receive, what credit is that to you? Even
sinners lend to sinners, to get back the same amount. 35But love your enemies, and do good, and lend,
expecting nothing in return, and your reward will be great, and you will be sons of the Most High, for he is
kind to the ungrateful and the evil. 36Be merciful, even as your Father is merciful.

P This is the Gospel of the Lord.



✢

THE CREED

After the Word of the Lord follows the **Creed** and the **Sermon**, both of which are drawn from the Lord's Word. As we confess the Creed, our voices are joined with the countless Saints who have gone before us, speaking back to God what He has spoken to us. We remember those who fought the good fight, who made the good confession, who endured much that they might pass down the true faith to us. With the whole church on earth and in heaven, let us boldly and joyfully confess the Creed.

Nicene Creed

C **I believe in one God,**
the Father Almighty,
maker of heaven and earth
and of all things visible and invisible.

And in one Lord Jesus Christ,
the only-begotten Son of God,
begotten of His Father before all worlds,
God of God, Light of Light,
very God of very God,
begotten, not made,
being of one substance with the Father,
by whom all things were made;
who for us men and for our salvation came down from heaven
and was incarnate by the Holy Spirit of the virgin Mary
and was made man;
and was crucified also for us under Pontius Pilate.
He suffered and was buried.
And the third day He rose again according to the Scriptures
and ascended into heaven
and sits at the right hand of the Father.
And He will come again with glory to judge both the living and the dead,
whose kingdom will have no end.

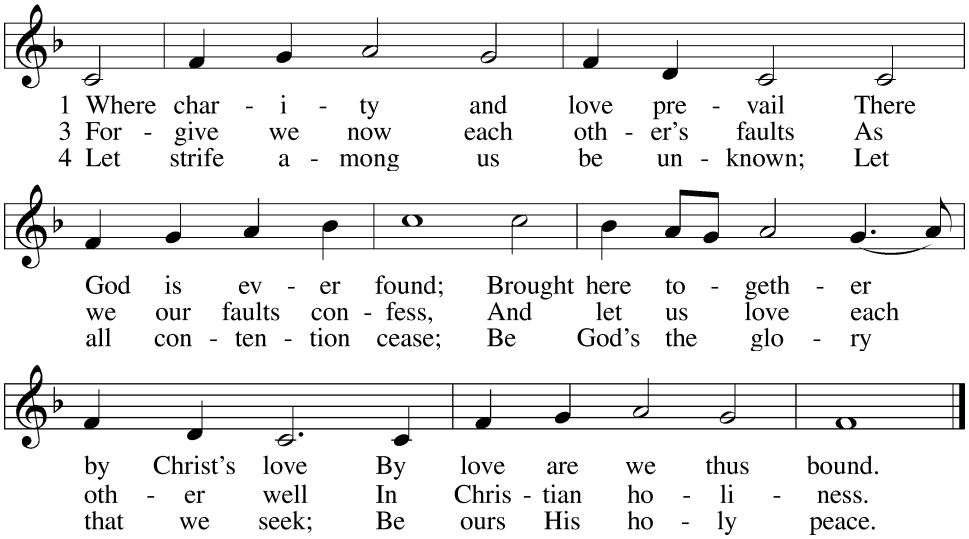
And I believe in the Holy Spirit,
the Lord and giver of life,
who proceeds from the Father and the Son,
who with the Father and the Son together is worshiped and glorified,
who spoke by the prophets.
And I believe in one holy Christian and apostolic Church,
I acknowledge one Baptism for the remission of sins,
and I look for the resurrection of the dead
and the life ✢ of the world to come. Amen.

Sit

HYMN OF THE DAY

Because of who God is and what He has done for us, we give Him thanks and praise. Typically, the **hymn of the day** reflects the Gospel lesson appointed for that Sunday of the Church Year. Our congregational song is inclusive, representing diverse musical styles and drawing from ancient times to the present. We sing praises to the Lord and confess our faith through psalms, hymns, and spiritual songs with zeal and clarity (Ephesians 5:19; Colossians 3:16).

Where Charity and Love Prevail *LSB 845, sts. 1, 3 & 4*



© 1960 World Library Publications. Used by permission: LSB Hymn License .NET, no. 100010452.
Public domain

SERMON

Our word **sermon** comes from an older word that means to talk or converse. The sermon's job is to deliver God's Law and God's Gospel as declared in the day's readings, and, in a personal way, to give the assurance of the forgiveness of sins which Christ earned for us on the cross—**Christ for you!** After all, that's what St. Paul meant when he said: **"We preach Christ crucified…" (1 Corinthians 1:23).**

The pulpit, at which the pastor stands, is meant to be a special place—and a visual reminder—that whatever is spoken from the pulpit is truly God's word to us, directly from the Scriptures, and applied to us in the Sermon. Pastors come and go, but the pulpit represents the unchanging voice of our Lord that is to be proclaimed here. It is not a podium where one can teach about God as if God were merely a subject to be studied or to offer personal suggestions about how to help God help you. Rather, it is the place where God speaks to you through the faithful servants whom he has called and placed here for you.

The preacher is not an entertainer, a comedian, a guru or a spiritual guide. This is Christ's pulpit, the place where Christ is present for you through His Word. The pastor is hidden by the Word of God, and in a similar way his vestments hide the man and clothe him as a servant of Christ and His Word. The faithful pastor is a mouthpiece of Christ. **In other words, it's not about me or you—it's about Jesus for you.** In the Name of Jesus. Amen.

We stand for prayer

Worship and Faith

"…to have faith is to desire to receive the offered promise of forgiveness of sins and justification. It is easy to determine the difference between this faith and the righteousness of the law. Faith is that worship which receives the benefits that God offers; the righteousness of the law is that worship which offers God our own merits. God wants to be honored by faith so that we receive from him those things that he promises and offers."

Apology of the
Augsburg Confession IV:49

PRAYER OF THE CHURCH & OFFERING

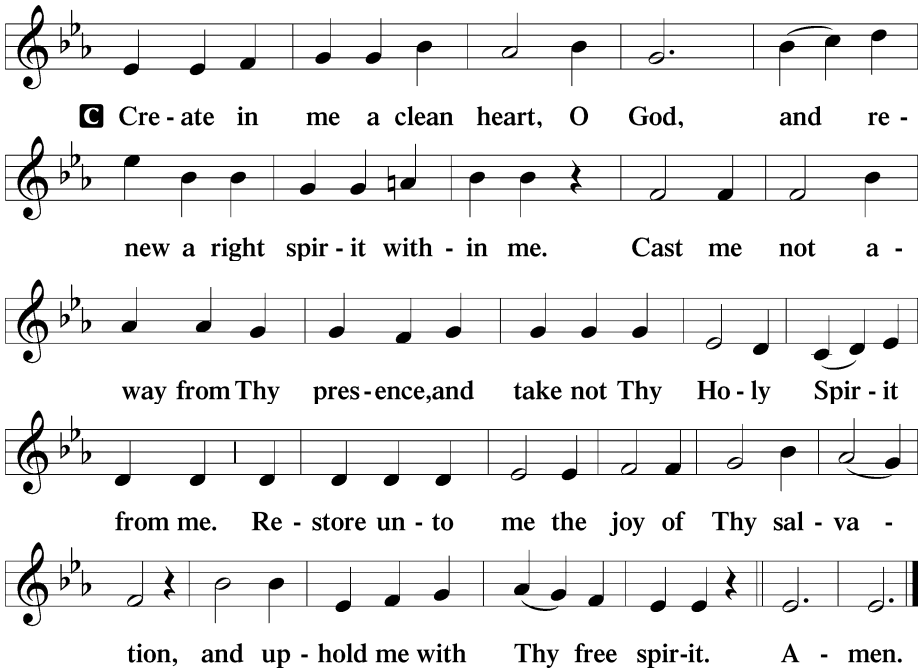
As God's people, we pray to the Lord. In the **Prayer of the Church**, we bring our petitions for the "whole Church of God in Christ Jesus and for all people according to their needs."

We join our hearts and minds with the pastor in prayer, responding:

P Lord, in your mercy,
C Hear our prayer.

We now **offer** gifts to the Lord as our response to all that God has previously given us in this life and for what the Lord gives to us this day. Please be seated for the offering.

Offering and Offertory



The Service of the Sacrament

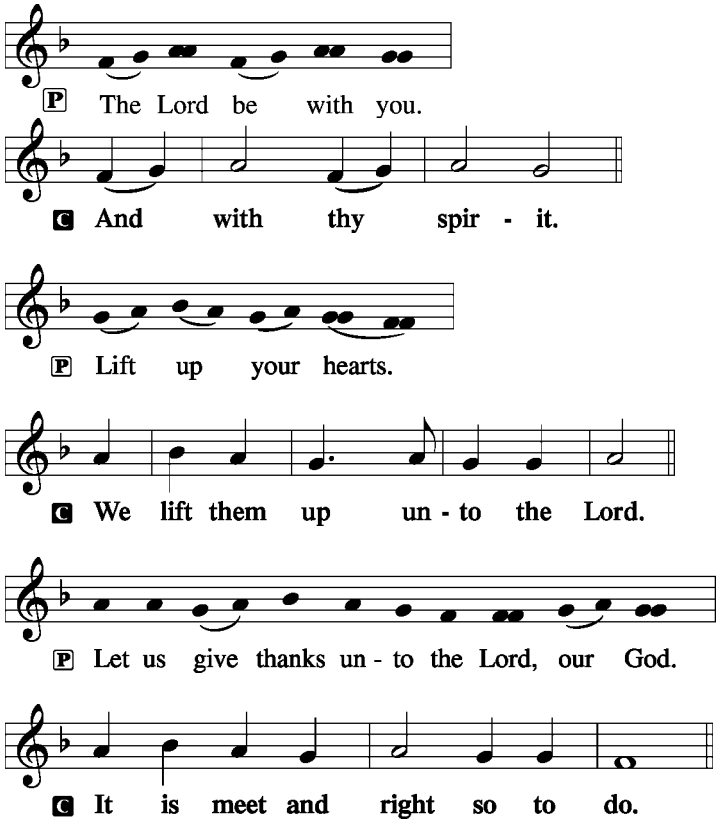
✢

PREFACE & SANCTUS

The Service of the Sacrament begins with a dialogue between the pastor and the congregation asking that the Lord be present with one another. When the pastor says, **"Lift up your hearts,"** we turn our focus to "the things from above." We are preparing ourselves to receive our Lord's gift of forgiveness through His Supper. Finally the pastor invites us to give thanks to the Lord which is our appropriate response to the promises and gifts.

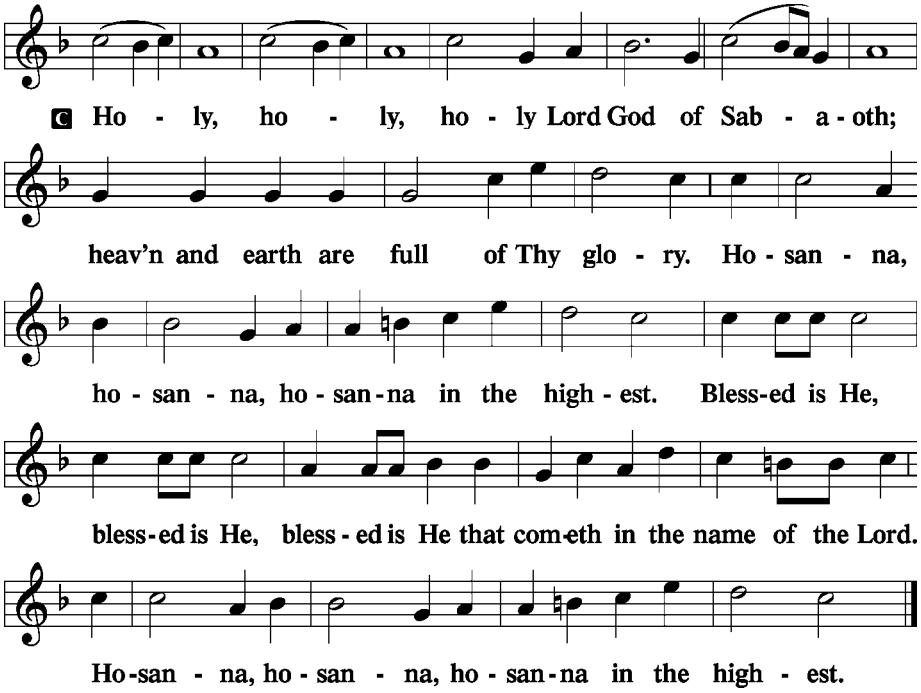
The Proper Preface focuses on an aspect of salvation appropriate to the specific season of the Church Year. It concludes with the acknowledgement of a profound mystery: that we join the unending worship of heaven as gathered guests with **"angels, archangels, and with all the company of heaven."** Our weekly worship joins the perpetual worship of the angel choirs and the invisible church of all ages. "Sanctus" means "holy." In the Lord's Supper, the Holy God comes in His Supper. Isaiah saw the Lord high and lifted up with seraphim surrounding Him. These fiery angels cried out saying: **"Holy, Holy, Holy is the Lord of Hosts; the whole earth is full of His glory" (Isaiah 6:3).** Knowing that He is coming to bring us forgiveness of sins, life, and salvation, we desire His salvation now. So, we repeat the words of the crowds on Palm Sunday, crying **"Hosanna in the highest."** "Hosanna" means "save now."

Preface *2 Timothy 4:22, [Colossians 3:1], [Psalm 136]*



P It is truly meet, right, and salutary that we should at all times and in all places give thanks to You, holy Lord, almighty Father, everlasting God, through Jesus Christ, our Lord, who after His resurrection appeared openly to all His disciples and in their sight was taken up into heaven that He might make us partakers of His divine life. Therefore with angels and archangels and with all the company of heaven we laud and magnify Your glorious name, evermore praising You and saying:

Sanctus *Isaiah 6:3; Matthew 21:9*



THE LORD'S PRAYER

Wherever the Lord's people gather, they pray. And so we pray together the prayer Jesus gave His church to pray, the Lord's Prayer (Matthew 6:9-13), desiring that His Kingdom come to us in His Supper.

C **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.

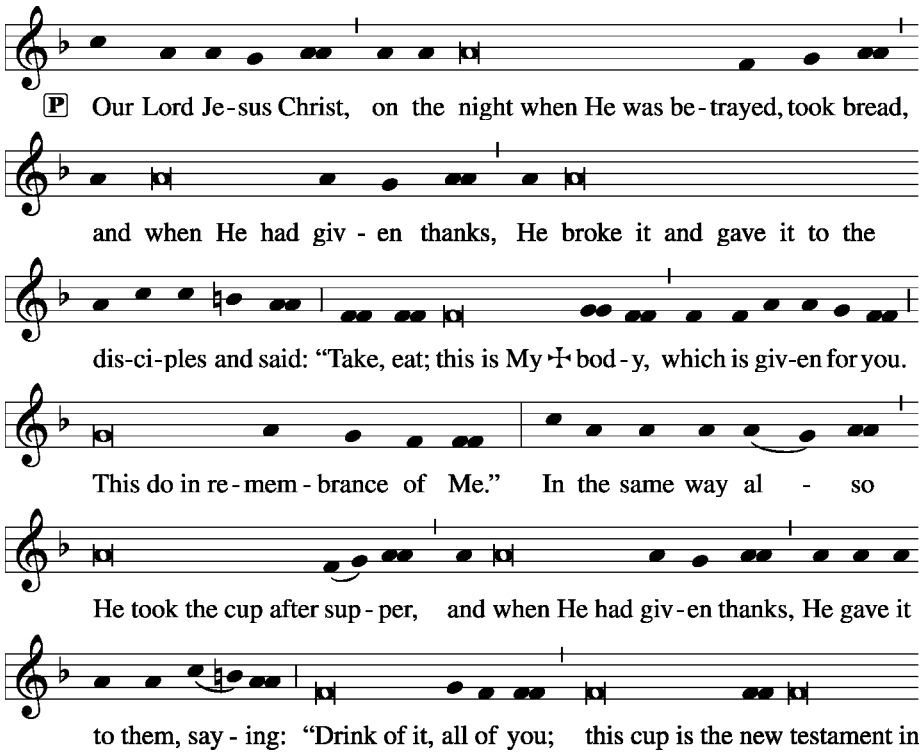
WORDS OF INSTITUTION, PAX DOMINI & AGNUS DEI

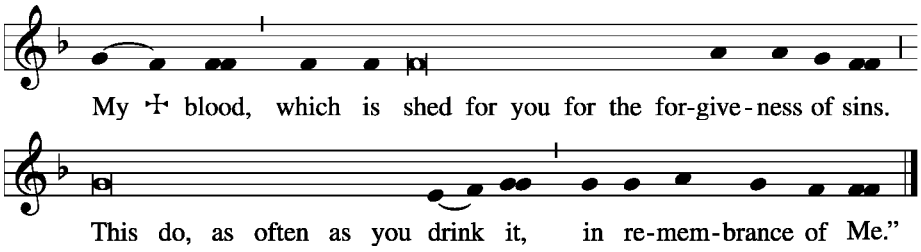
There is no Lord's Supper without the Lord's Words. In the Words of Institution, the pastor speaks the same words that Jesus gave so that we would be sure that this Supper is the same Lord's Supper that Jesus intended for the forgiveness of sins, life, and salvation for us. These are words of promise, words of Gospel.

We believe that when a person communes at an altar, one confesses unity with the teachings of that church. Therefore, if you are not in fellowship with the teaching of this congregation, we ask that you refrain from communion until you have had opportunity to speak with one of the pastors about what our Lord is doing in the Lord's Supper. However, all are welcome to come to the chancel to receive a blessing, for the forgiveness of Jesus is still yours. Please indicate this as your intention by crossing your arms over your chest.

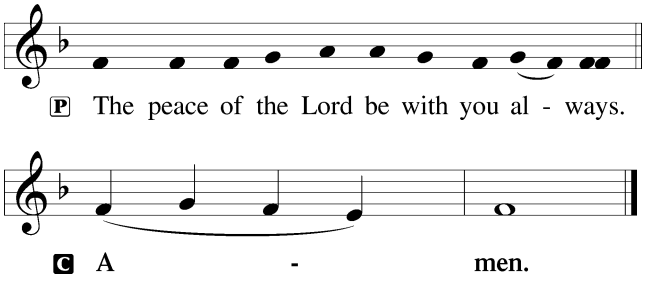
After our Lord's words are spoken by the pastor, he says, **"The peace of the Lord be with you."** In Latin it's called the Pax Domini, and it is said to remind us that in this Sacrament Jesus is given to you—peace is given to you. We then sing the Agnus Dei, quoting John the Baptist (John 1:29) who pointed to Jesus and acclaimed Him as the Lamb of God who takes away the sin of the world. We know that in the Supper, the Lamb of God is present to give us salvation. Remembering that it was the lamb's blood that saved Israel from the angel of death, we now eat the Lamb's Body and Blood so that we too would be saved from sin, death, and hell.

The Words of Our Lord *Matthew 26:26-28; Mark 14:22-24; Luke 22:19-20; 1 Corinthians 11:23-25*

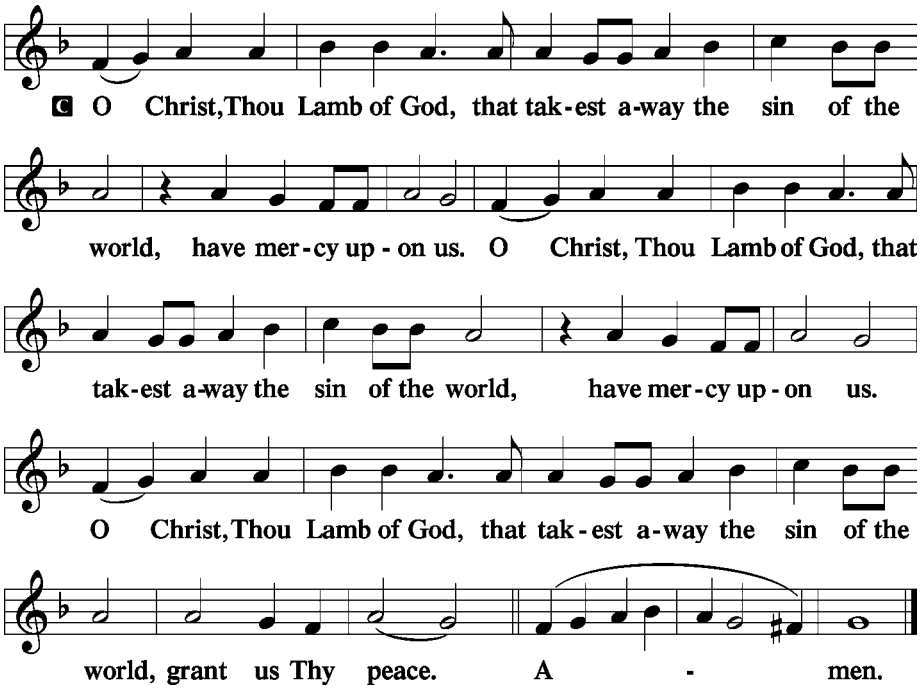




Pax Domini *John 20:19*



Agnus Dei *John 1:29*



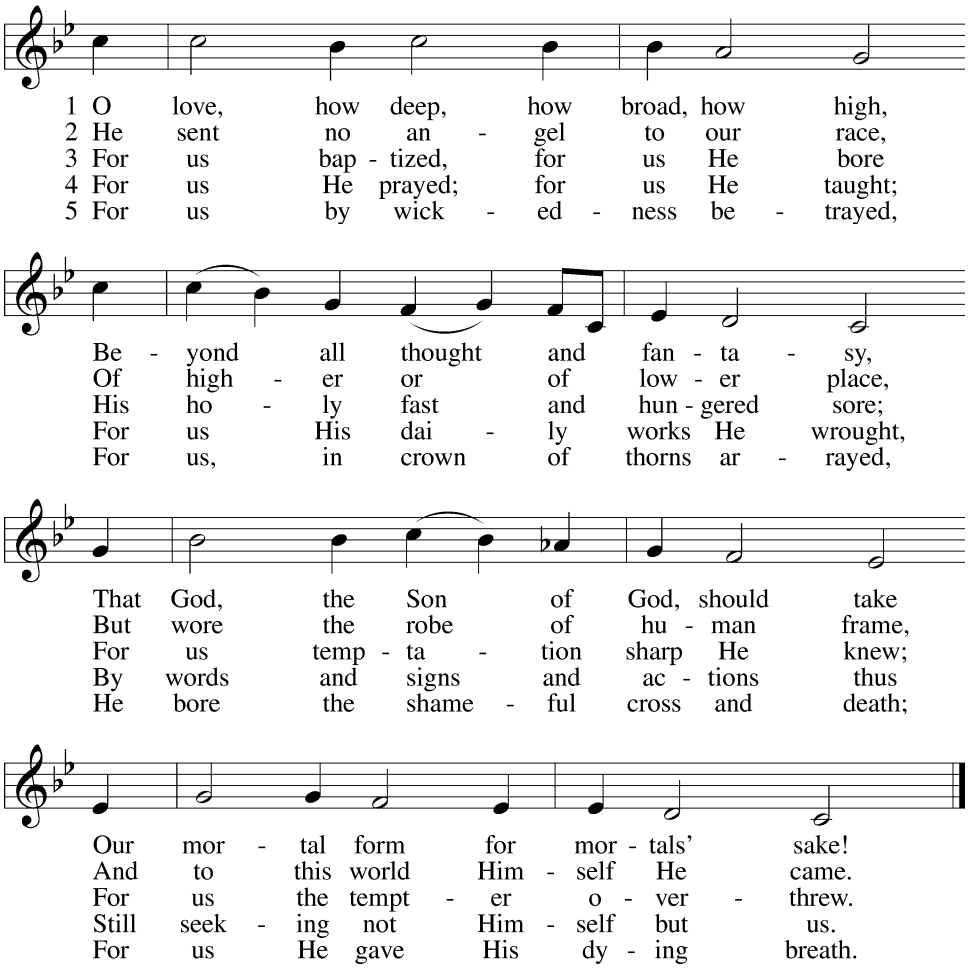
Sit

Martin Luther on The Lord's Supper

"See, then, what a beautiful, great, marvelous thing this is … Christ's words are the first thing, for without the words the cup and the bread would be nothing. Further, without bread and cup, the body and blood of Christ would not be there. Without the body and blood of Christ, the new testament would not be there. Without the new testament, forgiveness of sins would not be there. Without forgiveness of sins, life and salvation would not be there. Thus the words first connect the bread and cup to the sacrament; bread and cup embrace the body and blood of Christ; body and blood of Christ embrace the new testament; the new testament embraces the forgiveness of sins; forgiveness of sins embraces eternal life and salvation. See, all this the words of the Supper offer and give us, and we embrace it by faith. Ought not the devil, then, hate such a Supper and rouse false teachers against it?" – Martin Luther, 1528

AE:37:338 from
"Confession Concerning Christ's Supper"

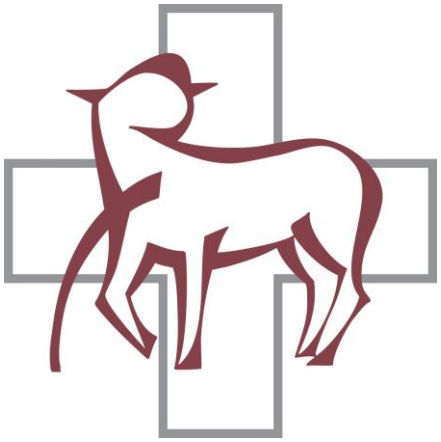
O Love, How Deep *LSB 544*



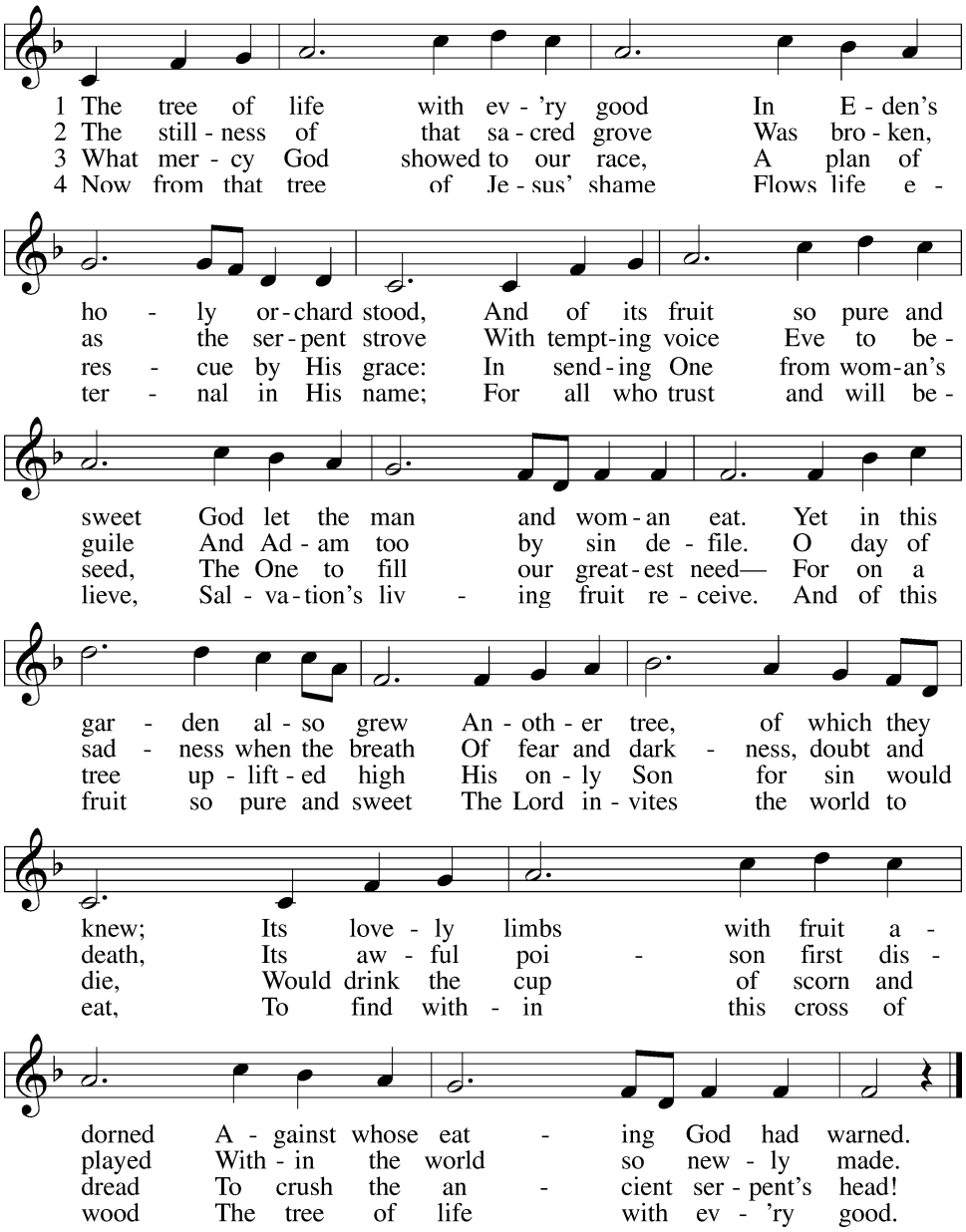
6 For us He rose from death again;
For us He went on high to reign;
For us He sent His Spirit here
To guide, to strengthen, and to cheer.

7 All glory to our Lord and God
For love so deep, so high, so broad;
The Trinity whom we adore
Forever and forevermore.

Public domain



The Tree of Life *LSB 561*



© 1993 Stephen P. Starke. Used by permission: LSB Hymn License .NET, no. 100010452.
© 1995 Bruce W. Becker. Used by permission: LSB Hymn License .NET, no. 100010452.

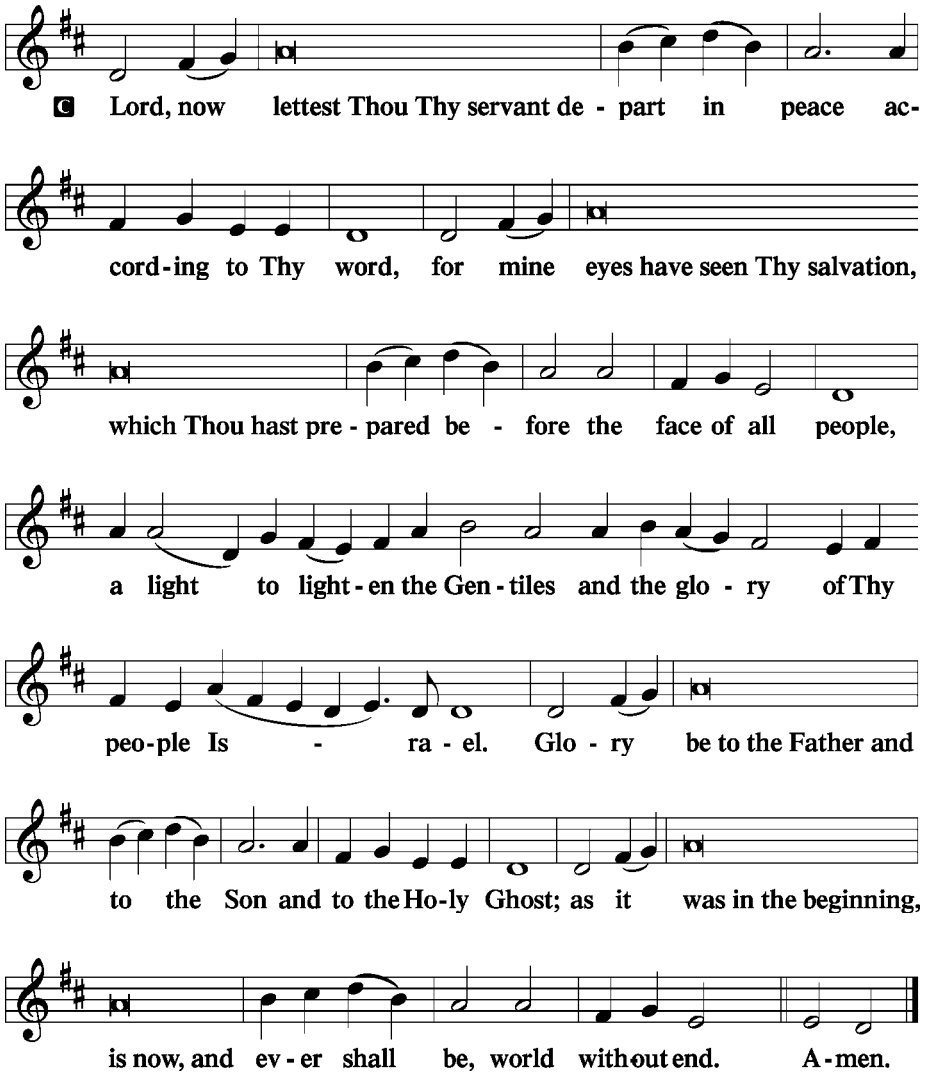
In dismissing the communicants, the following is said:

P The body and blood of our Lord Jesus Christ strengthen and preserve you in body and soul to life everlasting. Depart ☩ in peace.

C **Amen.**

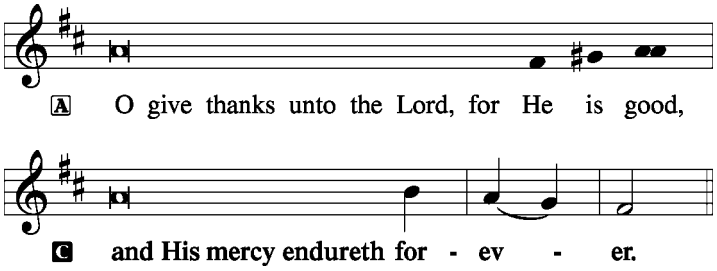
NUNC DIMITTIS

Following the dismissal from our Lord's Table, we sing the Nunc Dimittis. Nunc Dimittis is Latin for, "now depart." It is the song that Simeon sang in the temple (Luke 2:22-35). God had promised Simeon that he would not die until he had seen the Lord's Christ. When Mary and Joseph brought the infant Jesus to the Temple, Simeon saw Christ and praised the Lord with exultant joy. Having now received Jesus and His salvation on our lips, we join Simeon's praise of the Lord for we too can **depart in peace**—the peace of Christ and His Supper.

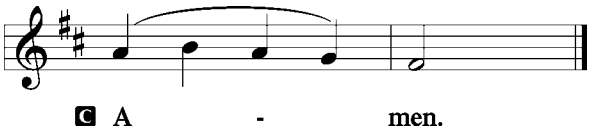


THANKSGIVING

Our Christ has come—it is safe to die, to depart in peace. It is also safe to live, in Him, for God does not count our sins against us. As the Service of the Sacrament draws to a close, we give thanks to the Lord for all that He has done for us—especially this day through His Word and Sacrament. We pray that through these gifts He would strengthen us in faith toward Him, and in fervent love for one another.

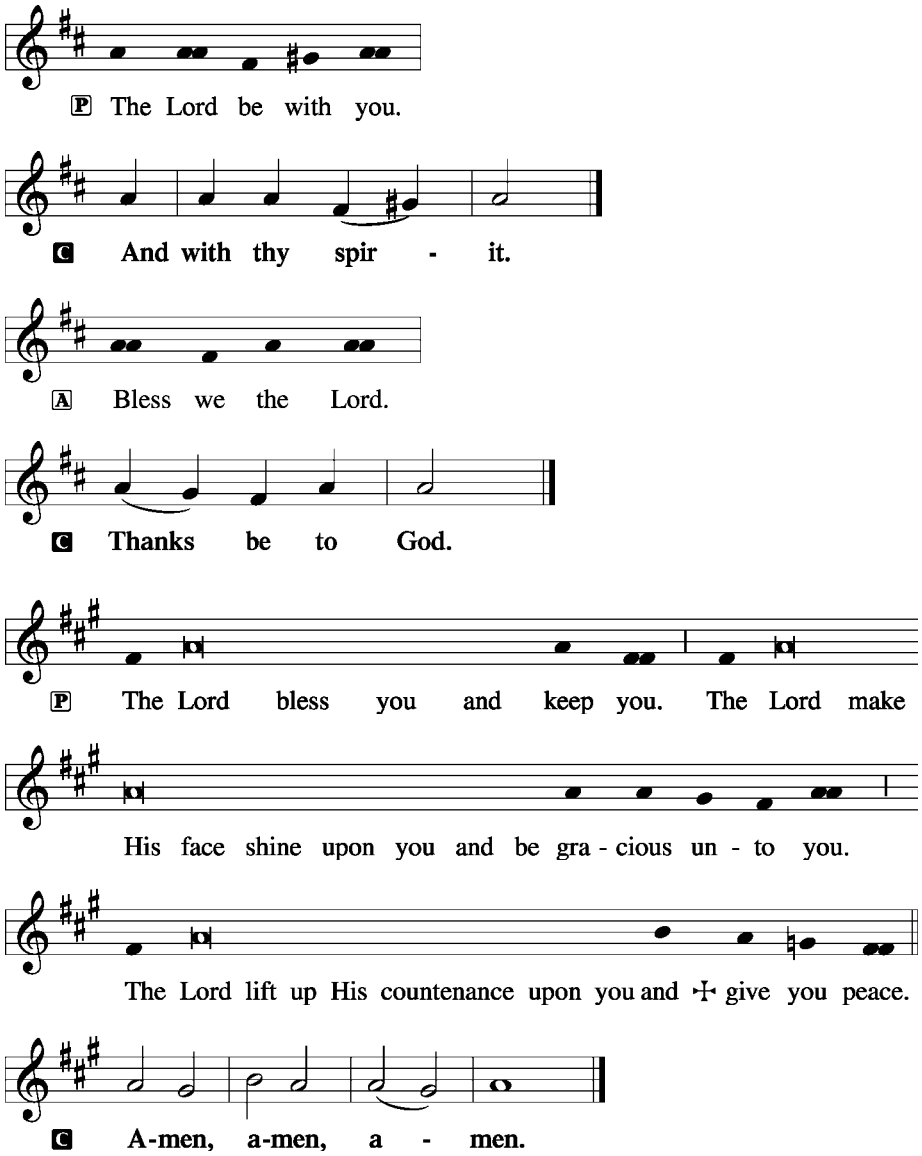


A Let us pray.
We give thanks to You, almighty God, that You have refreshed us through this salutary gift, and we implore You that of Your mercy You would strengthen us through the same in faith toward You and fervent love toward one another; through Jesus Christ, Your Son, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever.

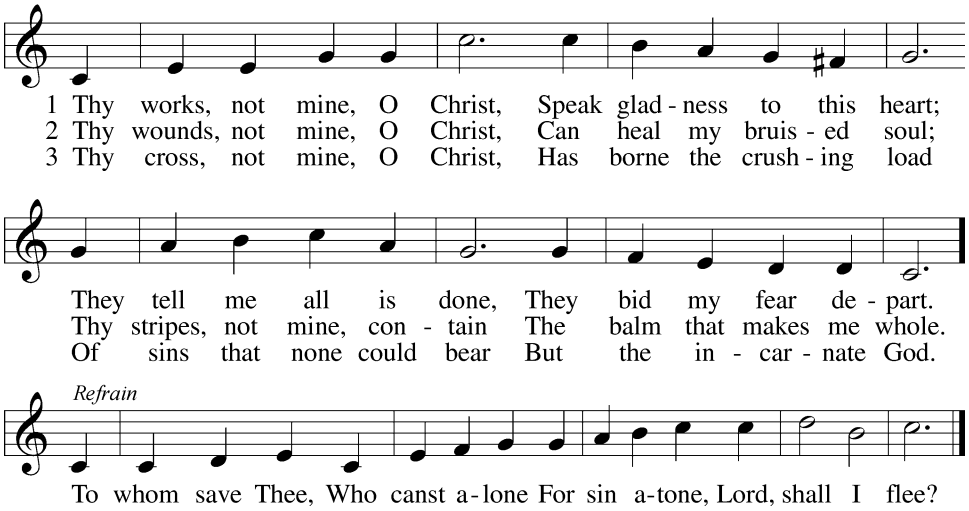


BENEDICTION

Having been fed with Word and Sacrament, we return to our homes and vocations. As we prepare to depart, the pastor speaks the Benediction over us. These words were first spoken over the people of God by Aaron (Numbers 6). The blessing is threefold as the Triune God is blessing us as we depart. The final word we hear from the pastor is one of peace. Christ has given us His peace. Rejoicing in His peace that passes all understanding we confidently depart in anticipation of the eternal life that is ours and in the gifts given in the Divine Service.



Thy Works, Not Mine, O Christ *LSB 565, sts. 1-3*



Prayer As You Go

Father, by the love of Your Spirit, may we who have experienced the grace of the Lord's resurrection rise to the newness of life in joy. Grant this through our Lord Jesus Christ, Your Son, Who lives and reigns with You and the Holy Spirit, one God, forever and ever. Amen.

Those Serving You Today

Pastors: Rev. Stephen Schumacher, Rev. Seth Clemmer
Organist: Cantor Michael Scott Giuliani
Sacristans: Dave Buckman, Marty Franken, Mike Walsh, Exaud Koka
Ushers: Paul Calhoon, Andrew Crouse
Acolytes: Casey Clausen, John Franken
Communion Care: Sheila Bell
Greeters: Richard and Gail Sutis