

Eighteenth Sunday after Pentecost

SEPTEMBER 23, 2018

WELCOME

We welcome you in the name of Christ. **We love welcoming guests/visitors** and encourage you to complete one of the blue cards in the pew rack and place it in the offering plate or give it to an usher. We have a gift for you at our Welcome Desk – please stop by after worship. You are invited to join in all parts of worship. Everything you need is printed in this worship booklet except for hymns which are in the red hymnal in the pews/chairs.

All who desire to receive Holy Communion are welcome at the table. If you do not wish to receive, you may simply remain seated. For instructions on how to receive the bread and wine, see the Communion section later in this booklet. Portions of worship in **bold print** are to be spoken/sung by the whole congregation. **We stand** for portions of our worship service. Please feel free to remain seated, if you prefer.

CHILDREN AND NURSERY

We love having children in worship and welcome their active presence. Please also feel free at any time to make use of our fully equipped and professionally staffed nursery, located at the north end of the Gathering Area (main church entrance). **Our nursery is open and staffed during all regular morning services for children newborn to 5 years old.** Nursing mothers are welcome to use the Caring Corner (through the double doors opposite the Gathering Area). Special activity bags for children in worship are available next to the elevator in the Gathering Area.

Sunday Morning Christian Formation Groups (Sunday School) for all ages are held at 9:30 each Sunday morning. Class information is available at the Connection Center in the Gathering Area.

Children's Church for ages 3-7 is held from 11:00-11:30 the 1st & 3rd Sundays each month. It begins in the Sanctuary with Children's Time and moves to the Nielsen Room (downstairs in the main church). Children rejoin parents in the Sanctuary during the Sharing of the Peace.

OUR WORSHIP

Our worship is rooted in the ancient pattern of the church – gathering, word, meal, sending. The shape of this liturgy and much of the actual words/prayers come directly from scripture. Though we make seasonal shifts, the constancy of our worship reflects God's constant love and promises through forgiveness, scripture, and the sacraments of baptism and communion. Following this liturgical pattern, as well as the Revised Common Lectionary, a three-year cycle of scripture readings, we are connected through our worship with Christians around the world and throughout time.

OTHER NOTES

- **Amplification devices** for the hearing impaired are available from ushers or at the welcome desk.
- **Large print worship booklets** are available from the ushers.
- A **restroom** is located at the north end of the Gathering Area (additional restrooms downstairs).

MUHLENBERG LUTHERAN CHURCH: A WELLSPRING OF GOD'S GRACE

Open + Authentic + Relational + Serving

Pastor Mark Radecke

Pastor Paul Weber

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Harrisonburg, VA 22801

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If you're interested in why we do what we do, follow the notes in this column.

+ All may make the sign of the cross, the sign marked at baptism, as the presiding minister begins, but no one should feel compelled.

Both our confession of sin and God's promise of mercy are rooted in our baptism. We come before God recalling our brokenness, but even more God's great grace.

WORSHIP WITH HOLY COMMUNION

GATHERING

We come from our homes, our labor, our struggles, and our joys – which we share in fellowship as a Christian community. We are gathered together as God's people to worship. In this first part of our worship, we share together honestly – our sins in confession, our joy in forgiveness.

WELCOME

CHILDREN'S TIME *Children are invited forward for a brief message with a pastor.*

TEMPLE TALK: *Forwarding Faith Campaign*

PRELUDE

Alas, My God (J. G. Walther, 1684-1748)

(We stand and face the pastor in the center aisle.)

CONFESSION AND FORGIVENESS

In the name of the Father, and of the ✠ Son, and of the Holy Spirit. **Amen.**
God of all mercy and consolation, come to the help of your people, turning us from our sin to live for you alone. Give us the power of your Holy Spirit that we may confess our sin, receive your forgiveness, and grow into the fullness of Jesus Christ, our Savior and Lord. **Amen.**

Let us confess our sin in the presence of God and of one another.

Gracious God,

have mercy on us. We confess that we have turned from you and given ourselves into the power of sin. We are truly sorry and humbly repent. In your compassion forgive us our sins, known and unknown, things we have done and things we have failed to do. Turn us again to you, and uphold us by your Spirit, so that we may live and serve you in newness of life through Jesus Christ, our Savior and Lord. Amen.

God, who is rich in mercy, loved us even when we were dead in sin, and made us alive together with Christ. By grace you have been saved. In the name of ✠ Jesus Christ, your sins are forgiven. Almighty God strengthen you with power through the Holy Spirit, that Christ may live in your hearts through faith. **Amen.**

We sing as the Spirit gathers us for worship. This hymn sets the tone for the day.

The "Kyrie" is an ancient piece of the service liturgy that may date back to the second century. Kyrie Eleison is Greek for "Lord have mercy" and is in reference to both New and Old Testament scriptures which use the same words and pattern.

This prayer collects the themes from today's scripture readings.

GATHERING HYMN

526 God Is Here!

ABBOT'S LEIGH

The congregation turns and faces the cross as the procession approaches the altar, reminding us that Christ leads us into the presence and love of God.

GREETING

The grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Spirit be with you all. **And also with you.**

KYRIE

Cantor-Assembly

Lord, have mer - cy. Christ, have mer - cy.

Lord, have mer - cy.

PRAYER OF THE DAY

The Lord be with you. **And also with you.**

Let us pray . . .

O God, our teacher and guide, you draw us to yourself and welcome us as beloved children. Help us to lay aside all envy and selfish ambition, that we may walk in your ways of wisdom and understanding as servants of your Son, Jesus Christ, our Savior and Lord. **Amen.**

(We sit)

Liturgy, from the Greek, means "the work of the people." Our worship is designed so we all take part. We are far more than just spectators.

The Psalms were the original Hymns in Holy Scripture, used by God's people for personal and corporate devotion. They continue to be prayed, sung and read by God's people all over the world as a rich and honest expression of faith.

WORD

The first half of our liturgy focuses on the Word of God through the reading of scripture and preaching. The pattern of reading, singing, reading, singing is an ancient one, which comes from Christianity's roots in Jewish synagogue worship.

FIRST READING: **Jeremiah 11:18-20** (see back of bulletin)

Today's reading tells of the suffering of the prophet Jeremiah, who announced God's word to Judah but was met with intense opposition and persecution. Jeremiah continues to trust in God in the midst of his suffering.

The reading concludes:

Word of God, word of Life. **Thanks be to God.**

PSALM 54 (sung responsively)



¹Save me, O God, | by your name;
in your might, de- | fend my cause.

²**Hear my | prayer, O God;**
give ear to the words | of my mouth.

³For strangers have risen up against me, and the ruthless have | sought my
life,
those who have no re- | gard for God.

⁴**Behold, God | is my helper;**
it is the Lord who sus- | tains my life.

⁵Render evil to those who | spy on me;
in your faithful- | ness, destroy them.

⁶**I will offer you a | freewill sacrifice**
and praise your name, O Lord, for | it is good.

⁷For you have rescued me from | every trouble,
and my eye looks down | on my enemies.

The scripture readings follow a three-year cycle, called a lectionary. We are connected with other Christians all over the world, in many denominations, reading the same texts.

We stand during the gospel because we believe our Lord is present with us in the reading.

This hymn complements the day's scripture readings and sermon.

SECOND READING: James 3:13—4:3, 7-8a (see back of bulletin)

The wisdom God gives unites our hearts and minds. Instead of living to satisfy our own wants and desires, we manifest this wisdom in peace, gentleness, mercy, and impartiality toward others.

The reading concludes:

Word of God, word of Life. Thanks be to God.

(We stand)

GOSPEL ACCLAMATION

Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia.
Lord, to whom shall we go? You have the words of e -
ter - nal life. Al - le - lu - ia.

GOSPEL: Mark 9:30-37 (see back of bulletin)

Jesus' teaching and action in this text are directed to the church whenever it is seduced by the world's definition of greatness: prestige, power, influence, and money. The antidote to such a concern for greatness is servanthood.

The Holy Gospel according to ... **Glory to you, O Lord.**

After the reading:

The Gospel of the Lord. Praise to you, O Christ.

(We sit)

SERMON

Silence for reflection follows.

Pastor Paul Weber

(We stand)

HYMN OF THE DAY

712 Lord, Whose Love in Humble Service

BEACH SPRING

The creeds (statements of faith) date back to the 4th century and contain the basics of what Christians around the world hold to be true.

The use of the non-capitalized word “catholic” here means simply worldwide or universal.

We pray as a community. The assisting minister leads this time to gather the prayers of all, and at his/her invitation you may add others aloud or silently in your heart.

Much more than a pleasant greeting – we do this to proclaim God’s promise of peace to one another.

APOSTLES’ CREED

Let us confess our faith:

**I believe in God, the Father almighty,
creator of heaven and earth.**

**I believe in Jesus Christ, God’s only Son, our Lord,
who was conceived by the Holy Spirit,
born of the virgin Mary,
suffered under Pontius Pilate,
was crucified, died, and was buried;
he descended to the dead.
On the third day he rose again;
he ascended into heaven,
he is seated at the right hand of the Father,
and he will come to judge the living and the dead.**

**I believe in the Holy Spirit,
the holy catholic church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and the life everlasting. Amen.**

PRAYERS

After each petition:

. . . Hear us, O God. Your mercy is great.

The presiding minister concludes the prayers:

**Into your hands, gracious God, we commend all for whom we pray,
trusting in your mercy; through Jesus Christ, our Savior. Amen.**

Have a prayer concern to share? Forms are available in the back cover of each hymnal.

PEACE

The peace of Christ be with you always. And also with you.

*The congregation may greet one another with a gesture of peace, using these or similar words:
“Peace be with you.”*

(We sit)

Our offerings are collected and dedicated to our Lord's service. They support the ministries of Christ's church in this congregation, the Virginia Synod, ELCA, and our global mission partners.

This song becomes our prayer as our gifts are collected and dedicated to our Lord's service.

MEAL

In the second half of our liturgy, we gather around the table, following Jesus' invitation. Here in this meal we encounter the risen Lord who gives himself for the forgiveness of sins and strengthening the Body of Christ.

OFFERING

8:00 *A Servant in Your Heavenly House* (P. Choplin)

9:30 *Give Me Jesus* (arr. Z. Unke, 2018)

11:00 *Take My Life* (arr. K. Kaiser, 1987)

Celebration Singers

Piano Solo

Sanctuary Choir

(We stand)

OFFERING SONG: *Let the Vineyards Be Fruitful*



Let the vine-yards be fruit-ful, Lord, and fill to the brim our cup of



bless-ing. Gath-er a har-vest from the seeds that were sown, that



we may be fed with the bread of life. Gath-er the hopes and dreams of



all; u-nite them with the prayers we of-fer. Grace our ta-ble



with your pres-ence, and give us a fore-taste of the feast to come.

OFFERING PRAYER

Let us pray. Holy God, gracious and merciful, **you bring forth food from the earth and nourish your whole creation. Turn our hearts toward those who hunger in any way, that all may know your care; and prepare us now to feast on the bread of life, Jesus Christ, our Savior and Lord. Amen.**

The Great Thanksgiving is an ancient part of the worship that proclaims our thanks for the gifts of God in the meal.

GREAT THANKSGIVING

The Lord be with you. And also with you.
Lift up your hearts. We lift them to the Lord.
Let us give thanks to the Lord our God.
It is right to give our thanks and praise.

It is indeed right . . . we praise your name and join their unending hymn:

The “Holy, Holy, Holy” echoes the heavenly chorus in Isaiah 6:3 and the crowds of Mark 11:9 as Jesus enters Jerusalem. This reminds us that we are in the presence of a God identified both by holiness and humility. Some will make the sign of the cross at the announcement of God’s presence: “Blessed is He...

Ho - ly, ho - ly, ho - ly Lord, God of pow - er and 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.

”

Eucharist is the Greek word for thanks.

*These are the words and actions, the commands and promises of Jesus at the last supper with his disciples as recorded in scripture:
1Cor. 11:23-26
Matt. 26:26-29
Luke 22:15-20*

EUCCHARISTIC PRAYER

Holy God, you alone are holy, you alone are God.

The universe declares your praise:
beyond the stars; beneath the sea;
within each cell; with every breath.

We praise you, O God.

Generations bless your faithfulness:
through the water; by night and day;
across the wilderness; out of exile; into the future.

We bless you, O God.

We give you thanks for your dear Son:
at the heart of human life; near to those who suffer;
beside the sinner; among the poor; with us now.

We thank you, O God.

In the night in which he was betrayed,
our Lord Jesus took bread, and gave thanks;
broke it, and gave it to his disciples, saying:
Take and eat; this is my body, given for you.
Do this for the remembrance of me.
Again, after supper, he took the cup, gave thanks,
and gave it for all to drink, saying:
This cup is the new covenant in my blood,
shed for you and for all people for the forgiveness of sin.
Do this for the remembrance of me.

Remembering his love for us on the way, at the table, and to the end,
we proclaim the mystery of faith:

Christ has died.

Christ is risen.

Christ will come again.

We pray for the gift of your Spirit:
in our gathering; within this meal;
among your people; throughout the world.

Blessing, praise, and thanks to you, holy God, through Christ Jesus,
by your Spirit, in your church, without end. **Amen.**

Jesus taught his disciples this prayer. In this prayer, all our needs and concerns are addressed. See ELW page 1163 for Martin Luther's explanation of this prayer in the small catechism.

THE LORD'S PRAYER

Gathered into one by the Holy Spirit, let us pray as Jesus taught us:

**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.**

**Save us from the time of trial
and deliver us from evil.**

**For the kingdom, the power,
and the glory are yours
now and forever. Amen.**

INVITATION TO COMMUNION

Taste and see that the Lord is good. **Amen.**

(We sit)

COMMUNION

Processional Communion:

*Come forward, first receive the **bread*** and then take a glass from the trays. You will be offered wine from the pouring chalice. Place your empty glass on the tray and return to your seat via the side aisle. For those who prefer grape juice, pre-filled cups of juice are available from the center of the serving trays. You may choose to receive only the bread. You may come forward for a blessing if you do not wish to receive.*

**Gluten free bread is located next to the communion glass trays. Take one if needed and present it to a pastor for blessing.*

As the ministers give the bread and cup to you, they say these words:

*“The body of Christ, given for you . . . The blood of Christ, shed for you.” You may say:
“Amen.”*

The “last supper” was a meal that Jesus shared with his disciples before his crucifixion. He invited them to share this meal in the future to remember him and he promised to be present in a mysterious, but very real sense.

All who desire to participate are welcome to receive Holy Communion. Feel free to remain seated if you prefer.

MUSIC DURING COMMUNION

Lamb of God

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

595 Jesus Loves Me!

815 I Want to Walk as a Child of the Light

(We stand)

BLESSING AFTER COMMUNION

The body and blood of our Lord Jesus Christ strengthen you and keep you in his grace. **Amen.**

PRAYER AFTER COMMUNION

Let us pray. O God, we give you thanks that you have set before us this feast, the body and blood of your Son. By your Spirit strengthen us to serve all in need and to give ourselves away as bread for the hungry, through Jesus Christ our Lord. **Amen.**

We gather once more in song as our worship concludes, and we prepare to take this good news into the world.

In this blessing we are reminded we bear God's name as we depart to live out our baptism, serving our neighbor and spreading the gospel.

Feel free to stay and listen to music.

SENDING

Our worship does not end, but continues in the world. In our daily lives we are called to be ministers of God's love and mercy as we live and serve by the power of the risen Christ.

RECESSIONAL HYMN

389 Christ Is Alive! Let Christians Sing

TRURO

The congregation turns & faces the cross reminding us that we follow Christ into the world & our daily lives.

BLESSING

Almighty God, Father, †Son and Holy Spirit bless you now and forever.
Amen.

DISMISSAL

Go in peace. Serve the Lord.
Thanks be to God.

POSTLUDE

God Gave to Us This Glorious Day (J. G. Walther)

***After worship, the pastors invite you to greet them
and each other in the Gathering Area.***

**Please leave this worship booklet in the basket at the
sanctuary entrance for the next service and take
The Chimes home with you.**

PARTICIPANTS IN TODAY'S SERVICES

PREACHING MINISTER: Pastor Paul Weber

PRESIDING MINISTER: Pastor Mark Radecke

ACOLYTES	8:00 — Karen Matthias
	9:30 — Jim Doyle
	11:00 — Abby Gibson
CRUCIFERS	8:00 — Frank Lambert
	9:30 — Cheryl Hoak
	11:00 — Neil Alexander
LAY ASSISTING MINISTERS	8:00 — Larry Blade
	9:30 — Lori Reich
	11:00 — Lori Reich
SOUND TECHS	8:00 — Tom Pippert
	9:30 — Bruce Matthias
	11:00 — Liam Wightman
LECTORS	8:00 — Frank Lambert
	9:30 — Janine Miller
	11:00 — June Nabers
GREETERS	8:00 — <i>Ushers also serve as greeters</i>
	9:30 — Laura Hickerson
	11:00 — Pete & Tilton Weaver
USHERS	8:00 — Tony & Sandy Randolph, Carolyn Randolph, Chip Bayer
	9:30 — Kathy Holm, Roger & Pam Bergey, Bart Long
	11:00 — Terry & Linda Looney, Rion Looney, Steve Wilfong
COMMUNION ASSISTANTS	8:00 — Sandy Brzozowski, Karen Matthias
	9:30 — Janine Miller, Cheryl Hoak
	11:00 — Neil Alexander, Meg Wightman
MUSICIANS	Elizabeth Williams, Music Minister
	Gianne Ghe Zhu, Music Ministry Accompanist
	Cantors: Wylie Walton (8:00 & 9:30); Jenny Gibson (11:00)

Altar flowers are given to the Glory of God and in honor of Barbara & Bishop Humphrey, David Hill, Dolores Hoak, Bonnie Stidley, Judy Wilfong, Katie Ritchie and all the September birthdays by Barb S. Wheatley, children, grandchildren, & friends and in memory of Bob and Kathy Rivera by Madeline and Patrick Ritchie.

ACKNOWLEDGEMENTS

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