



MUHLENBERG  
LUTHERAN CHURCH

# NAME OF JESUS SUNDAY

THROUGH HIM, ALL THINGS  
BY REV. LAUREN WRIGHT PUTTMAN & SANCTIFIED ART LLC | [SANCTIFIEDART.ORG](http://SANCTIFIEDART.ORG)

*Lauren*

# Name of Jesus Sunday~ JANUARY 1, 2023

## 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 basket, or **scan this QR Code** with your smart phone to complete the visitor card digitally. 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. All who desire to receive Holy Communion are welcome at the table. If you do not wish to receive, you are still welcome to come forward for a blessing! 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 by the whole congregation. We stand for portions of our worship service. **Please feel free to remain seated, if you prefer.**



## HEALTH AND SAFETY

Given that the vaccination rate in our Muhlenberg community is high, and that the people of our congregation are committed to being responsible when transmission is happening (by wearing masks after an exposure, and staying home when sick), the Gathering Together Task Force and Council remind all worshippers that as long as COVID infections are widespread in our community masks are **welcomed and encouraged** at Muhlenberg Lutheran Church.

## 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 Narrative Lectionary (a four-year cycle of scripture readings in biblical order), we are connected through our worship with Christians around the world and throughout time. *For details, see “About Our Worship” on the last page.*

**Worship will be live-streamed this morning.** Digital ministry is an essential part of our community with the Wellstream service at 11:00 am allowing those at home to worship alongside our gathered community for a service of Holy Communion. The cameras will be primarily focused on our worship leaders and offer some wide-angle views of the sanctuary. If you have questions or concerns about appearing on camera, contact Pastor Alex or Communication Minister Christian Perritt ([perritt@muhlenberglutheran.org](mailto:perritt@muhlenberglutheran.org)).

## OTHER NOTES

- **Amplification devices** for the hearing impaired are available from ushers or at the Welcome Desk.
- A **restroom** is located at the north end of the Gathering Area (additional restrooms downstairs).

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**MUHLENBERG LUTHERAN CHURCH: A WELLSPRING OF GOD’S GRACE**

**Open ✚ Authentic ✚ Relational ✚ Serving**

**Pastor Lauren Eanes**

**Pastor Alex Zuber**

281 E. Market Street  
Harrisonburg, VA 22801

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# 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

## PRELUDE ~ *At the Name of Jesus* (arr. Z. Unke, 2018)

*(We stand)*

## CALL TO WORSHIP

*The congregation turns and faces the baptismal font.*

### Prayer for Illumination

God of manger straw and swaddle cloth,  
God of silent nights and joyfully-chaotic mornings,  
we long to know you.  
The hustle and bustle of this time of year can be more than distracting,  
so for a moment, we pray,  
still our busy hearts.  
Quiet our minds.  
Help us to sink deeply into this day.  
Help us to pause here,  
to linger here,  
at the dawn of this new year,  
as we hear your good news spoken over us.  
God, we long to know you,  
so speak to us now.  
With grateful hearts, we pray.  
With grateful hearts, we listen.  
**Amen.**

## A POETIC READING OF JOHN 1:1-5

*Let us listen for God speaking to us through the ancient poetry of John 1, with contemporary poetic additions by Rev. Sarah Speed.*

## GATHERING HYMN

*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.*

### Love Has Come



1 Love has come— a light in the dark - ness! Love shines forth in the  
2 Love is born! Come, share in the won - der. Love is God now a -  
3 Love has come and nev - er will leave us! Love is life ev - er -



Beth - le - hem skies. See, all heav - en has come to pro - claim it;  
sleep in the hay. See the glow in the eyes of his moth - er;  
last - ing and free. Love is Je - sus with - in and a - mong us.



hear how their song of joy a - ris - es: Love! Love! Born un - to  
what is the name her heart is say - ing? Love! Love! Love is the  
Love is the peace our hearts are seek - ing. Love! Love! Love is the



you, a Sav - ior! Love! Love! Glo - ry to God on high.  
name she whis - pers; Love! Love! Je - sus, Im - man - u - el.  
gift of Christ - mas. Love! Love! Praise to you, God on high!

## GREETING

A child has been born for us, a son given to us.

**He is called Wonderful Counselor, Mighty God,**

**Everlasting Father, Prince of Peace.**

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.**

## HYMN OF PRAISE

### Let Our Gladness Have No End



1 Let our glad - ness have no end, Hal - le - lu - jah!  
2 Proph-e - sied in days of old, Hal - le - lu - jah!  
3 See the love - liest bloom - ing rose, Hal - le - lu - jah!  
4 In - to flesh is made the Word, Hal - le - lu - jah!



for to earth did Christ de - scend. Hal - le - lu - jah!  
God has sent the one fore - told. Hal - le - lu - jah!  
from the branch of Jes - se grows. Hal - le - lu - jah!  
our true ref - uge and our Lord. Hal - le - lu - jah!

*Refrain*



On this day God gave us Christ, the Son, to



save us; Christ, the Son, to save us.

## PRAYER OF THE DAY

Eternal Father, you gave your incarnate Son the holy name of Jesus to be a sign of our salvation. Plant in every heart the love of the Savior of the world, Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever. **Amen.**

(We sit)

## 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 ~ Psalm 8

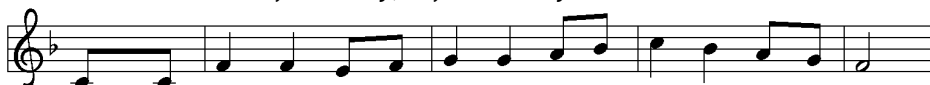
<sup>1</sup>O LORD, our Sovereign, how majestic is your name in all the earth! You have set your glory above the heavens. <sup>2</sup>Out of the mouths of babes and infants you have founded a bulwark because of your foes, to silence the enemy and the avenger. <sup>3</sup>When I look at your heavens, the work of your fingers, the moon and the stars that you have established; <sup>4</sup>what are human beings that you are mindful of them, mortals that you care for them? <sup>5</sup>Yet you have made them a little lower than God, and crowned them with glory and honor. <sup>6</sup>You have given them dominion over the works of your hands; you have put all things under their feet, <sup>7</sup>all sheep and oxen, and also the beasts of the field, <sup>8</sup>the birds of the air, and the fish of the sea, whatever passes along the paths of the seas. <sup>9</sup>O LORD, our Sovereign, how majestic is your name in all the earth!

*The reading concludes:*

The word of the Lord. **Thanks be to God.**

(We stand)

### GOSPEL ACCLAMATION ~ Infant Holy, Infant Lowly



1 In - fant ho - ly, in - fant low - ly, for his bed a cat - tle stall;  
2 Flocks were sleep - ing, shep - herds keep - ing vig - il till the morn - ing new



ox - en low - ing, lit - tle know - ing Christ the child is Lord of all.  
saw the glo - ry, heard the sto - ry, tid - ings of a gos - pel true.



Swift - ly wing - ing, an - gels sing - ing, bells are ring - ing, tid - ings bring - ing;  
Thus re - joic - ing, free from sor - row, prais - es voic - ing, greet the mor - row:



Christ the child is Lord of all! Christ the child is Lord of all!  
Christ the child was born for you! Christ the child was born for you!

## **GOSPEL ~ Luke 2:21-40**

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

<sup>21</sup>After eight days had passed, it was time to circumcise the child; and he was called Jesus, the name given by the angel before he was conceived in the womb. <sup>22</sup>When the time came for their purification according to the law of Moses, they brought him up to Jerusalem to present him to the Lord <sup>23</sup>(as it is written in the law of the Lord, “Every firstborn male shall be designated as holy to the Lord”), <sup>24</sup>and they offered a sacrifice according to what is stated in the law of the Lord, “a pair of turtledoves or two young pigeons.” <sup>25</sup>Now there was a man in Jerusalem whose name was Simeon; this man was righteous and devout, looking forward to the consolation of Israel, and the Holy Spirit rested on him. <sup>26</sup>It had been revealed to him by the Holy Spirit that he would not see death before he had seen the Lord’s Messiah. <sup>27</sup>Guided by the Spirit, Simeon came into the temple; and when the parents brought in the child Jesus, to do for him what was customary under the law, <sup>28</sup>Simeon took him in his arms and praised God, saying, <sup>29</sup>“Master, now you are dismissing your servant in peace, according to your word; <sup>30</sup>for my eyes have seen your salvation, <sup>31</sup>which you have prepared in the presence of all peoples, <sup>32</sup>a light for revelation to the Gentiles and for glory to your people Israel.” <sup>33</sup>And the child’s father and mother were amazed at what was being said about him. <sup>34</sup>Then Simeon blessed them and said to his mother Mary, “This child is destined for the falling and the rising of many in Israel, and to be a sign that will be opposed <sup>35</sup>so that the inner thoughts of many will be revealed — and a sword will pierce your own soul too.” <sup>36</sup>There was also a prophet, Anna the daughter of Phanuel, of the tribe of Asher. She was of a great age, having lived with her husband seven years after her marriage, <sup>37</sup>then as a widow to the age of eighty- four. She never left the temple but worshiped there with fasting and prayer night and day. <sup>38</sup>At that moment she came, and began to praise God and to speak about the child to all who were looking for the redemption of Jerusalem. <sup>39</sup>When they had finished everything required by the law of the Lord, they returned to Galilee, to their own town of Nazareth. <sup>40</sup>The child grew and became strong, filled with wisdom; and the favor of God was upon him.

*After the reading:*

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

(We sit)


*Silence for reflection follows.*

(We stand)


HYMN OF THE DAY

That Boy-Child of Mary


*Refrain*



That boy - child of Mar - y was born in a sta - ble,




a man - ger his cra - dle in Beth - le - hem.



1 What shall we call him, child of the man - ger?  
 2 His name is Je - sus, God ev - er with us,  
 3 How can he save us, how can he help us,  
 4 Gift of the Fa - ther, to hu - man moth - er,

*Refrain*



What name is giv - en in Beth - le - hem?  
 God giv - en for us in Beth - le - hem.  
 born here a - mong us in Beth - le - hem?  
 makes him our broth - er in Beth - le - hem.



## **NICENE CREED**

Let us confess our faith:

**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 with the Father and the Son is worshiped and glorified,  
who has spoken through the prophets.  
We believe in one holy catholic 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.**

## PRAYERS

*After each petition:*

. . . Merciful God, **receive our prayer.**

*The Lay Assisting 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.**

*Maintaining physical distancing, and only making physical contact with members of your own household, the congregation may greet one another with a gesture of peace (i.e., hand over heart, nod, wave, etc.), using these or similar words: “Peace be with you.”*

(We sit)

## 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 ~ The Friendly Beasts** (Trad. French Carol; arr. P. Laubengayer, 1997)

Organ Solo

*An offering is gathered at this time to support the mission of the church and care for those in need. Our offerings are a humble and grateful response to the gifts that God has first given us. You can place a gift in the offering plate as the ushers come around, or give online by scanning the QR Code and visiting our online giving portal.*

(We stand)

MAKE YOUR OFFERING DIGITALLY  
BY SCANNING HERE



## OFFERING SONG *we sing verse 1*

### What Child Is This



- 1 What child is this, who, laid to rest, on Mar - y's lap is sleep - ing?
- 2 Why lies he in such mean es - tate where ox and ass are feed - ing?
- 3 So bring him in - cense, gold, and myrrh; come, peas - ant, king, to own him.



Whom an - gels greet with an-thems sweet while shep-herds watch are keep - ing?  
Good Chris-tian, fear; for sin-ners here the si - lent Word is plead - ing.  
The King of kings sal - va - tion brings; let lov - ing hearts en-throne him.



This, this is Christ the king, whom shep-herds guard and an - gels sing;  
Nails, spear shall pierce him through, the cross be borne for me, for you;  
Raise, raise the song on high, the vir - gin sings her lul - la - by;

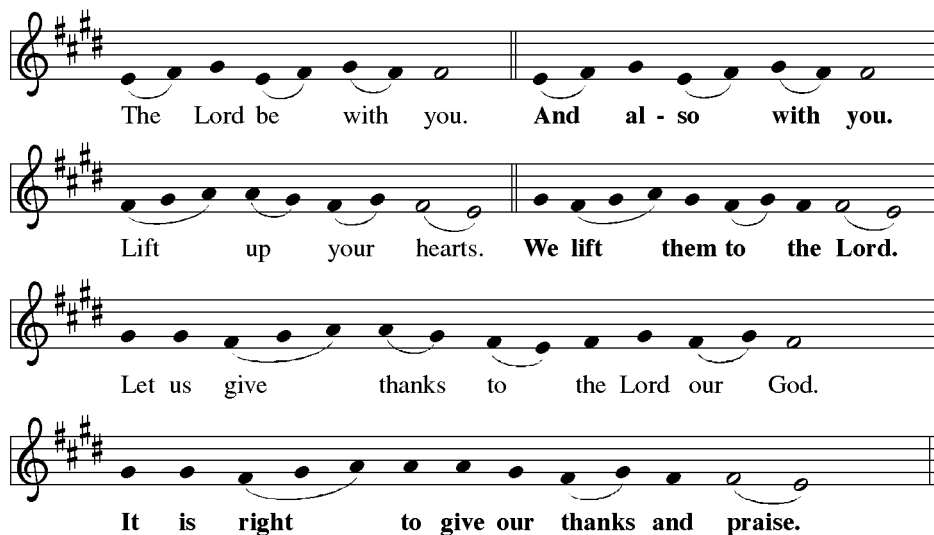


haste, haste to bring him laud, the babe, the son of Mar - y!  
hail, hail the Word made flesh, the babe, the son of Mar - y!  
joy, joy, for Christ is born, the babe, the son of Mar - y!

## OFFERING PRAYER

Let us pray. God of abundance, **receive and bless these gifts we have offered. Join our hearts with the song of the angels, and gather us at your table of celebration. Strengthen us to share with all the world the abundance of your grace upon grace, poured out in Jesus Christ, the Word made flesh. Amen.**

## GREAT THANKSGIVING



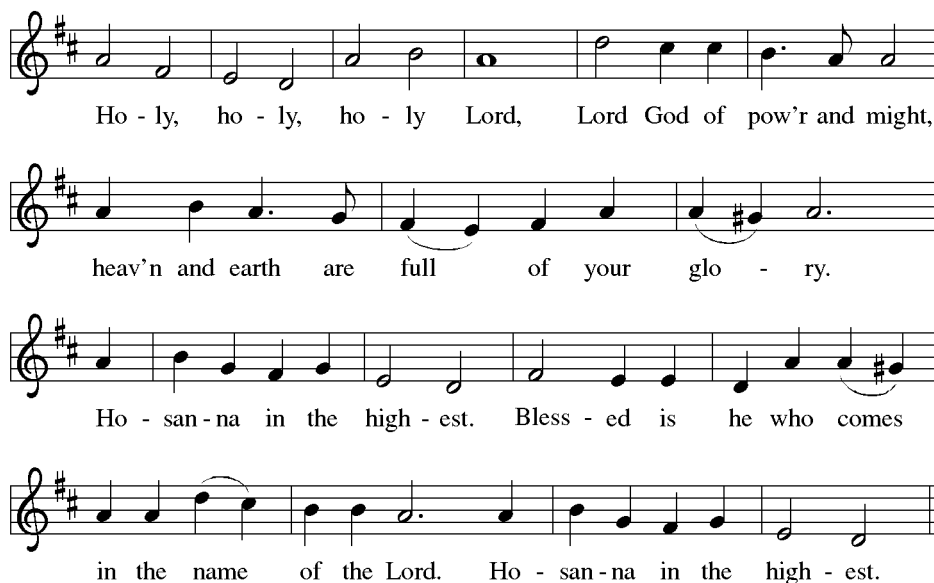
The Lord be with you. And al - so with you.

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:



Ho - ly, ho - ly, ho - ly Lord, Lord God of pow'r and might,

heav'n 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.

## EUCCHARISTIC PRAYER

Holy God,  
    Creator of all and Source of life,  
    at the birth of time  
    your word brought light into the world.  
In the fullness of time,  
    you sent your Word, born of Mary,  
    to shine in our darkness  
    and to make us your children.  
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, therefore,  
    his birth and life among us,  
    his death and resurrection,  
    we await his coming again  
    when all things will be restored in him.  
By your Spirit bless us and this bread and cup,  
    that, held and nourished by you,  
    we may live as your children,  
    shining with the light of your Son.  
Through him all glory and honor is yours,  
    Almighty Father, with the Holy Spirit,  
    in your holy Church,  
    both now and forever. **Amen.**

## 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

In Christ's manger, at Christ's table, come, see what God makes known for you.

**Amen.**

(We sit)

## COMMUNION

*All are welcome at the Lord's Table! After the invitation to communion, the ushers will direct each row to come forward. If, for any reason, you prefer not to receive communion, you are welcome to come forward to receive a blessing. If you are unable to come forward, signal an usher or raise your hand, and an assisting minister will bring the elements to you.*

*As you come forward, pick up a small cup from the table at the front and then receive the bread (wafer) from the minister. Gluten-free wafers are located on the table. If you require gluten-free, please take one and present it to the pastor for blessing.*

*Next, proceed to one of the two communion assistants. The first chalice has wine, and the second chalice has grape juice.*

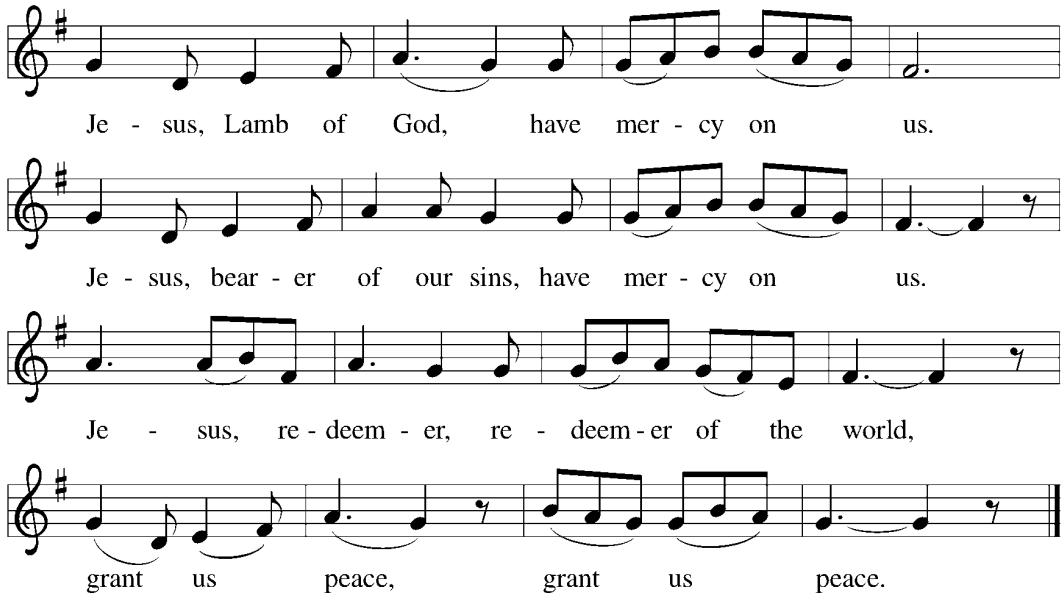
*As the ministers give the bread and cup to you, they say these words:*

*"The body of Christ, given for you . . . The blood of Christ, shed for you."*

*You may say: "Amen."*

*After consuming the wine/juice, please put your cup on the tray along the side wall, and return to your seat via the side aisle. **If you don't wish to remove your mask up front**, you may choose to bring the elements back to your pew to eat/drink there.*

## MUSIC DURING DISTRIBUTION ~ *Lamb of God*



Je - sus, Lamb of God, have mer - cy on us.

Je - sus, bear - er of our sins, have mer - cy on us.

Je - sus, re - deem - er, re - deem - er of the world,

grant us peace, grant us peace.

(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

We thank you, wondrous God, **for Jesus, God with us, in these gifts of bread and wine. As we have shared this feast of love, strengthen us to share your love with all the world. In Jesus' name we pray. Amen.**

## SENDING OF COMMUNION PRAYER

O God of tender compassion, as you healed the sick and welcomed the stranger, bless those who leave this assembly to share the gifts of this table with our sisters and brothers who are sick and homebound. May they be sustained by the love and prayers of this community, and by the Bread of Life that satisfies all hunger, Jesus Christ our Lord. **Amen.**

## 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.*

### SENDING HYMN ~ Now Lord

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

Now, Lord, you let your ser - vant go in  
peace: your word has been ful - filled. My  
own eyes have seen the sal - va - tion which you have pre -  
pared in the sight of all peo - ple: a light to re -  
veal you to the na - tions and the glo - ry of your  
peo - ple Is - ra - el. Glo - ry to the Fa - ther,  
and to the Son, and to the Ho - ly Spir - it,  
as it was in the be - gin - ning, is now, and  
will be for - ev - er. A - men.



## BLESSING

God is the Alpha and Omega, the beginning and the end.  
God grant you grace and peace at the dawn of this new year.

**Amen.**

All flesh is grass, but the word of God remains forever.  
God who is eternal keep you in hope of the resurrection.

**Amen.**

The past, the present, and the future rest in God's hands.  
God guard your coming in and your going forth,  
this new year and forevermore.

**Amen.**

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

**Amen.**

## DISMISSAL

Glory to God in the highest!

**Peace to God's people on earth!**

Go in peace. Share the gift of Jesus!

**We go to be: Open ☩ Authentic ☩ Relational ☩ Serving**  
**Thanks be to God.**

## POSTLUDE

*In Dulci Jubilo* (arr. J. M. Bach; 1745-1820)

***After worship, Pastor Alex invites you to greet him and each other in the Gathering Area. Please be mindful of others' wishes for physical distancing.***

## **PARTICIPANTS IN TODAY'S SERVICES**

**PREACHING & PRESIDING MINISTER** ~ Pastor Alex Zuber

**USHERS** ~ Jeff Williams, John Mulder

**LECTOR** ~ Linda Morrison

**LAY ASSISTING MINISTER** ~ Mary Elizabeth Skinner

**CRUCIFER** ~ Kathy Thompson

**TORCH BEARERS** ~ Bill Whitmire, Cheryl Hoak

**COMMUNION ASSISTANTS** ~ Kathy Thompson, Bill Whitmire, Cheryl Hoak, Linda Morrison

**MUSICIANS** Elizabeth Williams, Music Minister

### **ACKNOWLEDGEMENTS**

Permission to podcast/stream the music in this service obtained from One License with license # A-701538, CCLI license # 20104877, and Augsburg Fortress Liturgies Annual License: SAS014720.

### **REMINDERS AS YOU EXIT THE SANCTUARY**

- Please leave this worship booklet in the basket at the sanctuary entrance for the next service (or recycling).
- We encourage you to take *The Chimes* home with you.

## ABOUT OUR WORSHIP...

**CONFESSION AND FORGIVENESS:** + 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.

**GATHERING HYMN:** We sing as the Spirit gathers us for worship and this hymn sets the tone for the day.

**KYRIE:** The Kyrie is an ancient piece of 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.

**PRAYER OF THE DAY:** The Prayer of the Day collects the themes from today's scripture readings.

**READINGS AND PSALM:** 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 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. 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. We stand during the gospel because we believe our Lord is present with us in the reading.

**HYMN OF THE DAY:** This hymn complements the day's scripture readings and sermon.

**NICENE & APOSTLES' CREEDS:** The creeds (statements of faith) date back to the 4<sup>th</sup> century and contain the basics of what Christians around the world hold to be true. The use of the non-capitalized word "catholic" means simply worldwide or universal.

**PRAYERS:** 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.

**PEACE:** Much more than a pleasant greeting — we do this to proclaim God's promise of peace to one another.

**OFFERING:** 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.

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

**GREAT THANKSGIVING & HOLY, HOLY, HOLY:** The Great Thanksgiving is an ancient part of the worship that proclaims our thanks for the gifts of God in the meal. 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..."

**EUCCHARISTIC PRAYER:** 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.

**THE LORD'S PRAYER:** 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.

**COMMUNION:** 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.

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

**BLESSING:** 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. It reaffirms our mission and reminds us that if we are to be a Wellspring of Grace, we need to be renewed first through Water, Word, and Meal—the means of grace God has given to us.



# FROM GENERATION TO GENERATION...

*God dwells with us*

**"through him, all things" by Rev. Lauren Wright Pittman; Inspired by John 1:1-14 |  
Block print with oil-based ink over gouache painting**

In John's cosmic, mysterious creation narrative, the description of the "Word" that particularly sparked my imagination was in verses 3 and 4: "All things came into being through him. . . . in him was life, and the life was the light of all people." How does one image a concept so abstract and consequential to the Christian tradition? I find myself asking this question a lot. The words of the text themselves stretch to their limits while attempting to encapsulate the breadth of who Jesus is. As I considered visual metaphors that might illuminate this text, I thought about a prism.<sup>4</sup> I remember the first time I used this seemingly magical, transparent stone. I held it to the light, which I could not see, and to my surprise the light was broken down into the vibrant colors of a rainbow. It was natural for me to think the stone was creating something that wasn't there, but this medium revealed the complex truth that light is in fact made up of all the colors in existence.

In my image, Jesus is a prism. The light that is life that comes from the Creator shines through Jesus, and it is through him that we can see the fullness and beauty of who God is. It is through him that all of Creation came into being. I decided to paint the colors of the rainbow in the order I learned as a child: ROYGBIV.

It was when picking paints that I realized there are seven colors in a simplified rainbow, and there are also seven days of Creation. In this block carving, each of the days of Creation is referenced through simplified patterning in each of the colors of the rainbow. It is through Christ that all things came into being, and it is through him that we experience the abounding saturation of God, who chose to dwell among us.

—Lauren Wright Pittman