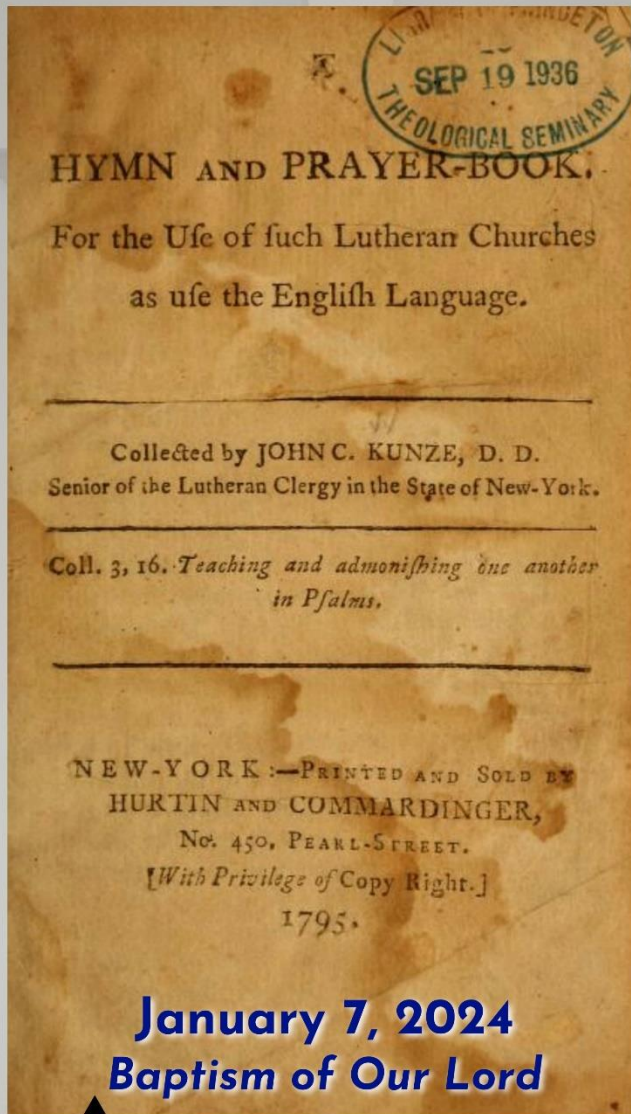


# A Worship Service in the Pattern of 1700's Lutherans in America



**January 7, 2024**  
**Baptism of Our Lord**



**MUHLENBERG**  
**LUTHERAN CHURCH**

# Baptism of Our Lord ~ January 7, 2024

## 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

While we do not require masks in the building, wearing a mask for any reason is always welcomed. We continue to follow the current CDC guidance, and we request that anyone who experiences symptoms of COVID-19, regardless of vaccination status, stay home, self-isolate and get tested. Please wear a well-fitted mask if you have a known exposure to COVID in the past 10 days. Thank you for doing all you can to help care for one another by reducing the spread of germs in our community!

## OUR WORSHIP

Our worship is rooted in the ancient pattern of the church – gathering, word, meal, sending. However, the shape of worship may feel different over these coming weeks as we experience different liturgies that have been used over the past 200 years of the Lutheran movement. Though we witness profound changes through this worship series, the heartbeat 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 about the history of this liturgy, see the explanation on the back cover.

**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

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Harrisonburg, VA 22801

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# WORSHIP WITH HOLY COMMUNION

## WELCOME

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

## I.

*(We stand)*

**HYMN:** ELW 527, *Lord Jesus Christ, Be Present Now*

*Public worship is always to be introduced with a verse (or a few verses) of a suitable hymn: after the singing of which the minister steps before the altar, and addresses the congregation as follows:*

Dearly beloved, Thus faith the high and holy one, that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble Spirit; to revive the spirit of the humble, and the heart of the contrite ones. For I will not contend forever, neither will I be always wroth; therefore acknowledge your misdoings, and confess your sins before the Lord your God. For he hath promised that if we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.

All ye then that are present, confess with me your sins in the following manner:

I thy poor sinner acknowledge before God my heavenly father, that I have sadly, deeply, and in a manifold manner sinned against thee; not only with outward sins, but more abundantly so with inward blindness, unbelief, doubts, despair, impatience, pride, sinful self-love, evil desires, covetousness, private envy, hatred and ill-will, together with many other evil deeds which are all well known to God, and which alas! I myself cannot so perfectly know. And now, O Lord, these things grieve, and cause me sorrow, and I desire fervently to receive forgiveness and grace through thy well beloved Son Jesus Christ:

Making now a fresh dedication of myself to thee, with a sincere promise through the assistance of the holy spirit to live more holy and obedient unto thee. Amen.

Lord God our heavenly Father have mercy upon us.

Lord Jesus Christ, the Saviour of the world have mercy upon us.

God the Holy Ghost have mercy upon us, and grant us thy peace. Amen.<sup>1</sup>

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<sup>1</sup> Notice, no absolution is offered here as we are used to in modern worship. The absolution comes later, with the Eucharistic liturgy, and is only offered to those who stay to receive the Sacrament of the Altar.

## II.

*The minister further addresses the congregation as followeth:*

The Lord be with you!  
**And with thy spirit!**

*Hereupon the minister prays again a suitable prayer.*

### PRAYER OF THE DAY

*(We sit)*

### READING OF THE WORD

Psalm 91:1-6, 9-16

Mark 1:1-20

Pew Bible page 606

Pew Bible N.T. page 35

*(We stand)*

### HYMN OF THE DAY: ELW 273, All My Heart Again Rejoices

*While this hymn is singing the minister steps into the pulpit.*

*(We sit)*

### SERMON

The Reverend A. C. Zuber

*Silence for reflection follows.*

## III.

*After the sermon is ended, the following church prayer, shall be read; which without necessity shall not be omitted.*

### “UNIVERSAL CHURCH–PRAYER”

Most merciful and gracious Father in Christ, who has promised to hear the prayers of the poor and not to turn thine ears away from their cry! We come united before thy face, the whole congregation for this purpose has assembled itself together: but thou hast commanded us to pray not only for ourselves, but for all mankind; yea thou hast graciously promised to hear our weak prayers, and to fulfill our humble petitions; we obey thy command, and in deep humility re-present thy promise before thee; show thyself as the father of mankind, whom thy Son has dearly purchased with his own blood; remember those who are enveloped in darkness, and those upon whom the light of thy gospel has not

yet shined; break the bands of satan, and let the light of thy knowledge prevail over all the earth. Remember thy Christendom; help that therein may be found both name and power. Destroy the power of bigotry and superstition, and work a deliverance against the power of unbelief...

...Praised be thou that thou hast broken the chains, wherewith men thought to bind us; praised be thou for the freedom which thy powerful arm hath obtained for us; praise be to thee for the freedom which we now enjoy but protect us for Christ's sake, that the same may not lead us to an unreasonable contempt of danger<sup>2</sup>. Keep thine eyes constantly over this thy people, whom thou has chosen as thine heirs: to this end fill the fathers of these United States, the rulers, with the spirit of wisdom and the fear of the Lord. Grant that peace and union may through their endeavors be extended over and continued in the land, and that the honor of thy name, and the prosperity of the kingdom of thy Son, may be the uttermost care of their hearts...

...In particular be gracious to our congregation, that peace and brotherly love may be kept in the same. Bless the officers of the church, bless the parents and children, and especially bless our schools.

Bless the cultivation of land, bless all business that are pleasing to thee both by sea and by land.

Receive under thy gracious protection all that are pregnant and give suck, all widows and fatherless children. Help every individual in their need, and be gracious to all who in any place cry to thee, keep us in thy love, and let everything work for our good. Turn away from us in mercy all richly deserved land troubles, war, hunger, and scarcity; fire and water perils; pestilence and other evils on mankind or on cattle, and everything else which our sins have richly deserved...

...We acknowledge O Lord that when thou dealest according to thy long suffering toward us, that it was not our righteousness that draws the unto it; for we are unprofitable servants before thee; but it is purely on account of thine own free and undeserved mercy, according to which be still gracious unto us, and draw our hearts in love toward our neighbours, to sorrow with all who are in distress, that we may never forget to do good to every man, yea

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<sup>2</sup> This section of the "Universal" church prayer may resonate strangely with our modern year. Published in 1795, this liturgy was composed on the heels of the newly won freedom of the American Revolution for the fledgling United States. There is a spirit of triumph and joy behind these words that celebrate this new gift of freedom. However, these words likely rang hollow for the next 70 years to those of African descent who stilled remained under the bondage of slavery until the passing of the 13th Amendment.

even to our foes, that we may thereby manifest ourselves to be the children of God.... teach us to seek no desire but thy love, no profit but the gifts and graces of thy holy spirit, no honor but that we should be thy children and made one with thee, no adornment but the righteousness of Jesus Christ, no life and support by thy grace and union... When our ears can no longer hear, let thy holy spirit bear witness with ours that we as thy children and co-heirs of Christ, shall soon with Jesus be in Paradise. When also our eyes can no longer see, then grant that the eyes of our faith may be open, that then we may see thy heaven open, and the Lord Jesus at the right-hand of his Father.

When also our tongues can speak no more then let thy spirit make intercessions for us before thee with unutterable groanings, and teach us how to call upon thee Abba! dear Father! in thy hand I commit my spirit. Grant also most faithful God, that we may live in thy fear, die in thy grace, depart in thy peace, rest in the grave under protection, be raised again through thy power, and then heir to the glorious hope of eternal life, through Jesus Christ, thy dearly beloved Son our Lord, to whom with thee and the Holy Ghost be ascribed all honor, praise, and glory now and forevermore—

**Amen.**

## PEACE

The peace of God which passeth all understanding keep your heart and mind, in Jesus Christ, unto everlasting life—**Amen.**

## IV.

A hymn is sung before which the alms are gathered in the church.

*(We sit)*

## OFFERING SONG BY CHOIR

O Lord, How Shall I Meet You

(Text: Paul Gerhardt, Music: Johann Crüger)

*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.*

MAKE YOUR OFFERING DIGITALLY  
BY SCANNING HERE



## VI.<sup>3</sup>

### THE PREPARATION SERMON

### OF THE SACRAMENT OF THE LORD'S SUPPER

*Questions to be put before the communicants after the preparation sermon.*

I ask you in the presence of the Omniscient God, upon the witness of your conscience,

1. Whether you really know, acknowledge and confess, that ye are in your natural state sinners, who are of yourselves unable to do any good thing, but have a natural propensity to all evil, and that you by omitting the good and committing the bad in thoughts words and deeds, have frequently offended the Lord your God, and are worthy, therefore, so to be cast away from the face of the Lord your God, and eternally rejected?
  - a. Is this the confession of your heart, profess it with your mouth saying: **YES**
2. Whether you believe from your heart, that Jesus Christ is come into this world, to save sinners, and that all those, who believe in his name are to receive remission of their sins? Are you truly desirous, to be freed from your sins, and are you firmly confident, that your heavenly father will be propitious unto you for the sake of Jesus Christ, and in his mercy forgive you all your sins, and cleanse you from all your uncleanness?
  - a. Is this the confession? **YES**
3. Whether you are firmly resolved to surrender yourself from this present period to the Holy Ghost and his operations, so that in future you do not sin, purposely and voluntarily; but hate and omit sin, put on the new man, endeavour to walk before God and thus really amend your life and grow in Godliness.
  - a. Is this your true intention, signify it by saying: **YES**

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<sup>3</sup> Section V. is omitted, as it was a blessing to conclude worship, offering an opportunity for an ending of standard worship rather than continuing to set the table for an afternoon service with Holy Communion. Some who were not baptized, confirmed, or in right confessional standing with the church would opt to leave worship at this time, while others would remain for an afternoon Eucharistic liturgy. Our liturgy will continue, by combining these services, and not bind our congregation to wait until the afternoon to receive the Sacrament of the Altar.

Upon your confession, [made in worship]<sup>4</sup>, I a servant of my Lord and Master Jesus Christ, announce herewith unto all such of you, as thus, as it has been expressed, stand in true repentance, believe on Christ in their heart, and are of the true intention to enter a sincere reformation of their life, and to grow daily in godliness and pity; to such I announce the forgiveness of all their sins, in the name of the Father, the Son and the Holy Ghost. **Amen.**

*The celebration of the Lord's Supper,*  
The Lord be with you.

**And with thy spirit.**

Lift up your heart.

**We lift it up to the Lord.**

Holy, holy, holy is the Lord Sabaoth.<sup>5</sup>

**All the earth is full of his glory.**

*The address to the Communicants.*

Dearly beloved in Christ,

As we are gathered together here, in the name of the Lord, to receive his holy testament, my exhortation to you is first, that you lift up with me your hearts to the Lord, praying with me, the Lord's prayer, as Christ, our Lord has taught us, and promised to grant us our petition.

That God, our heavenly father, would immersive, behold us, his poor children, and give grace that his holy name may be sanctified among us, and in all the world, by pure, and just doctrine of his word, and fervent love in life; avert graciously, all errors in doctrine and devices in life, by which his holy name is dishonored and blasphemed; that his kingdom may come and be promoted, and he would bring all sinners who are blinded and captivated by the devil, to the knowledge of the true faith in Jesus Christ, his son, and increased the number of the Christians: that we may be strengthened by his spirit, to do, and to suffer his will, both in life and death, and break, offer up, and mortify our own will, both in good and bad things: that he would grant us our daily bread, keep us from avarice and sorrows for the belly, and give us confidence to expect every good thing in abundance from him. That he would remit us our debts as we remit our debtors, that our hearts may enjoy a cheerful conscience before him, and we may have reason not to fear sin, or be terrified by it. That he would not lead us in temptation, but assist us by his spirit, to overcome the flesh, despise the world with all its works and conquer the devil with all his devices; and that at last he would deliver us from all evil, both corporal and spiritual, temporal, and eternal. Those who desire all this, will then confirm it with their amen, without all doubt, that it be so, and the prayers heard

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<sup>4</sup> In the 1795 hymnal, a form of confession identical to the confession made at the beginning of worship was offered **again** by all who remained for the Lord's Supper. Only then was the absolution offered.

<sup>5</sup> This is the transliteration of the Hebrew word *tsebhaoth*, meaning "hosts" or "armies". It is an archaic phrase for the hosts of heaven (in the biblical title "Lord (God) of Sabaoth").



in heaven, as Christ promises, whatsoever, you ask, believe that you will have it, and it shall be done.

My second exhortation, which I give in the Lord Christ, is, that you direct your full attention, in true faith to the testament of Christ; and particularly to the words in which Christ grants us, his body and his blood for the remission of sins, apprehending them firmly with your heart, remembering with gratefulness his unfathomed love demonstrated unto us by redeeming us through his blood from the wrath of God, death, and hell, and thus receive externally the bread and wine, that is, with, and under it, his body and blood, for your assurance and pledge.

We therefore, bless, administer, and use his name, and pursuant to his command, his holy testament in the following manner.

**Our Father, who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day, our daily bread, and forgive us our trespasses, as we forgive them that 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.**

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

Likewise, he took the cup after the supper, gave thanks, and gave it to them, saying, take, drink ye all of it. This cup is the new testament in my blood, which is shed for you, and for many for the remission of sins. Do this, as often as you drink it, in remembrance of me.

*(We sit)*

## DISTRIBUTION OF 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.*

(We stand)

*After the communion, the minister says:*

Give thanks to the Lord, for he is good. Hallelujah.

**And his mercy endures forever.**

We give the hearty thanks, most merciful, dear God, and father, that thou hast by these salutary gifts of the body and blood of the son, refreshed us; and most humbly supplicate thee, that thou would promote by them, in us, strong faith towards thee and an unfettered love to our neighbour through Jesus Christ, our Lord and Saviour. **Amen.**

## **SENDING OF COMMUNION**

**HYMN:** ELW 663, *Spread, Oh, Spread, Almighty Word*

## **BENEDICTION**

*And then the minister concludes:*

The Lord bless Thee, and keep thee. The Lord enlighten his countenance upon thee, and be gracious unto Thee. The Lord lift up his countenance upon thee and give thee peace.

In the name of the Father, and the Son, and the Holy Ghost. **Amen.**

## **POSTLUDE**

## PARTICIPANTS IN TODAY'S SERVICES

**PREACHING MINISTER** ~ Pastor Alex Zuber

**PRESIDING MINISTER** ~ Pastor Lauren Eanes

**COMMUNION** 8:30 ~ Gus Kagey, Bill & Crystl Whitmire

**ASSISTANTS** 11:00 ~ Jim Doyle, Bob Kolodinsky

**LAY ASSISTING** 8:30 ~ Larry Blade

**MINISTERS** 11:00 ~ Lori Reich

**LECTORS** 8:30 ~ Crystl Whitmire

11:00 ~ Bob Kolodinsky

**USHERS** 8:30 ~ Karen Thomsen, Jeanette Norfleet

11:00 ~ Olivia Rishell, Sue Totty

**SOUND** 8:30 ~ Tom Pippert

**TECHS** 11:00 ~ Bazil Gibson

**MUSICIANS** Linlin Uta, Interim Music Minister

Judith Ofcarcik, Organist

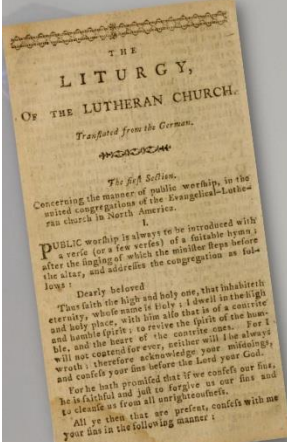
Celebration Singers (8:30); Sanctuary Choir (11:00)

### ACKNOWLEDGEMENTS

Permission to print/podcast/stream the music in this service obtained from One License with license # A-701538, CCLI license # 20104877, Augsburg Fortress Liturgies Annual License: SAS014720, and St James Press, license #15220.

***After worship, Pastor Lauren and Pastor Alex invite you to greet them and each other in the Gathering Area. You may take this worship booklet home or leave it in the basket at the sanctuary entrance for recycling.***

# Today's Liturgy Explained



Today's worship service begins a journey through history, as we celebrate not only our 175 years as a congregation, but we have an opportunity to experience the foundation of faithfulness that existed before Muhlenberg Lutheran Church in the fledgling United States. Our liturgy will have many elements that feel familiar, and some points that will feel very different! Today's service is based on the **Hymn and Prayer Book: For the Use of Such Lutheran Churches as Use the English Language**, published in 1795 by Dr. John C. Kunze, Senior of the Lutheran Clergy in the State of New-York. This hymnal includes a preface by Kunze, 237 hymns (texts only), a Litany, the Golden Alphabet, a cradle hymn, liturgy, Epistles and Gospels for the year, Luther's Catechism, Fundamental Questions, Order of Salvation, Christian Duties, A Short Account of the Christian Religion, A Short Account of the Lutheran Church, The Seven Penitential Psalms, and Prayers.

While the language may feel odd, stuffy, overly rigid to our modern ears, and words often bear more u's than our American sensibilities can tolerate, this hymnal represents a monumental step of progress for the Lutheran movement in the first years of the United States. In his preface, Dr. Kunze says, "*The German Church in America have always been endeavoring to keep up their language, and have never neglected the proper means for this purpose... but in some parts difficulty begins to appear, and this is in populous cities, where [the Germans'] number is small, and in some country districts where [German] settlements are mixed with English people.*"

This hymnal represents a profound forward step in faithfulness, as Kunze argues that faithfulness to the promises of Confirmation to live out the Christian way of life outweighs the cultural need to maintain the use of German. As a church that desired to be open and grow, it became essential that they worshipped in English.

Many elements of this service reflect the reality of a time when a congregation pastor was not as common as a circuit rider or itinerant preacher who would be able to visit a parish monthly, quarterly, or even annually. Therefore there is no absolution offered in the confession of the whole congregation. Absolution, or forgiveness of sins, was reserved for the eucharistic setting which would often happen in either the afternoon or on separate days when the pastor was passing through to lead. This was the way in which Peter Muhlenberg and his contemporaries in the 1700s sustained the fledgling Lutheran movement here in the Shenandoah Valley in the infancy of our nation. It happened with services like this, that relied on the word being proclaimed, hymns being sung, and the sacraments administered as often as possible.

We invite you to step back with us today, deep into our roots, to explore the faithfulness of our ancestors, and learn to value the ways our worship and liturgy have transformed in the 200+ years between then and the liturgy we embrace now. As Kunze concludes his preface, we offer a similar sentiment today, "*May the adorable Lord and Master, whose church has always been used and inclined to sing his praises, and who inhabits the praise of his Israel, deign these endeavors of a portion of his blessings, that with this little book in the hand and the contents in the heart, many souls, families, and congregations may worship him the beauty of holiness.*"

