A Liturgy for the Use of the Evangelical Lutheran Church, 1847

LITURGY

FOR THE USE OF THE

EVANGELICAL LUTHERAN CHURCH,

PUBLISHED BY ORDER OF THE

GENERAL SYNOD

OF THE

EVANGELICAL LUTHERAN CHURCH

IN THE

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1847.

January 14, 2024 2nd Sunday after Epiphany

HUHLENBERG

Second Sunday after Epiphany ~ January 14, 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).

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).

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 (540) 434-3496 www.muhlenberglutheran.org

SERVICES FOR THE LORD'S DAY

PRELUDE ~ "Andante tranquillo," from, Sonata III (F. Mendelssohn, 1809-1847)

The usual order of service for the morning of the Lord's day is as follows:

The minister rises and pronounces a benediction, or some other devotional passage of scripture, and then gives out the hymn that is to be sung. After the singing he goes to the altar, and calls upon the congregation to confess their sins, or reads one of the general prayers for Sunday. The prayer is followed by the reading of a portion of Scripture, such as the Gospels, the Epistles, or some other suitable passage. After this the minister announces a hymn adapted to his sermon, and whilst it is sung, ascends the pulpit. After the close of the hymn he prays, preaches, and prays again; whereupon the congregation, having sung another hymn, is dismissed with the benediction.

Under ordinary circumstances the sermon should not exceed three quarters of an hour in length. In the afternoon and evening service the prayer and reading of the Scriptures at the altar may be omitted: in the place of which it would be highly desirable, that a short catechetical exercise with the children should be introduced in connexion with the former. At all events, the minister will make it his duty to employ this most effectual means of exerting a salutary influence, as often as possible. When children are to be baptized, it would be most appropriate to let the baptism precede the sermon. As a concluding prayer after sermon, one of those here proposed may be selected, or an original one used. Should the prayers proposed in this liturgy be found too long under some circumstances, they may be abbreviated. The Lord's prayer should be frequently used, but not oftener than once during the same meeting. Efforts should be made to improve the singing in the church as much as possible. When choral singing is introduced, the choir should have a particular place appropriated to it but care should be taken that the singing of the congregation be not superseded or impaired by such an arrangement.¹

WELCOME

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

ORDER OF PUBLIC WORSHIP

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

It is a good thing to give thanks unto the Lord, and to sing praises to thy name, O Thou Most High; to show forth thy loving kindness in the morning, and thy faithfulness every night: for thou, Lord, hast made me glad through thy works. Let us lift up our hearts with our hands unto God in the heavens. Praise the Lord, who made the heavens and the earth.

¹ This rubric was included on the page before the liturgy began in this 1847 hymnal. According to Pastor Jonathan Boynton, the historian who joined us for worship last week, "[This text] was the language for the 1750s liturgy that was never printed, and only passed down, handwritten into each clergyman's journal."

(We stand) HYMN: ELW 842, O Worship the King²

CONFESSION OF SIN

Beloved in the Lord!

Thus saith the High and Lofty 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 to revive the heart of the contrite ones. For I will not contend for ever, neither will I be always wroth; but make confession of thine iniquity, that thou hast sinned against the Lord thy God. If we confess our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. Accompany me, then, in acknowledging your transgressions, and in true humility let this be the language of your hearts:³

We confess unto thee O God, our heavenly Father, that we have grievously, and in various ways, transgressed against thee, not only by outward and gross sin, but by inward blindness of heart, unbelief, doubt, despondency, impatience, pride, selfishness, carnal lusts, avarice, envy, hatred and malice, and by other sinful passions which are naked and open in thy sight, O Lord, but which we are unable perfectly to understand. But with godly sorrow and sincere penitence we implore thy forgiveness and favor, through thy dear Son, Jesus Christ, firmly resolved, by the power of thy Holy Spirit, to devote ourselves daily to the reformation of our sinful lives. We beseech thee, O Lord, to work within us both to will and to do; and unto thee, the Father, the Son, and the Holy Spirit, shall be all the praise, now and evermore. Amen.

(We sit) **READING OF THE SCRIPTURES⁴** Psalm 103:6-14

Mark 2:1-22

Pew Bible page 613 Pew Bible N.T. page 36

² Great care was taken to select hymns for today that would have been available to a community in the 1800s. ³ There were no rubrics offered or phrases bolded that suggest the congregation was meant to read aspects of the liturgy responsively. The phrase "language of your hearts" implies that the minister was tasked with speaking on behalf of the congregation, while they were simply recipients of the service.

⁴ While local tradition may have varied, there were again no rubrics that suggested a responsory phrase such as "The word of the Lord, **thanks be to God**" was offered at this time. The word was simply read and prayer was offered.

SHORT PRAYER AFTER THE READING OF THE SCRIPTURES

Father of our Lord Jesus Christ! Who hast blessed us as often as we have come to hear thy word, bless us out of the fullness of thy love, now that we are again assembled in thy house. Excite within us a sincere desire and a fervent zeal to strive after the one thing that is needful. Enable us rightly to understand thy holy word that so we may know who thou art, and what we are, and what we must become, in order that we may attain unto that eternal glory, to which thou has called us through Jesus Christ our Lord. Amen.

The Reverend A. C. Zuber

(We stand) HYMN: ELW 509, God's Word is Our Great Heritage

(We sit) SERMON

Silence for reflection follows.

INSTALLATION OF THE CHURCH COUNCIL

Beloved Friends,

You have been duly elected by the members of this church as its officers. As your brethren have thus shown that they confide in your readiness to discharge with fidelity the offices to which you have been chosen, in a manner satisfactory to themselves and consistent with your christian obligations, and so as you will desire to have done when God shall call you to your last account, I now ask your attention to a brief statement of your official duties.

You have thus heard, my brethren, what are the duties that pertain to your respective offices. In order that the congregation may be certified of your willingness to perform them to the best of your ability, you will now in the presence of God make known this your willingness by saying: I will.

Let us pray. Lord Jesus Christ, who art the chief Shepherd and Bishop of that flock which thou hast purchased with thy blood, we thank thee that thou hast established thy church upon earth....⁵We thank thee that thou continuest to dispose men to labor in thy church, and faithfully to provide for its temporal and its spiritual welfare...

⁵ Whenever you see an ellipsis (...) in today's service, you can be assured that this section was greatly abbreviated from what was originally published, to fit our modern timeframe.

Continue to bless and preserve it we beseech thee; and let thy word dwell in thy people richly in all wisdom, and make it powerful to carry on thy work of grace in our souls. Vouchsafe thy grace and favor unto these brethren who have been duly elected to important offices in this church, and who are now before thee, in order to take upon them the solemn responsibilities of their station. Enlighten and guide them by thy Holy Spirit that they may know thy mind, and that their services to the church may redound⁶ to its good and thy praise. Fill their hearts with love to thee, to thy word and to their brethren... that so, ever seeking help from thee by faith they may with alacrity and cheerfulness perform the duties of the offices to which they have been set apart. Hear, O Lord, and answer our prayers for the sake of that love wherewith thou lovest us. Amen.

The minister giving his hand to each of the officers, says:

I wish you the blessing and guidance of God in the exercise of your office. May the Lord direct and assist you by his Holy Spirit; may he counsel and strengthen you in all your undertakings and encourage you to labor diligently for the prosperity of this church and congregation, and to fulfill with fidelity your respective duties. And be assured that He who is faithful and just to reward those who serve him with uprightness and fidelity, will bless your labors, and grant you in time and eternity a recompense according to his great goodness. Depart in peace.

OFFERING/CHOIR ANTHEM

Christ is Made the Sure Foundation

Text: 7th cent. Latin; trans. by John Mason Neale, 1818-1866 Music: Henry Purcell; adapt. by Ernest Hawkins Tune: WESTMINSTER ABBEY

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

(We stand)

ADMINISTRATION OF THE SACRAMENT OF THE LORD'S SUPPER

The Lord be with you!

Let us lift up our hearts to the Lord on high!

Holy, Holy, Holy is the Lord of hosts; the whole earth is full of his glory. Beloved in the Lord—

⁶ An archaic term with wide use in the 1800s, meaning "contribute greatly to (a person's credit or honor)." Example: "his latest diplomatic effort will redound to his credit."

As we are met together to partake of the holy supper, which our blessed Lord instituted, let us devoutly consider the object for which it was ordained by its divine Author. This was:

- 1. To preserve the remembrance of his love among the children of men, and to show forth his expiatory death unto the world...Our blessed Lord well knew how prone men are to forget benefits conferred upon them, and how soon his love to sinners would be repaid with ingratitude. And therefore he instituted this solemn feast, in order to perpetuate the memory of his atoning death among men, to excite their gratitude, to influence their hearts to love him in return, and to stimulate them to be obedient to his commandments. Let us then my Christian friends, contemplate with deeply grateful hearts, the sufferings and death of him on whom were laid the iniquities of us all...O let us praise the Lord for these marvelous manifestations of his love toward us....May not only our mouth show forth his praise, but may our whole heart and life be consecrated to his service. And when we meet around his table, may this be the language of our hearts: "We will love him for he first loved us."
- 2. Another object which the Savior had in view, when he instituted this sacrament, was, to give us a pledge of our interest in his vicarious sufferings and death...as we are creatures of sense, he hath appointed two material elements, perceptible by the senses namely, bread and wine, to serve as pledges or tokens that we are made partakers of his body and blood, that is, of the blessings of salvation...As certainly therefore, as the truly penitent and believing communicant eats the bread and drinks the cup, so certainly he receives a pledge or seal of his acceptance with God; an assurance that his life is hid with Christ in God.
- 3. But again, this holy ordinance should be a means of drawing closer the bond of love among christians. At this table of our Lord, the high and the low, the rich and the poor, the learned and the unlearned, are to show that they regard each other as brethren, bound together by the holiest ties, and ready to counsel and aid each other on their pilgrimage to eternity. For even as we here eat of one bread, and drink of one cup, so should we also love one another, as members of one family; for this is our Lord's commandment, that we love one another, even as he hath loved us; and thereby shall all men know that we are Christ's disciples, if we love one another.

4. And lastly, we are to show by participating of this holy supper, that we are not ashamed of our Lord and Master, and that we are resolved to continue faithful in our christian profession until death. Let us then come to the table of the Lord, firmly resolved to abide in him who is the way, and the truth, and the life; and constantly to seek his grace so we may at all times live as becometh his disciples, and ever possess the blessed assurance that we are heirs of his glorious promises.

Let us pray. Lord God, merciful and gracious, long-suffering and abundant in goodness and truth; keeping mercy for thousands, forgiving all who turn unto thee, their iniquity and transgressions and sin. In deep humility we worship thee, the God of love, and give praise unto thy great and holy name....

O Lord we fervently desire to be made partakers of all those blessings and heirs of the unsearchable riches of salvation; and with this desire we humbly approach thy table, praying that thou wouldst meet us there, to break unto our souls the bread of life. We are deeply sensible that we are not worthy of the crumbs that fall from thy table; but we are equally convinced of our need of thy grace. And therefore, confiding in thy gracious invitation and in thy boundless love to perishing sinners, we venture to present ourselves as thy guests, at this solemn feast....Grant O Lord, that by receiving this day in faith the emblems of thy body broken, and of thy blood shed for our redemption, we may become more rooted and grounded in love, and confirmed in hope, and be made to abound, more and more in righteousness, peace, and joy in the Holy Ghost. And unto thee will we ascribe all the praise and the glory. Amen.

Let us now in the name of Jesus, set apart these elements for holy use.

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 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.⁷

Our Lord Jesus Christ, in the night in which he was betrayed, took bread; and when he had given thanks, he brake it, and gave it unto his disciples, saying, take, eat,

⁷ While the published liturgy does not indicate that the assembly was asked to recite the Lord's Prayer along with the presiding minister, it was likely that the congregation could have recited this prayer through the efforts of consistent catechism work in the local parish. We can infer this from the comment about the use of the Lord's Prayer in "The Usual Order of Service..." explanation found on page 1.

this is my body which is given for you. Do this in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood; this do ye, as oft as ye drink it, in remembrance of me.

And now, beloved brethren and sisters, draw near the table of the Lord, with humble and believing hearts, with fervent gratitude and love. In the name of Jesus Christ, our common Lord, I say to all who have embraced him as their Savior, and are resolved by his grace to live as becomes his true followers, ye are welcome to this feast of love.

(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.

HYMN DURING DISTRIBUTION: ELW 471, Let Us Break Bread Together⁸

(We stand)

PRAYER AFTER THE COMMUNION

Praise ye the Lord, for he is good, and his mercy endureth forever. We thank thee, Lord Jesus Christ for the renewed tokens of thy condescension and thy tender mercy, which we have now been permitted to enjoy. How shall we sufficiently praise thee for that unspeakable love, which thou has manifested toward us fallen and guilty creatures, by dying for our salvation, and bringing life and immortality to light, that we might live for ever with thee! O Lord open thou our lips and our mouth shall show forth thy praise. We will make known thy goodness and faithfulness; and by the help of thy grace, we will glorify thee in the whole of our walk and conversation, until thou shalt account us worthy to appear at thy heavenly table in a world without end. Amen.

HYMN: ELW 789, Savior, Like a Shepherd Lead Us

BENEDICTION

The Lord bless thee and keep thee! The Lord make his face to shine 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, Son, and Holy Ghost. Amen.

POSTLUDE ~ *Fanfare* (J. Lemmens, 1823-1881)

⁸ Some of the stanzas of this African American spiritual may date back to the eighteenth century. Other stanzas have been added by oral tradition. A look through modern hymnals will reveal an array of variations on the text. The most notable alteration in the Psalter Hymnal is the phrase "to the Lord of life" in place of the original "to the rising sun," in which "sun" was an ambiguous metaphor referring to God. The song's use at communion services probably dates from after the American Civil War. Miles Mark Fisher notes in <u>Negro Slave Songs in the United States (1953)</u>, "[Originally the hymn] relates hardly at all to holy communion, which does not necessarily require early morning administration or a devotee who faces east. [This] it seems was a signal song of Virginia slaves during the eighteenth century who used it and similar ones to convene their secret meetings." This is a reminder that the Lutheran church's history does not just include German settlers. We've been influenced and blessed by the faith of our African American siblings. It is important to remember that at the time of our congregation's founding 10% of the population in Rockingham County were slaves and the Civil War was about to start.

PARTICIPANTS IN TODAY'S SERVICES

PREACHING MINISTER ~ Pastor Alex Zuber P		PRESIDING MINISTER ~ Pastor Lauren Eanes	
COMMUNIO ASSISTANTS		8:30 ~ Mark Briehl, Meg Wightman, Bill & Crystl Whitmire 11:00 ~ Sue Koch, Mark Warner, Philip Quoqui, David Barnes	
LAY ASSISTIN MINISTERS	8:30 ~ Mary Elizabeth Skinner 11:00 ~		
LECTORS	8:30 ~ Mark Briehl 11:00 ~ Mark Warner		
USHERS	8:30 ~ David & Susan Lawrence, Susan Gallaher 1 1:00 ~ John Mulder, Mark Byerly, Latham Copeland		
SOUND TECHS	8:30 ~ Bill Wightman 11:00 ~ Todd Hedinger		
MUSICIANS	Linlin Uta, Interim Music Minister Elizabeth Williams, Organist Celebration Singers (8:30); Sanctuary Ch	0ir (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

SERVICES FOR THE LORD'S DAY.

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MUHLENBERG

LUTHERAN CHURCH

"In the year 1841, the General Synod of the Evangelical Lutheran Church in these United States, appointed a committee to prepare a new liturgy for the use of the congregations in its connexion." -Preface to "A Liturgy for the use of the Evangelical Lutheran Church, 1847"

Today's worship service continues our journey through history that was begun last week. We saw the foundations of this service in a liturgy freshly translated from the German in 1795, to this service which we use today, and reflects a new era of the Lutheran Church in America in 1847. A product of the General Synod, this liturgical volume, was notably not a hymnal meant for the hands of the laity, but was published as a volume of liturgy and prayers for the pastors of the Lutheran Church. The General Synod was formed in 1820 and existed to coordinate the work of the synods. It was the forerunner of the national bodies that came together to form the ELCA 150 years later. The General Synod formed the first Lutheran seminary in 1826, at Gettysburg, to address the extreme need for Lutheran pastors.

As you will see reflected in today's liturgy, the focus dramatically shifted in this time to equipping the pastors with what they would need to provide a service to the congregation, rather than equipping the congregation to be active participants in worship. As stated in the preface, the purpose of such a liturgy was for "supplying private christians with that pure and elevated diction, in which the prayers of the family altar should be clothed" and was "designed to lead the hearts and minds of many in the exercises of devotion." This liturgy was a tool of teaching doctrine and duty, and ultimately "brings uniformity into the public worship of the many congregations connected with any particular church."

This final purpose of uniformity did at least have the laity in mind. The case was made by the liturgy's authors that "such uniformity is not only essential to order; it not only serves to give character to a church; it not only presents to inquirers from without a summary expose of the doctrines held by such a church; but it begets, in the hearts of its members, when visiting distant divisions of their own household of faith, a sense of being at home, among those who have grown up under the same teachings, and the same ordinances."

In many ways you'll find yourself at home in this liturgy, with the familiar pattern of confession, prayer, word, meal, and sending. In many ways you'll find we're a far cry from the familiar rhythms of today's services, especially with the lack of congregational response. While we don't have records of what specific order of worship was used by the very first Muhlenbergers who gathered for worship 175 years ago, there's a strong likelihood that their pastor was equipped with this very resource, or one very similar, to guide the first flock that called this place their home. While the worshipper in 2024 may feel a disconnect with a service like this, or that they've lost their voice in the liturgy, we pray that this service, which unites us with the very first prayers offered in this community of faith 175 years ago, will find commonality with the authors parting hopes for this liturgical book: "The heart that burns with love to God and man should not be compelled to use this or that form, in which to utter its emotions or aspirations. Yet it is hoped, that to some extent on ordinary, and particularly on special, occasions, the following formulas will rather afford aid, than impose shackles."