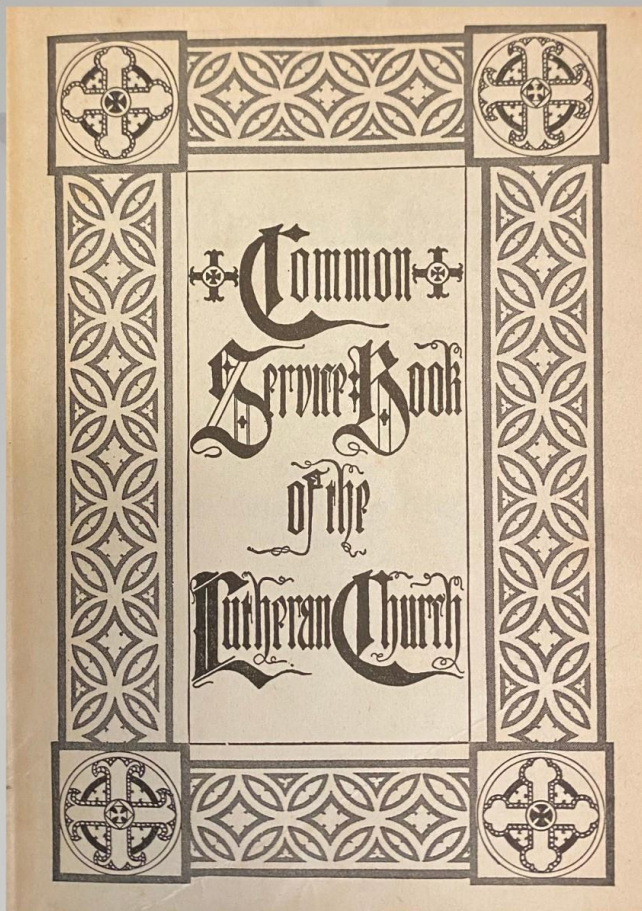


Common Service Book with Hymnal, 1917



January 21, 2024
3rd Sunday after Epiphany



MUHLENBERG
LUTHERAN CHURCH

Third Sunday after Epiphany ~ January 21, 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

The Service

Welcome

Prelude *When We Gather* (Kathleen Wissinger)¹

Pastor Alex will sing the initial refrain and 3 verses - Congregation, join in on the following refrains:

When we gather here with two, when we gather more than a few,

When we gather in your name, in your name, in your name;

When we gather here with two, when we gather more than a few,

When we gather in your name, in your name, in your name.

(repeat last line last time)

Children's Message

At the Hymn of Invocation the Congregation shall rise.

The Hymn of Invocation *O One With God the Father* see page 12

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

The Confession of Sins

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

Our help is in the Name of the Lord. **Who made heaven and earth.**²

I said, I will confess my transgressions unto the Lord. **And Thou forgavest the iniquity of my sin.**

ALMIGHTY GOD, our Maker and Redeemer, we poor sinners confess unto Thee, that we are by nature sinful and unclean, and that we have sinned against Thee by thought, word, and deed. Wherefore we flee for refuge to Thine infinite mercy, seeking and imploring Thy grace, for the sake of our Lord Jesus Christ.

¹ Bells have been in existence for thousands of years and used in churches for centuries. Handbells were developed in England in the 17th century, became popular in the UK in the 19th century, and were introduced in the United States in the early 20th century. While this morning's handbell anthems are newer compositions, the use of a handbell choir is not out of place for our historic service!

² The versicle and response, as these lines of dialogue were named, were often sung by the minister and congregation.

The Congregation shall say with the Minister:

O MOST Merciful God, Who hast given Thine Only-begotten Son to die for us, have mercy upon us, and for His sake grant us remission of all our sins: and by Thy Holy Spirit increase in us true knowledge of Thee, and of Thy will, and true obedience to Thy Word, to the end that by Thy grace we may come to everlasting life; through Jesus Christ our Lord. Amen.

Then shall the Minister say:

ALMIGHTY God, our Heavenly Father, hath had mercy upon us, and hath given His Only Son to die for us, and for His sake forgiveth us all our sins. To them that believe on His Name, He giveth power to become the sons of God, and bestoweth upon them His Holy Spirit. He that believeth, and is baptized, shall be saved. Grant this, O Lord, unto us all.

The Congregation shall sing or say: Amen.

The Introit

Worship Him, all ye His angels: **Zion heard and was glad.**

The daughters of Judah rejoiced: **because of Thy judgments, O Lord.**

The Lord reignith, let the earth rejoice: **let the multitude of isles be glad thereof.**

Gloria Patri³

GLORY be to the Father, and to the Son, and to the Holy Ghost: as it was in the beginning, is now, and ever shall be, world without end. Amen.

The Collect

The Lord be with you.

And with thy spirit.

The Minister shall say:

Let us pray.

ALMIGHTY and Everlasting God, mercifully look upon our infirmities, and in all our dangers and necessities stretch forth the right hand of Thy Majesty, to help and defend us; through Jesus Christ, Thy Son, our Lord, Who liveth and reigneth with Thee and the Holy Ghost, ever One God, world without end. **Amen.**

³ The Gloria Patri was often followed by the Kyrie and Cantic of Praise, with all elements of this section of liturgy being sung by the minister and the congregation in response to one another. Some of these elements have been omitted for the sake of time.

The Congregation shall be seated.

The Psalm

Pew Bible page 634

Then shall the Minister announce the Psalm for the Day, saying:

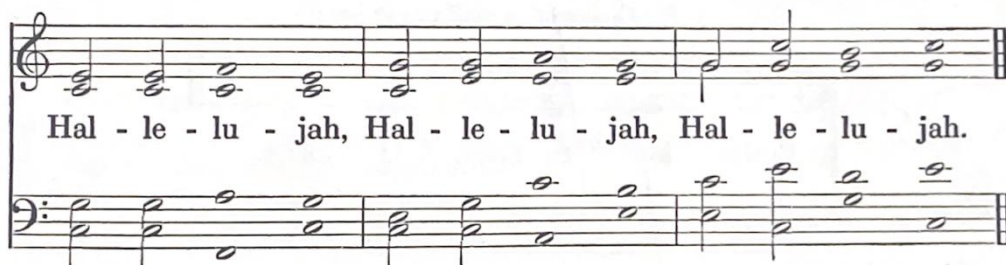
The Psalm for the Day is the 126th Psalm, beginning at the first Verse.

The Psalm ended, the Minister shall say:

Here endeth the Psalm for the Day.

The Gradual

The Hallelujah



The Holy Gospel is written in the 4th Chapter of St. Mark, beginning at the first Verse.

Glory be to Thee, O Lord.

The Gospel Mark 4:1-34

Pew Bible N.T. page 38

The Gospel ended, the Minister shall say:

Here endeth the Gospel for the Day.

Praise be to Thee, O Christ.

Then shall be said or sung the Creed.

The Creed

I BELIEVE in God the Father Almighty, Maker of heaven and earth.

And in Jesus Christ His only Son, our Lord; Who was conceived by the Holy Ghost, Born of the Virgin Mary; Suffered under Pontius Pilate, Was crucified, dead, and buried; He descended into hell; The third day He rose again from the dead; He ascended into heaven, And sitteth on the right hand of God the Father Almighty; From thence He shall come to judge the quick and the dead.

I believe in the Holy Ghost; The holy Christian Church, the Communion of Saints; The Forgiveness of sins; The Resurrection of the body; And the Life everlasting. Amen.

Then shall be sung the Hymn.

The Hymn ELW 550, *On What Has Now Been Sown*

Then shall follow the Sermon.

The Sermon

The Reverend L. E. Eanes

The Sermon ended, the Congregation shall rise and the Minister shall say:

THE Peace of God, which passeth all understanding, keep your hearts and minds through Christ Jesus.

Then shall be sung the Offertory, at the close of which the Congregation shall be seated.

The Offertory

ELW 188, *Create in Me a Clean Heart*

(Music: J.A. Freylinghausen, 1670-1739)

Then shall the Offering be received and placed by the Minister upon the Altar.

The Offering

Brother James' Aire

(J.M Bain 1840-1925, arr. Wissinger)

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



MUHLBERG
LUTHERAN CHURCH

The General Prayer

Let us pray.

ALMIGHTY and most Merciful God, the Father of our Lord Jesus Christ: We give Thee thanks for all Thy goodness and tender mercies, especially for the gift of Thy dear Son, and for the revelation of Thy will and grace; and we beseech Thee so to implant Thy Word in us, that, in good and honest hearts, we may keep it, and bring forth fruit by patient continuance in well doing. **We beseech Thee to hear us, good Lord.**

Most heartily we beseech Thee so to rule and govern Thy Church universal, that it may be preserved in the pure doctrine of Thy saving Word, whereby faith

toward Thee may be strengthened, and charity increased in us toward all mankind. **We beseech Thee to hear us, good Lord.**

Send forth Thy light and Thy truth unto the uttermost parts of the earth. Raise up faithful pastors and missionaries to preach the Gospel in our own land and to all nations; and guide, protect, and prosper them in all their labors. **We beseech Thee to hear us, good Lord.**

Bless, we pray Thee, the institutions of the Church; its colleges, its seminaries, and all its schools; that they may send forth men and women to serve Thee, in the Ministry of the Word, the Ministry of Mercy, and all the walks of life. **We beseech Thee to hear us, good Lord.**

Let the light of Thy Word ever shine within our homes. Keep the children of the Church in the covenant which Thou hast made with them in Holy Baptism; and grant all parents grace to bring them up in faith toward Thee and in obedience to Thy will. **We beseech Thee to hear us, good Lord.**

Grant also health and prosperity to all that are in authority, especially to the President [and Congress] of the United States, the Governor [and Legislature] of this Commonwealth, and to all our Judges and Magistrates; and endue them with grace to rule after Thy good pleasure, to the maintenance of righteousness, and to the hindrance and punishment of wickedness, that we may lead a quiet and peaceable life, in all godliness and honesty. **We beseech Thee to hear us, good Lord.**

All who are in trouble, want, sickness, anguish of labor, peril of death, or any other adversity, especially those who are in suffering for Thy Name and for Thy truth's sake, comfort, O God, with Thy Holy Spirit, that they may receive and acknowledge their afflictions as the manifestation of Thy fatherly will. **We beseech Thee to hear us, good Lord.**

And although we have deserved Thy righteous wrath and manifold punishments, yet, we entreat Thee, O most Merciful Father, remember not the sins of our youth, nor our many transgressions; but out of Thine unspeakable goodness, grace and mercy, defend us from all harm and danger of body and soul. Preserve us from false and pernicious doctrine, from war and bloodshed, from plague and pestilence, from all calamity by fire and water, from hail and tempest, from failure of harvest and from famine, from anguish of heart and despair of Thy mercy, and from an evil death. And in every time of trouble, show Thyself a very present Help, the Saviour of all men, and especially of them that believe. **We beseech Thee to hear us, good Lord.**

Cause also the needful fruits of the earth to prosper, that we may enjoy them in due season. Give success to all lawful occupations on land and sea; to all pure arts and useful knowledge; and crown them with Thy blessing. **We beseech Thee to hear us, good Lord.**

These, and whatsoever other things Thou wouldest have us ask of Thee, O God, vouchsafe unto us, for the sake of the bitter sufferings and death of Jesus Christ, Thine only Son, our Lord and Saviour, Who liveth and reigneth with Thee and the Holy Ghost, ever One God, world without end. **Amen.**

The Holy Communion

The Congregation shall rise and stand until the end of the Agnus Dei.

The Preface

The Minister shall say:

The Lord be with you.

¶ *The Congregation shall sing or say:*

And . with thy . spir - it.

This block contains the first musical phrase of the Preface. It consists of a treble and a bass staff. The treble staff has a key signature of one flat (B-flat) and a common time signature. The melody is written in a simple, hymn-like style with eighth and quarter notes. The lyrics 'And . with thy . spir - it.' are written below the treble staff, with dots indicating the placement of the notes. The bass staff provides a simple harmonic accompaniment with chords and moving lines.

¶. Lift up your hearts.

Ry. We lift . . . them up un - to . the Lord. .

This block contains the second musical phrase of the Preface. It consists of a treble and a bass staff. The treble staff has a key signature of one flat (B-flat) and a common time signature. The melody is written in a simple, hymn-like style with eighth and quarter notes. The lyrics 'Ry. We lift . . . them up un - to . the Lord. .' are written below the treble staff, with dots indicating the placement of the notes. The bass staff provides a simple harmonic accompaniment with chords and moving lines.

¶. Let us give thanks unto the Lord our God.

Ry. It is meet . . and right so . to do. . .

This block contains the third musical phrase of the Preface. It consists of a treble and a bass staff. The treble staff has a key signature of one flat (B-flat) and a common time signature. The melody is written in a simple, hymn-like style with eighth and quarter notes. The lyrics 'Ry. It is meet . . and right so . to do. .' are written below the treble staff, with dots indicating the placement of the notes. The bass staff provides a simple harmonic accompaniment with chords and moving lines.

Then shall the Minister turn to the Altar and say:

IT is truly meet, right, and salutary, that we should at all times, and in all places, give thanks unto Thee, O Lord, Holy Father, Almighty Everlasting God:

AND now do we praise Thee, that Thou didst send unto us Thine Only-begotten Son, and that in Him, being found in fashion as a man, Thou didst reveal the fullness of Thy Glory.

THEREFORE with Angels and Archangels, and with all the company of heaven, we laud and magnify Thy glorious Name; evermore praising Thee, and saying:

Then shall the Sanctus be sung or said.

The Sanctus

Ascribed to J. S. BACH.

Ho - ly, Ho - ly, Ho - ly, Lord God of Sa - ba - oth;

The first system of musical notation for 'The Sanctus'. It consists of a treble and a bass staff. The treble staff has a key signature of one flat (B-flat) and a common time signature. The melody is written in a simple, hymn-like style. The bass staff provides a harmonic accompaniment with chords and single notes. The lyrics 'Ho - ly, Ho - ly, Ho - ly, Lord God of Sa - ba - oth;' are written below the treble staff.

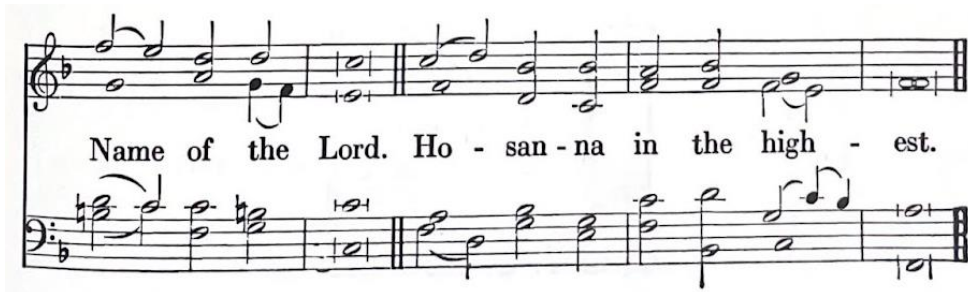
Heaven and earth are full of Thy glo - ry; Ho - san - na

The second system of musical notation. It continues the melody and accompaniment from the first system. The lyrics 'Heaven and earth are full of Thy glo - ry; Ho - san - na' are written below the treble staff.

in the high - est. Bless - ed is He that com - eth in the

The third system of musical notation. It continues the melody and accompaniment. The lyrics 'in the high - est. Bless - ed is He that com - eth in the' are written below the treble staff.

~ continued on next page ~



The Lord's Prayer

Then shall the Minister say:

Let us pray.

OUR Father, Who art in heaven; Hallowed be Thy Name; Thy kingdom come; Thy will be done on earth, as it is in heaven; Give us this day our daily bread; And forgive us our trespasses, as we forgive those who trespass against us; And lead us not into temptation; But deliver us from evil; For Thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

Then shall the Minister say the Words of Institution.

OUR Lord Jesus Christ, in the night in which He was betrayed,⁴ took bread; and when He had given thanks, He brake it and gave it to His disciples, saying, Take, eat; this is My Body, which is given for you; this do in remembrance of Me.

After the same manner also, He⁵ took the cup, when He had supped, and when He had given thanks, He took the Cup gave it to them, saying, 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; this do, as oft as ye drink it, in remembrance of Me.

Then shall the Minister turn to the Congregation and say:

The Peace of the Lord be with you alway.⁶ **Amen.**

⁴ "Here he shall take the Paten with the BREAD, in his hand." (This is a footnote from the original hymnal.)

⁵ "Here he shall take the CUP in his hand." (This is a footnote from the original hymnal.)

⁶ Believe it or not, this is not an error! Often in the old hymnals, and particularly in the King James Bible, the words alway and always were often interchangeable.

Then shall be sung or said the Agnus Dei.

Agnus Dei

BRAUNSCHWEIG, 1528.

O Christ, Thou Lamb of God, that tak - est a-way the

sin of the world, have mer - cy up - on us.

O Christ, Thou Lamb of God, that tak - est a-way the

sin of the world, have mer - cy up - on us.

O Christ, Thou Lamb of God, that tak - est a-way the

sin of the world, grant us Thy peace. A - - - men.

Then shall the Communicants present themselves before the Altar and receive the Holy Sacrament.

The Administration of the Holy Sacrament

When the minister giveth the BREAD he shall say:

Take and eat, this is the Body of Christ, given for thee.

When he giveth the CUP he shall say:

Take and drink, this is the Blood of the New Testament, shed for thy sins.

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

40 Days in the Desert

(William Peters)

After he hath given the Bread and the Cup, then shall the Congregation rise, and the Minister shall say:

The Body of our Lord Jesus Christ and His precious Blood strengthen and preserve you in true faith unto everlasting life.

The Nunc Dimittis

**LORD, now lettest Thou Thy servant depart in peace: according to Thy word;
For mine eyes have seen Thy salvation: which Thou hast prepared before the face
of all people;**

A light to lighten the Gentiles: and the glory of Thy people Israel.

**Glory be to the Father, and to the Son, and to the Holy Ghost: As it was in the
beginning, is now, and ever shall be, world without end. Amen.**

Then shall be said the Thanksgiving.

The Thanksgiving

O give thanks unto the Lord, for He is good.

And His mercy endureth forever.

WE give thanks to Thee, Almighty God, that Thou hast refreshed us with this Thy salutary gift; and we beseech Thee, of Thy mercy, to strengthen us through the same in faith toward Thee, and in fervent love toward one another; through Jesus Christ, Thy dear Son, our Lord, Who liveth and reigneth with Thee and the Holy Ghost, ever One God, world without end. **Amen.**

Then shall be sung a Hymn.

Hymn ELW 545, *Lord Dismiss Us with Your Blessing*

Then may be sung or said the Salutation and the Benedicamus.

The Lord be with you.

And with thy spirit.

Bless we the Lord.

Thanks be to God.

Then shall the Minister say the Benediction.

The Benediction

THE Lord bless thee, and keep thee.

The Lord make His face shine upon thee, and be gracious unto thee.

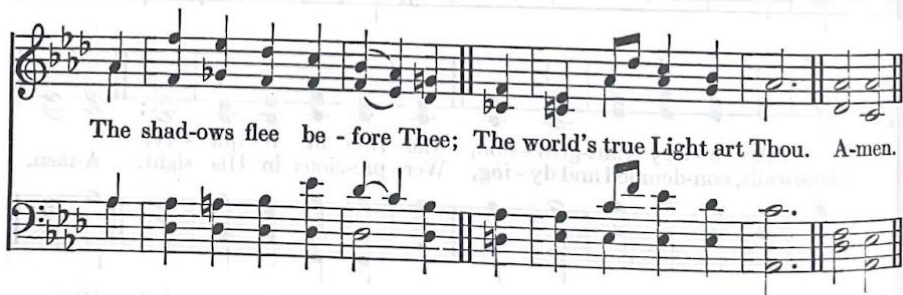
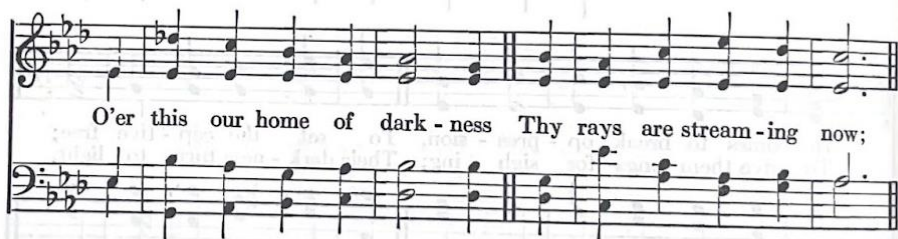
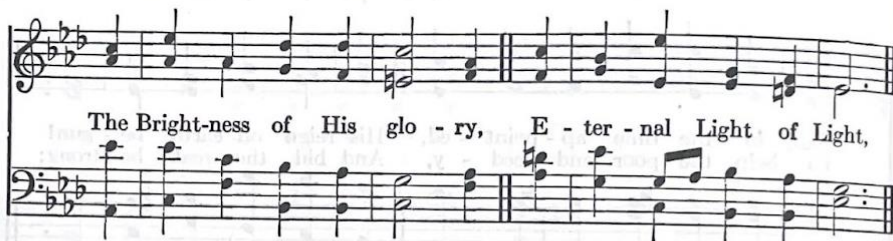
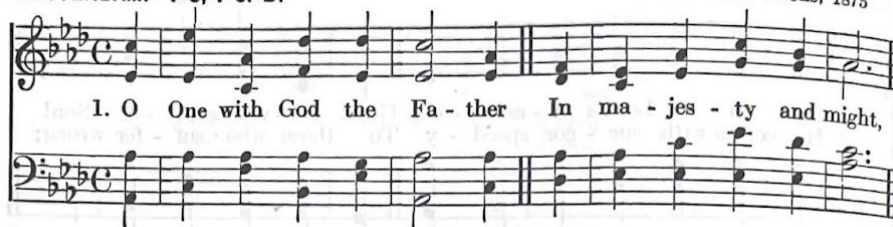
The Lord lift up His countenance upon thee, and give thee peace. **Amen.**

Postlude

The Hymn of Invocation O One With God the Father

ROTTERDAM. 7 6, 7 6. D.

BERTHOLD TOURS, 1875



2 Yet, Lord, we see but darkly;
O heavenly Light, arise,
Dispel these mists that shroud us,
And hide Thee from our eyes.
We long to track the footprints
That Thou Thyself hast trod;
We long to see the pathway
That leads to Thee, our God.

3 O Jesus, shine around us
With radiance of Thy grace:
O Jesus, turn upon us
The brightness of Thy face.
We need no star to guide us,
As on our way we press,
If Thou Thy light vouchsafest,
O Sun of Righteousness.

William Walsham How, 1871

PARTICIPANTS IN TODAY'S SERVICES

PREACHING MINISTER ~ Pastor Lauren Eanes

PRESIDING MINISTER ~ Pastor Alex Zuber

COMMUNION 8:30 ~ Jim Doyle, Bill & Crystl Whitmire

ASSISTANTS 11:00 ~ Sue Koch, Nathan Leopard, Cheryl Hoak, Corey Reed

LAY ASSISTING 8:30 ~ Tassie Pippert

MINISTERS 11:00 ~

LECTORS 8:30 ~ Linda Morrison

11:00 ~ Nathan Leopard

USHERS 8:30 ~ Karen Thomsen, Susan Gallaher

11:00 ~ Melissa, Billy, and Henry Perritt

SOUND 8:30 ~ Tom Pippert

TECHS 11:00 ~ Bazil Gibson

MUSICIANS Judith Ofcarcik, Organist

Gloria Dei Ringers ~ Kath Wissinger, Handbell Director

ACKNOWLEDGEMENTS

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All handbell pieces used with permission from ringTrue Handbell Music.

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

In the mid 19th century, many Lutheran leaders believed that the American church had strayed too far from its Lutheran liturgical roots, as Lutherans tried to fit into the surrounding culture by rejecting liturgical worship and exalting personal piety above all else. Pastors sought worship material that renewed the church's connection to its historic, confessional foundations.

The Shenandoah Valley was key to the development of these richer liturgies, as Charles Porterfield Krauth, Beale Melancthon Schmucker, and Joseph Augusts Seiss, all pastors in the Valley, impoverished their families to provide the books they needed for liturgical scholarship, and met monthly to compare notes.

Much of their work was used in the 1880s as the three bodies representing English-speaking Lutherans (the General Synod, the General Synod South, and the General Council) entered into an agreement to prepare a common service. One common, unified worship service had been the vision of Henry Melchior Muhlenberg a century earlier. Muhlenberg wrote in 1783: "It would be a most delightful and advantageous thing if all the Evangelical Lutheran congregations in North America were united with one another, if they all used the same order of service." This hope of "one people, one book," was renewed as the Joint Committee got to work drafting a Common Service.

The rule by which these drafters were to be guided was this: "The common consent of the pure Lutheran Liturgies of the Sixteenth Century, and when there is not an entire agreement among them, the consent of the largest number of those of greatest weight." Their work was not without controversy, however, over matters great and small. Members of the committee disagreed on how flexible or rigid the service should be; the placement of the Lord's Prayer (before or after the Words of Institution?); and whether the prayers were suitable for the context of a 19th century church.

Eventually, their "Common Service" of 1888 was accepted as faithful, unifying, and respectful of the tradition and heritage of the Lutheran Church. This service was used in the development of the Common Service Book of the Lutheran Church, published first in 1917, and then again the following year when the three church bodies merged into the United Lutheran Church in America.

The unifying nature of this liturgy was celebrated by the editor of the Lutheran Visitor, who wrote in 1888:

"This is to be the consummation of a long desired end, and it is a great and important move toward a closer union between the churches throughout these bodies, which include within them at least 550,000 communicants, or, over half the Lutherans in the United States.

Just think of it! Over five hundred thousands of Lutherans repeating the same service at the same hour. This is a picture of the 'communion of saints' that ought to inspire every devout heart and prompt every one to be present and take part in the beautiful service."

This morning, may we celebrate our connection to the great communion of saints who have used these same words.

