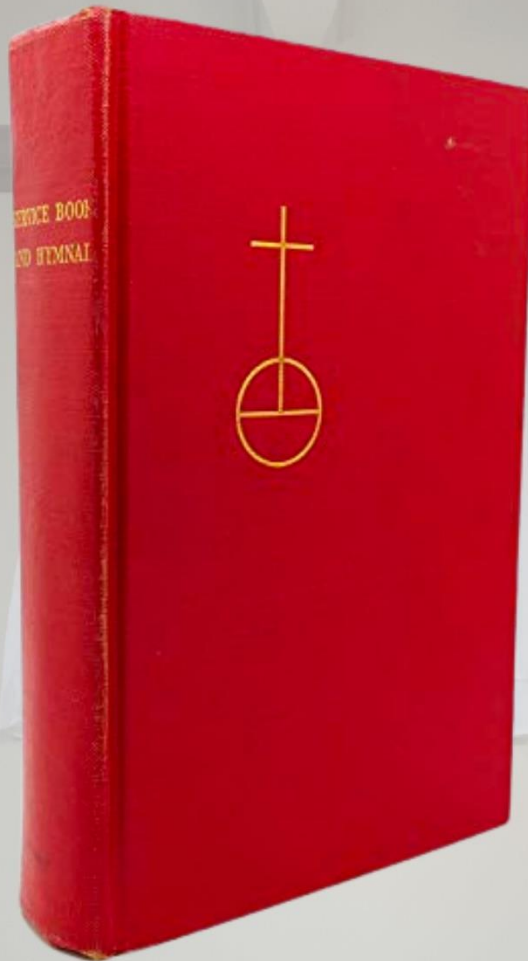


Service Book and Hymnal 1958



January 28, 2024
4th Sunday after Epiphany



MUHLENBERG
LUTHERAN CHURCH

Fourth Sunday after Epiphany ~ January 28, 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

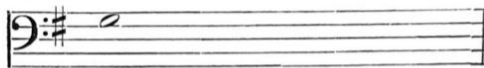
CHILDREN'S MESSAGE

PRELUDE *In Heavenly Love Abiding* (Young)

HYMN 164 *God Himself is Present* The congregation shall rise, see page 2

~ Return here after singing Hymn 164 ~

¶ *The Congregation shall rise. The Minister shall sing or say:*



IN the Name of the Father, and of
the Son, and of the Holy Ghost.

¶ *The Congregation shall sing or say:*



THE CONFESSION OF SINS

The Minister shall say:

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.

HYMN 164 *God Himself is Present*

164

Worship — In the Presence

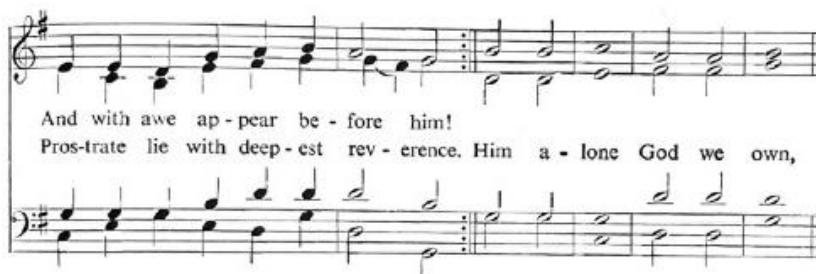
ARNSBERG (WUNDERBARER KÖNIG). 6 6 8, 6 6 8, 3 3, 6 6.

JOACHIM NEANDER, 1650–80

Reverently



1. God him - self is pres - ent, Let us now a - dore him,
God is in his tem - ple, All with - in keep si - lence,



And with awe ap - pear be - fore him!
Pros - trate lie with deep - est rev - erence. Him a - lone God we own,



Him, our God and Sav - iour; Praise his Name for - ev - er! A - men.

2 God himself is present,
Hear the harps resounding;
See the crowds the throne surrounding!
'Holy, Holy, Holy,'
Hear the hymn ascending,
Angels, saints, their voices blending!
Bow thine ear
To us here:
Hear, O Christ, the praises
That thy Church now raises.

3 O thou Fount of blessing
Purify my spirit,
Trusting only in thy merit;
Like the holy angels
Who behold thy glory,
May I ceaselessly adore thee.
Let thy will
Ever still
Rule thy Church terrestrial,
As the hosts celestial. Amen.

Gerhard Tersteegen, 1697–1769
Tr. Frederick W. Foster, 1760–1835
John Miller, †1810

~ Return to page 1 ~

The Minister and Congregation may kneel or sit,
They shall sing or say:

Minister *Congregation*

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

Minister *Congregation*

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

Then shall the Minister say:

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.

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, that by thy grace we may come to everlasting life; through Jesus Christ our Lord. Amen.

Then the Minister, standing, and facing the Congregation, shall 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. Grand this, O Lord, unto us all.

¶ *The Congregation shall sing or say:*



¶ *A brief Silence may be kept before the Introit for the Day.*

INTROIT

The Congregation shall stand.

The Introit for the Day with the Gloria Patri shall be sung or said. The congregation shall stand.

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

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

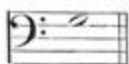
The Lord reignith, let the earth rejoice: **let the multitude of isles be glad thereof.**

Congregation HENRY SMART

Musical notation for the Introit by Henry Smart. It consists of two systems of music. The first system has the lyrics "Glory be to the Father, and to the Son, and to the Ho - ly Ghost:" and the second system has "as it was in the beginning, is now and ev - er shall be, world with-out end. A-men." The music is in G major, 4/4 time, with a treble and bass staff.

KYRIE

Minister



IN peace let us pray to the Lord. *℣.*

For the peace that is from above, and for the salvation of our souls, let us pray to the Lord. *℣.*

For the peace of the whole world, for the well-being of the churches of God, and for the unity of all, let us pray to the Lord. *℣.*

For this holy house, and for them that in faith, piety and fear of God offer here their worship and praise, let us pray to the Lord. *℣.*

Help, save, pity and defend us, O God, by thy grace. *℣.*

ARNOLD RICHARDSON
ATT. HAROLD W. GILBERT

Congregation. After the first four petitions



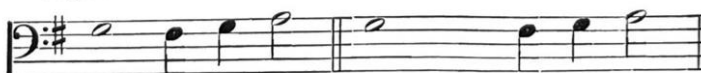
Congregation. After the final petition



GLORIA IN EXCELSIS

Organ

Minister



Glory be to God on high!

And on earth peace, good - will toward men. We praise thee, we bless thee,

we worship thee, we glorify thee, we give thanks to thee for thy great glory,

O Lord God, heaven - ly King, God the Father Al - mighty.

O Lord, the only-begotten Son, Je - sus Christ; O Lord God, Lamb of God,

Son of the Father, that takest away the sin of the world, have mercy

up - on us. Thou that takest away the sin of the world, re - ceive our prayer.

Thou that sittest at the right hand of God the Father, have mercy up - on us. For thou

on - ly art holy; thou on - ly art the Lord; thou only, O Christ, with the

Ho - ly Ghost, art most high in the glory of God the Father. A - men.

COLLECT

The Minister shall say:

Let us pray. Almighty God, who knowest us to be set in the midst of so many and great dangers, that by reason of the frailty of our nature we cannot always stand upright: Grant to us such strength and protection as may support us in all dangers, and carry us through all temptations; through thy Son, Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. **Amen.**

THE LESSON Psalm 131

Pew Bible page 635

*The Congregation shall sit. Here the Minister may read the appointed Lesson from the Old Testament, saying:
The Lesson is written in the 131st Chapter of the Psalms, beginning at the first verse.*

The Lesson ended, he shall say: Here endeth the Lesson.

THE ALLELUIA



THE GOSPEL Mark 5:21-43

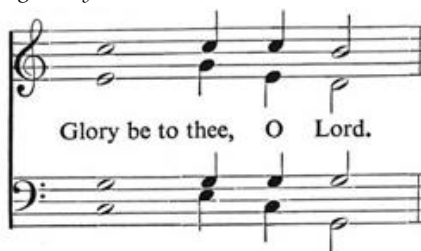
Robert Alley, Biblical Storyteller

We invite you to lay your bulletin aside and listen to the Biblical Storyteller.

If you wish to reference this text, it is in the pew Bible, page N.T. 40.

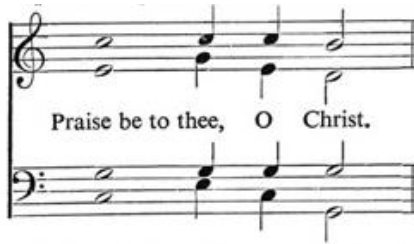
Then shall the Minister announce the Gospel for the Day, saying: The Holy Gospel is written in the fifth Chapter of St. Mark, beginning at the twenty-first Verse.

The Congregation shall rise and sing or say:



*The Gospel ended, the Minister shall say:
Here endeth the Gospel for the Day.*

The Congregation shall sing or say:



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.

HYMN 307 *Jesus Shall Reign*

~ see next page ~

DUKE STREET. L. M.

JOHN HATTON, + 1793

With breadth

1. Je - sus shall reign wher - e'er the sun Doth his suc -
 2. To him shall end - less prayer be made, And prais - es

ces - sive jour - neys run; His king - dom stretch from
 throng to crown his head; His Name like sweet per -

shore to shore, Till moons shall wax and wane no more.
 fume shall rise With ev - ery morn - ing sac - ri - fice.

3 People and realms of every tongue
 Dwell on his love with sweetest song;
 And infant voices shall proclaim
 Their early blessings on his Name.

4 Blessings abound where'er he reigns;
 The prisoner leaps to lose his chains,
 The weary find eternal rest,
 And all the sons of want are blest.

5 Let every creature rise and bring
 Peculiar honors to our King;
 Angels descend with songs again,
 And earth repeat the loud Amen.

Isaac Watts, 1674-1748

Then shall the congregation be seated. Then shall follow the Sermon.

THE SERMON

The Rev. A.C. Zuber

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

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

Then shall the Offering be received and presented at the Altar.

THE OFFERING

Anthem:

From the Eastern Mountains

Text by Godfrey Thring

Music by Healey Willan

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



Then shall follow the Offertory, the Congregation standing meanwhile.

~ see next page ~

THE OFFERTORY

From a Melody by J. A. FREYLINGHAUSEN
Adapted, HAROLD W. GILBERT

Unison

Cre - ate in me a clean heart, O God: and re -

new a right spir - it with - in me. Cast me not a -

way from thy pres - ence: and take not thy Ho - ly

Spir - it from me. Re - store un - to me the joy of

thy sal - va - tion: and up - hold me with thy free Spir - it.

THE PRAYER OF THE CHURCH

Let us pray.

Almighty God, the Father of our Lord Jesus Christ: We give thee praise and hearty thanks for all thy goodness and tender mercies. We bless thee for the love which hath created and doth sustain us from day to day. We praise thee for the gift of thy Son, our Savior, through whom thou hast made known thy will and grace. We thank thee for the Holy Ghost, the Comforter; for thy holy Church, for the Means of Grace, for the lives of all faithful and godly men, and for the hope of the life to come. Help us to treasure in our hearts all that our Lord hath done for us; and enable us to show our thankfulness by lives that are given wholly to thy service; **We beseech Thee to hear us, good Lord.**

Save and defend thy Church Universal, purchased with the precious Blood of Christ. Give it pastors and ministers according to thy Spirit, and strengthen it through the Word and the holy Sacraments. Make it perfect in love and in all good works, and establish it in the faith delivered to the saints. Sanctify and unite thy people in all the world, that one holy church may bear witness to thee, the God and Father of all; **We beseech Thee to hear us, good Lord.**

Upon all in any holy office in thy Church bestow thy wisdom and heavenly grace, and enable them to fulfill their duties in thy fear and in purity of heart. Let thy gracious benediction rest upon our clergy and people, and upon all who are set over us in the Lord; that faith may abound, and thy kingdom increase; **We beseech thee to hear us, good Lord.**

Send forth thy light and thy truth into all the earth, O Lord. Raise up, we pray thee, faithful servants of Christ to labor in the Gospel at home and in distant lands; **We beseech thee to hear us, good Lord.**

According to thy merciful goodness, O God, extend thy saving health and strength to the younger Churches. Grant that they may rejoice in a rich harvest of souls for thy kingdom. Support them in times of trial and weakness, and

make them steadfast, abounding in the work of the Lord; **We beseech thee to hear us, good Lord.**

Preserve our Nation in righteousness and honor, and continue thy blessings to us as a people, that we may lead a quiet and peaceable life, in all godliness and honesty. Grand health and favor to all who bear office in our land (especially to the President and the Congress, the Governor and Legislature of this State), and help them to acknowledge and obey thy holy will; **We beseech thee to hear us, good Lord.**

Give to all men the mind of Christ, and dispose our days in thy peace, O God. Take from us all hatred and prejudice, and whatever may hinder unity of spirit and concord. Prosper the labors of those who take counsel for the nations of the world, that mutual understanding and common endeavor may be increased among all peoples; **We beseech thee to hear us, good Lord.**

Bless, we pray Thee, the schools of the Church, universities and centers of research, all institutions of learning, and those who exercise the care of souls therein. Withhold not, we pray thee, thy Word and Wisdom, but bestow it in such measure that men may serve thee in Church and State, and our common life be brought under the rule of thy truth and righteousness; **We beseech Thee to hear us, good Lord.**

We pray thee especially, heavenly Father, to sanctify our homes with thy light and joy. Keep our children in the covenant of their baptism, and enable their parents to rear them in a life of faith and godliness. By the spirit of affection and service unite the members of all Christian families, that they may show forth thy praise in our land in all the world; **We beseech thee to hear us, good Lord.**

God of mercies, we pray thee to comfort with the grace of thy Holy spirit all who are in sorrow or need, sickness or adversity. Remember those who suffer persecution for the faith. Have mercy upon those to who death draws near. Bring consolation to those in sorrow or mourning, And to all grant a measure

of thy love, taking them into thy tender care; **We beseech thee to hear us, good Lord.**

Let thy blessing rest upon the seed-time and harvest, the commerce and industry, the leisure and rest, and the arts and culture of our people. Take under thy special protection those whose toil is difficult or dangerous, and be with all who lay their hands to any useful task. Give them just rewards for their labor, and the knowledge that their work is good in thy sight, who art the maker and Sustainer of all things; **We beseech thee to hear us, good Lord.**

We remember with thanksgiving those who have loved and served thee in thy Church on earth, who now rest from their labors, especially those most dear to us, whom we name in our hearts before thee. Keep us in fellowship with all thy saints, and bring us at length to the joy of thy heavenly kingdom; **We beseech thee to hear us, good Lord.**

All these things, and whatever else thou seest that we need, grant us, O Father, for his sake who died and rose again, and now liveth and reigneth with thee in the unit of the Holy Ghost, one God, world without end. **Amen.**

THE PREFACE

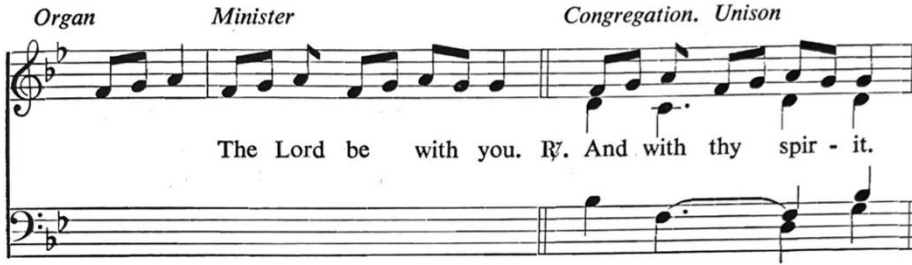
The Congregation shall rise at the beginning of the Preface.

The Minister and Congregation shall sing or say:

~ see next page ~

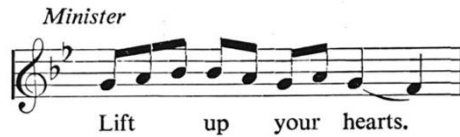
Ancient Church melodies
Harm. after J. H. ARNOLD

Organ *Minister* *Congregation. Unison*



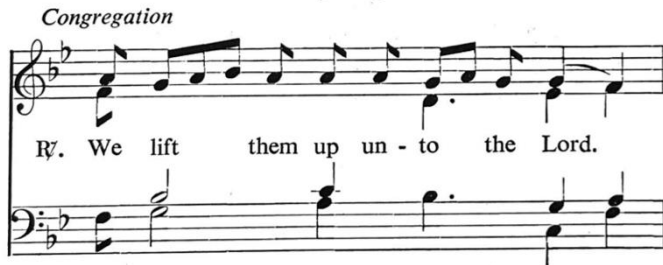
The Lord be with you. R̃. And with thy spir - it.

Minister



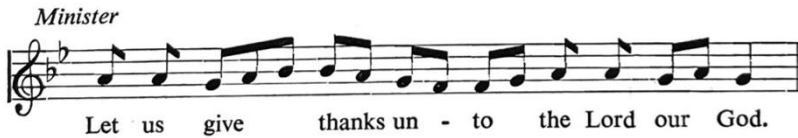
Lift up your hearts.

Congregation



R̃. We lift them up un - to the Lord.

Minister



Let us give thanks un - to the Lord our God.

Congregation



R̃. It is meet and right so to do.

Then shall the Minister turn to the Altar and sing or say:

IT is truly meet, right, and salutary, that ...

...we laud and magnify thy glorious Name; ever more praising thee, and saying:

Then shall be sung or said the Sanctus.

THE SANCTUS

XI cent. Plainsong, adapted, J. S. BACH
STEINAU, 1726

Adapted, REGINA H. FRYXELL

Unison

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

The first system of musical notation for 'The Sanctus'. It features a treble and bass staff in G major (one sharp) and 4/4 time. The melody is a simple, rhythmic sequence of eighth and quarter notes. The lyrics are 'Ho - ly, ho - ly, ho - ly, Lord God of Sa - ba - oth;'.

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

The second system of musical notation. The melody continues with the lyrics 'Heaven and earth are full of thy glo - ry; Ho - san - na'.

in the high - est, Bless - ed is he that com - eth in the

The third system of musical notation. The melody continues with the lyrics 'in the high - est, Bless - ed is he that com - eth in the'.

Name of the Lord; Ho - san - na in the high - est.

The fourth system of musical notation, concluding the piece. The melody continues with the lyrics 'Name of the Lord; Ho - san - na in the high - est.'

Then may the Congregation kneel.

The Minister standing before the Altar, and facing it, shall say the Prayer of Thanksgiving.

THE PRAYER OF THANKSGIVING

Holy art thou, Almighty and Merciful God. Holy art thou, and great is the Majesty of thy glory.

Thou didst so love the world as to give thine only-begotten Son, that whosoever believeth in him might not perish, but have everlasting life; Who, having come into the world to fulfill for us thy holy will and to accomplish all things for our salvation, IN THE NIGHT IN WHICH HE WAS BETRAYED, 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, HE TOOK THE CUP, WHEN WE HAD SUPPED, AND, WHEN HE HAD GIVEN THANKS, HE 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.

Remembering, therefore, his salutary precept, his life-giving Passion and Death, his glorious Resurrection and Ascension and the promise of his coming again, we give thanks to thee, O Lord God Almighty, not as we ought, but as we are able; and we beseech thee mercifully to accept our praise and thanksgiving, and with thy Word and Holy Spirit to bless us, thy servants, and these thine own gifts of bread and wine, so that we and all who partake thereof may be filled with heavenly benediction and grace, and receiving the remission of sins, be sanctified in the soul and body, and have our portion with all thy saints.

And unto thee, O God, Father, Son, and Holy Spirit, be all honor and glory in thy holy Church, world without end. Amen.

Then shall the Congregation say:

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.

The Congregation shall sing or say:

Ancient Church melody
Harm. by WINFRED DOUGLAS

Unison

For thine is the king - dom, and the power, and the
glo - ry, for ev - er and ev - er. A - men.

¶ *Then shall the Minister turn to the Congregation and sing or say:*

The peace of the Lord be with you al - way.

¶ *The Congregation shall sing or say:*

Unison

And with thy spir - it.

Then shall be sung or said the Agnus Dei.

AGNUS DEI

XIII cent. Plainsong
Swedish *Mässbok*, 1942
Adapted, REGINA H. FRYXELL

Unison

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 COMMUNION

When the minister giveth the BREAD he shall say:

The Body of Christ, given for thee.

When he giveth the CUP he shall say:

The Blood of Christ, shed for thee.

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

O God of God, O Light of Light

Organ Solo

After he hath given the BREAD and the CUP, or after all have been communicated, the Minister shall say:

The Body of our Lord Jesus Christ and his precious Blood strengthen and preserve you unto eternal life.

Then shall the Congregation rise, and the Nunc Dimittis may be sung or said.

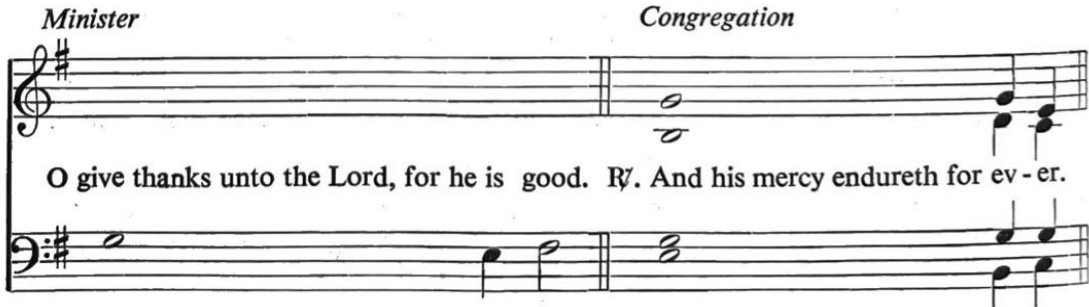
THE NUNC DIMITTIS

**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 Prayer.

THE PRAYER

<i>Minister</i>	<i>Congregation</i>
	

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 gift, 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, one God, world without end.



Then the Minister, standing at the Altar, shall sing or 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:
In the Name of the Father, and of the Son, and of the Holy Ghost.

The Congregation shall sing or say:



Then shall be sung a Hymn.

HYMN 198 *Saviour, Again To Thy Dear Name*

~ see next page ~

ELLERS. 10 10, 10 10.

EDWARD JOHN HOPKINS, 1818-1901

In moderate time

1. Sav - iour, a - gain to thy dear Name we raise
 2. Grant us thy peace to up - on our home - ward way;

With one ac - cord our part - ing hymn of praise;
 With thee be - gan, with thee shall end the day;

Once more we bless thee ere our wor - ship cease,
 Guard thou the lips from sin, the hearts from shame,

Then, low - ly bend - ing, wait thy word of peace.
 That in this house have called up - on thy Name. A-men.

3 Grant us thy peace, Lord, through the coming night,
 Turn thou for us its darkness into light;
 From harm and danger keep thy children free,
 For dark and light are both alike to thee.

4 Grant us thy peace throughout our earthly life,
 Our balm in sorrow, and our stay in strife;
 Then, when thy voice shall bid our conflict cease,
 Call us, O Lord, to thine eternal peace. Amen.

John Ellerton, 1826-93

POSTLUDE *Sortie Solennelle* (Niedermeyer)

PARTICIPANTS IN TODAY'S SERVICES

PREACHING MINISTER ~ Pastor Alex Zuber

PRESIDING MINISTER ~ Pastor Lauren Eanes

COMMUNION 8:30 ~ Robert Alley, Meg Wightman, Bill & Crystl Whitmire

ASSISTANTS 11:00 ~ Robert Alley, Zoe Slobodin, Cheryl Hoak, Sue Koch

CRUCIFERS 8:30 ~ Meg Wightman

11:00 ~ Cheryl Hoak

LAY ASSISTING 8:30 ~ Kim Fawley

MINISTERS 11:00 ~

LECTORS 8:30 ~ Robert Alley, Biblical Storyteller

11:00 ~ Robert Alley, Biblical Storyteller

USHERS 8:30 ~ Karen Thomsen, Jeannette Norfleet

11:00 ~ Brett Rastatter, Mark Byerly, Lathan Copeland

SOUND 8:30 ~ Bill Wightman

TECHS 11:00 ~ Todd Hedinger

MUSICIANS Linlin Uta, Interim Music Minister
Minister of Music Emeritus Don Smith, Organist
Judith Ofcarcik, Organist

ACKNOWLEDGEMENTS

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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 service was replicated, almost in its entirety, from a worship service that happened on January 21, 1968. We've used the same liturgy and hymns from that day, as well as the same special music, including the prelude, postlude, and choir anthem. This was the cover of that particular bulletin, printed by the Lutheran publishing house Fortress Press, reflecting the Gospel of the Day from Matthew 8. A lectionary existed in this hymnal to determine the readings of the day, but the ecumenical achievement of the Common Lectionary in 1983 and the Revised Common Lectionary of 1992 were still many years away.



The Parable against Persecution

GENESIS Chap. LI

AND it came to pass after these things, that Abraham sat in the door of his tent, about the going down of the sun:

2. And behold a man, bowed with age, came from the way of the wilderness, leaning on a staff.

3. And Abraham arose & met him, and said unto him, Turn in, I pray thee, and wash thy feet, & tarry all night, and thou shalt arise early on the morrow and go on thy way.

4. But the man said, Nay, for I will abide under this tree.

5. And Abraham pressed him greatly, so he turned, and they went into the tent, and Abraham baked unleavened bread, & they did eat.

6. And when Abraham saw that the man blessed not God, he said unto him, Wherefore dost thou not worship the most high God, creator of heaven and earth?

7. And the man answered & said, I do not worship the God thou speakest of, neither do I call upon his name: for I have made to myself a God, which abideth alway in mine house, & provideth me with all things.

8. And Abraham's zeal was kindled against the man, & he arose and drove him forth with blows into the wilderness.

9. And at midnight God called unto Abraham, saying, Abraham, where is the stranger?

10. And Abraham answered and said, Lord, he would not worship thee, neither would he call upon thy name, therefore have I driven him out from before my face into the wilderness.

11. And God said, Have I borne with him these hundred ninety and eight years, and nourished him, & cloathed him, notwithstanding his rebellion against me; & couldst not thou, that art thyself a sinner, beare with him one night?

12. And Abraham said, Let not the anger of the Lord wax hot against his servant; lo, I have sinned, forgive me, I pray thee.

13. And Abraham arose, & went forth into the wilderness, and sought diligently for the man, and found him, and returned with him to the tent, and when he had entreated him kindly, he sent him away on the morrow with gifts.

14. And God spake again unto Abraham, saying, For this thy sin shall thy seed be afflicted four hundred years in a strange land:

15. But for thy repentance will I deliver them, and they shall come forth with power and with gladness of heart, & with much substance.

From a unique copy of the edition of 1757 (?) in the Library of Congress.

This Parable was published in booklet form by Brad Stephens, editor of Direct Advertising in February 1927. A commentary by the editor explains that the substance of the story is very old but that Benjamin Franklin came across it somewhere, rewrote and added to it, then committed it to memory. When in the company of famous church leaders he would take up a copy of the Bible, open it and pretend he was reading the chapter out of the book before him. Then he would confound his hearers by asking what chapter it was. One of his friends asked for a copy and, without permission, had it published as an original composition by Franklin which Franklin never claimed it to be. Publication deprived Franklin of the amusement he had been getting out of it, but he admitted that the moral was well worth being made known to all mankind. It is worth thinking about even in this year which marks the 261st anniversary of Franklin's birth.

The customizable side of the bulletin cover allowed congregations to print their order of worship inside. You'll find the same pattern of service we just followed outlined below (without the eucharistic setting, as this was not a "communion Sunday" in 1968), but the congregation would have been expected to follow page by page through the hymnal itself, often jumping forward and backward to read the appropriate sections. There was a high bar of familiarity necessary for navigating this order of worship. But you can see below that Pastor Martin offered a sermon entitled "THE GREAT PHYSICIAN" and you'll find familiar names among those in worship leadership roles at the two services.

MUHLENBERG LUTHERAN CHURCH

Harrisonburg, Virginia

The Rev. C. J. Martin, Pastor

Miss Karen Branner, Parish Worker

Mr. Don Smith, Choir Director

THE SERVICE -- 8:30 & 11:00 A. M.

Prelude: "In Heavenly Love Abiding" - Young

* Hymn 164 - "God Himself Is Present"

* Invocation and Confession of Sins Page 15

* Introit for the Day Page 81

* Gloria Patri Page 17

* Kyrie Page 18

* Gloria in Excelsis Page 20

* Collect Page 81

The Lesson: 2 Kings 5:1-15 a

Epistle: Romans 12:16 b-21

The Alleluia Page 24

* Gospel: Matthew 8:1-13

* Apostles' Creed Page 5

Hymn 307 - "Jesus Shall Reign"

Sermon: "THE GREAT PHYSICIAN"

Offering

Organ Offertory: "O God of God, O Light of Light"

Anthem: "From The Eastern Mountains" - Willan (8:30)

"Let The Earth Rejoice" - Schnecker (11:00)

* Offertory Page 27

* General Prayer - Lord's Prayer

* Benediction

* Hymn 198 - "Saviour, Again To Thy Dear Name"

* Postlude: "Sortie Solennelle" - Niedermeyer

* Congregation Stands

8:30 A.M. Service11:00 A.M. Service

ACOLYTES

Norman Propst

Malcolm Wilfong

CRUCIFERS

Donald Yeakle

Stephen Wilfong

USHERS

Robert Einarsen, Chm.

Charles Somers, Chm.

Johnny Hoover

Lester Pence

Everette Kiser

William Derr

Shannon Clark

Donald Pippert

ACTIVITIES FOR THE WEEK

TODAY	Worship Service	8:30 A.M.
	Sunday Church School	9:30 A.M.
	Worship Service	11:00 A.M.
	Intermediate League	2:00 P.M.
	Senior League	6:00 P.M.
MONDAY	Task Force	7:30 P.M.
TUESDAY	Boy Scouts	7:00 P.M.
	Webelo Den	7:00 P.M.
WEDNESDAY	Cub Scouts	3:30 P.M.
	Youth Choir	7:00 P.M.
	Men's Chorus	7:00 P.M.
	Senior Choir	8:15 P.M.
THURSDAY	Weekday Church School	3:30 P.M.

ALTAR FLOWERS - The flowers on the altar this morning are given to the Glory of God by Mr. and Mrs. Charles Roger Hill.

REGISTER OF ATTENDANCE - Everyone present is requested to sign an attendance card and leave it on the pew.

Today's Liturgy Explained

Befitting a brand new church building here on East Market Street, in which the nave was completed and dedicated on September 14, 1952, the Muhlenberg community's newness was beautifully aligned just a few years later with another Lutheran liturgical revival. On Reformation Sunday, October 25, 1959, the congregation of Muhlenberg began using the brand new Service Book and Hymnal (SBH) for the first time.

The beloved "Red Hymnal", published in 1958, is an order of worship that stands as a significant milestone in the liturgical tradition of the Lutheran Church. Building upon the foundation laid by its predecessor, the 1918 Common Service Book, the SBH reflects a culmination of liturgical developments and theological insights within the Lutheran tradition. One of the distinctive features of the SBH is its comprehensive nature, encompassing a rich collection of hymns, liturgical texts, and prayers carefully curated to enhance the worship experience.

In comparison to the 1918 Common Service Book, the SBH represents an evolution in worship practices, incorporating a broader range of hymns that reflect diverse theological perspectives and cultural expressions. The hymnal's editorial committee endeavored to strike a balance between preserving traditional Lutheran liturgy and embracing a more inclusive approach. The result is a hymnal that not only serves as a resource for congregational singing but also fosters a sense of unity and continuity with the broader Christian tradition.

The preface to this hymnal lifts up some of the notable changes seen in this work, saying:

"At the same time that our Churches in America have come more fully to appreciate each other, they have also discovered through deepened scholarship and broader fellowship, the rich treasury of ecumenical liturgy... A vision clearer than was sometimes possible in the turmoil of the Reformation controversy has revealed the enduring value of some elements which were lost temporarily in the 16th-century reconstruction of the liturgy, as, for instance, the proper use of the Prayer of Thanksgiving and the essential meaning of the term 'catholic' in the creeds. At the same time, the study of the liturgy has demonstrated more fully the profound inner identity of the liturgical endeavors of the reformers with the evangelical nature of the original Eucharistic service. And witnessing also to a contemporary growth in congregational devotion is the increased number of collects and prayers and the richer variety of the musical settings of the liturgy."

It's safe to say that this cooperation between the denominational bodies of the AELC, ALC, Augustana ELC, ELC, Finnish ELCA, LFC, UELC, and ULCA in creating this common liturgy, sowed the seeds of cooperation that would flourish just 30 years later when the American Lutheran Church, the Association of Evangelical Lutheran Churches, and the Lutheran Church in America would merge in 1988 to form the ELCA that we know today. Furthermore, the SBH serves as a testament to the Lutheran Church's adaptability and openness to theological reflection. The hymnal's revisions and additions showcase a thoughtful engagement with the evolving needs of worshiping communities, making it a dynamic tool that resonates with both tradition and contemporary expressions of faith. As a cherished resource, the Service Book and Hymnal of 1958 continues to play a vital role in shaping the worship practices of Lutheran congregations, embodying a journey of theological exploration and worship enrichment.

