

Evangelical Lutheran Worship, 2006

All Creation Sings, 2020



February 11, 2024

Transfiguration of our Lord



MUHLENBERG
LUTHERAN CHURCH

Transfiguration of Our Lord ~ February 11, 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 today’s 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
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WORSHIP WITH HOLY COMMUNION

GATHERING

WELCOME

THANKSGIVING FOR BAPTISM¹

The assembly stands. All may make the sign of the cross, the sign that is marked at baptism, as the presiding minister begins.

Blessed be the holy Trinity,

✠ one God,

the fountain of living water,

the rock who gave us birth,

our light and our salvation.

Amen.

The presiding minister addresses the assembly.

Joined to Christ in the waters of baptism, we are clothed with God's mercy and forgiveness. Let us give thanks for the gift of baptism.

Water may be poured into the font as the presiding minister gives thanks.

We give you thanks, O God, **for in the beginning you created us in your image and placed us in a well-watered garden.**

In the desert, you promised pools of water for the parched, and you gave us water from the rock. When we did not know the way, you sent the Good Shepherd to lead us to still waters. At the cross, you washed us from Jesus' wounded side, and on this day, you shower us again with the water of life.

ACCIÓN DE GRACIAS POR EL BAUTISMO²

La asamblea se pone de pie. Todos pueden hacer la señal de la cruz, el signo con el que somos marcados en el bautismo, mientras que quien preside comienza.

Bendita sea la Santísima Trinidad,

✠ un solo Dios,

la fuente de agua viva,

la roca que nos dio vida,

nuestra luz y nuestra salvación.

Amén.

Quien preside se dirige a la asamblea.

Unidos a Cristo en las aguas del bautismo, estamos revestidos con la misericordia y el perdón de Dios. Demos gracias por el don del bautismo.

El agua puede ser vertida en la fuente mientras que quien preside da gracias a Dios.

Te damos gracias, oh Dios, **porque en el principio tú nos creaste a tu imagen, y nos colocaste en un jardín con corrientes de agua. En el desierto, tú prometiste agua abundante para el sediento, y nos diste agua de la roca. Cuando no sabíamos el camino, tú nos enviaste al Buen Pastor para que nos llevara a aguas de reposo. En la cruz, tú nos lavaste desde el costado herido de Jesús, y en este día, tú nos riegas nuevamente con el agua de vida.**

We praise you for your salvation through water, for the water in this font, and for all water everywhere, especially the Shenandoah River, South River, and all waters that flow through our Chesapeake Bay watershed. Bathe us in your forgiveness, grace, and love. Satisfy all who thirst, and give us the life only you can give.

To you be given honor and praise through Jesus Christ, our living water, in the unity of the Holy Spirit, now and forever.

Amen.

Te alabamos por tu salvación por medio del agua, por el agua en esta fuente, y por todas las aguas en todas partes, especialmente el río Shenandoah, el río South y todas las aguas que fluyen a través de nuestra cuenca de la Bahía de Chesapeake. Lávanos en tu perdón, gracia, y amor. Satisface al sediento, y danos la vida que sólo tú puedes dar.

A ti sea dado el honor y la alabanza por Jesucristo, nuestra agua viviente, en la unidad del Espíritu Santo, ahora y siempre.

Amén.

¹ In 1998, *Libro de Liturgia y Cántico* was published as a complete Spanish-language Lutheran hymnal designed to fulfill the worship needs of Lutheran communities in the Americas. Drawing on this resource, the ELW added *Liturgia Siete*, or *Liturgy 7*, which had Liturgical music in Spanish and English. But with the publication of ACS in 2020, the full liturgy, including all liturgical music and texts, was printed in a side-by-side English-Spanish setting, as a resource that reflects the wide diversity of the modern Lutheran movement.

² With the publication of the ELW, even greater emphasis was placed on Baptismal themes in worship, including the option for a Thanksgiving for Baptism in place of the traditional Confession and Forgiveness. Per the authors of the hymnal, “Because we understand baptism as the wellspring of Christian living, we can see significant parallels between the celebration of baptism and the pattern for Christian Worship.”

The service continues with the gathering song. As a reminder of the gift of baptism, the assembly may be sprinkled with water during the singing.

GATHERING HYMN ACS 958, To Christ Belong, in Christ Behold



1 To Christ be - long, in Christ be - hold God's
 2 The brood - ing Spir - it moves un - seen as
 3 Re - joic - ing in God's prom - ise strong, our

won - ders still un - fold: the bur - ied
 liv - ing wa - ters stream to quench all
 trea - sure and our song, in faith we

grain springs forth a - gain with fruit one hun - dred - fold.
 thirst and bring to birth a new com - mu - ni - ty.
 cling, and glad - ly sing: to Christ we now be - long.

Bap - tized in - to the death of Christ, with
 The bind - ing shroud is here re - leased, the
 In Christ a - bide, in Christ be - hold the

Christ from death we rise, drawn through the
 veil of sin and grief, and in their
 world be - loved and whole. In love re -

night by dawn - ing light in - to a - bun - dant
 place a wreath of grace and robes of joy and -
 main, by love pro - claim God's won - ders still un -

life, in - to a - bun - dant life.
 peace, and robes of joy and peace.
 told, God's won - ders still un - told.

GREETING

During this time, the presiding minister and the assembly greet each other.

The grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Spirit be with you all.

And also with you.

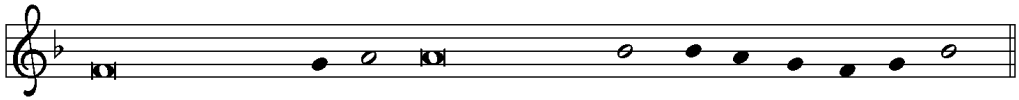
KYRIE



In peace, let us pray to the Lord.



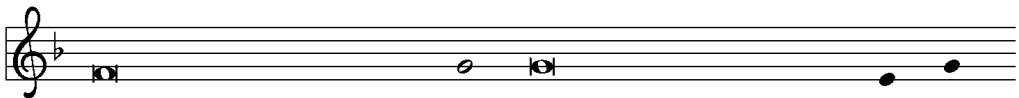
Lord, have mer - cy.



For the peace from a - bove, and for our sal-vation, let us pray to the Lord.



Lord, have mer - cy.



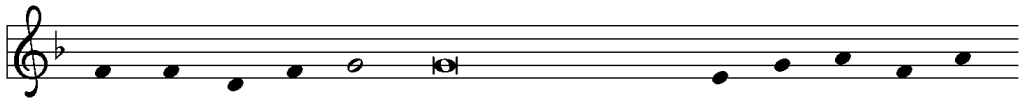
For the peace of the whole world, for the well-being of the church of



God, and for the uni - ty of all, let us pray to the Lord.



Lord, have mer - cy.



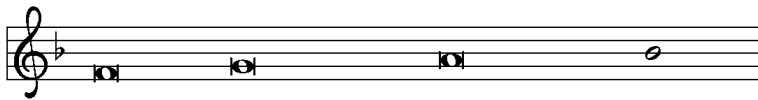
For this ho - ly house, and for all who offer here their wor-ship and



praise, let us pray to the Lord.



Lord, have mer - cy.



Help, save, comfort, and de - fend us, gracious Lord.



A - men.

CANTICLE OF PRAISE



Glo-ry to God in the high - est, and peace



to God's peo-ple on earth. Glo-ry to God in the



high - est, and peace to God's peo-ple on earth.

~ continued on next page ~



1 Lord God, heav-en-ly King, al - might-y God and Fa-ther,



we wor-ship you, we give you thanks, we praise you for your glo - ry.



Glo-ry to God in the high - est, and peace



to God's peo-ple on earth. Glo-ry to God in the



high - est, and peace to God's peo-ple on earth.



2 Lord Je - sus Christ, on - ly Son of the Fa - ther, Lord God,



Lamb of God, you take a - way the sin of the world:



have mer - cy on us; you are seat-ed at the right



hand of the Fa - ther: re - ceive our prayer.

Refrain

Glo-ry to God in the high - est, and peace
to God's peo-ple on earth. Glo-ry to God in the
high - est, and peace to God's peo-ple on earth.

3 For you a - lone are the Ho - ly One, you a - lone are the Lord, you a -
lone are the Most High, Je - sus Christ, with the Ho - ly
Spir - it, in the glo - ry of God the Fa - ther.

Final refrain

Glo-ry to God in the high - est.
A - men, a - men.

PRAYER OF THE DAY

Let us pray.

A brief silence is kept before the prayer.

Lord of light, as you were transfigured on the mountain, your followers were given a glimpse of your glory. Shine your light in our lives so that we will know how truly marvelous you are, through the radiant glory of your Son, Jesus Christ our Lord, in the unity of the Holy Spirit, one God, now and forever. **Amen.**

The assembly is seated.

CHILDREN’S MESSAGE

THE WORD

FIRST LESSON Psalm 27

Pew Bible page 555

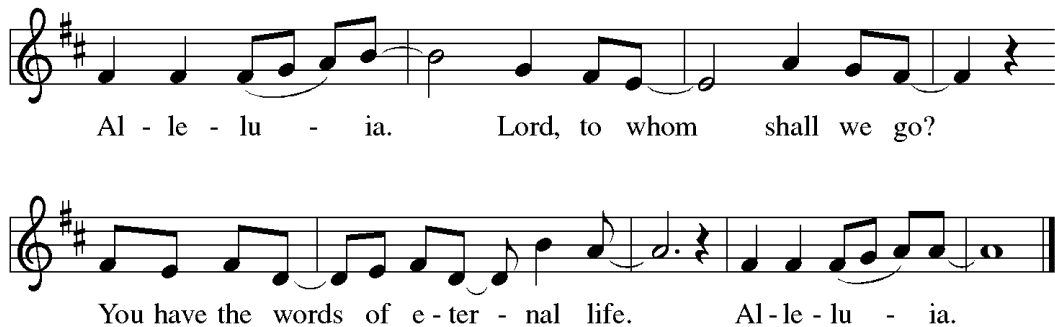
A reading from Psalm 27:

¹The Lord is my light and my salvation; whom shall I fear? The Lord is the stronghold of my life; of whom shall I be afraid? ²When evildoers assail me to devour my flesh— my adversaries and foes— they shall stumble and fall. ³Though an army encamp against me, my heart shall not fear; though war rise up against me, yet I will be confident. ⁴One thing I asked of the Lord, that will I seek after: to live in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple. ⁵For he will hide me in his shelter in the day of trouble; he will conceal me under the cover of his tent; he will set me high on a rock. ⁶Now my head is lifted up above my enemies all around me, and I will offer in his tent sacrifices with shouts of joy; I will sing and make melody to the Lord. ⁷Hear, O Lord, when I cry aloud, be gracious to me and answer me! ⁸“Come,” my heart says, “seek his face!” Your face, Lord, do I seek. ⁹Do not hide your face from me. Do not turn your servant away in anger, you who have been my help. Do not cast me off, do not forsake me, O God of my salvation! ¹⁰If my father and mother forsake me, the Lord will take me up. ¹¹Teach me your way, O Lord, and lead me on a level path because of my enemies. ¹²Do not give me up to the will of my adversaries, for false witnesses have risen against me, and they are breathing out violence. ¹³I believe that I shall see the goodness of the Lord in the land of the living. ¹⁴Wait for the Lord; be strong, and let your heart take courage; wait for the Lord!

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

GOSPEL ACCLAMATION

The assembly stands to welcome the gospel, using this acclamation.



GOSPEL Mark 8:27—9:8

Pew Bible N.T. page 44

The holy gospel according to St. Mark.

Glory to you, O Lord.

²⁷Jesus went on with his disciples to the villages of Caesarea Philippi; and on the way he asked his disciples, “Who do people say that I am?” ²⁸And they answered him, “John the Baptist; and others, Elijah; and still others, one of the prophets.”

²⁹He asked them, “But who do you say that I am?” Peter answered him, “You are the Messiah.” ³⁰And he sternly ordered them not to tell anyone about him.

³¹Then he began to teach them that the Son of Man must undergo great suffering, and be rejected by the elders, the chief priests, and the scribes, and be killed, and after three days rise again. ³²He said all this quite openly. And Peter took him aside and began to rebuke him. ³³But turning and looking at his disciples, he rebuked Peter and said, “Get behind me, Satan! For you are setting your mind not on divine things but on human things.”

³⁴He called the crowd with his disciples, and said to them, “If any want to become my followers, let them deny themselves and take up their cross and follow me.

³⁵For those who want to save their life will lose it, and those who lose their life for my sake, and for the sake of the gospel, will save it. ³⁶For what will it profit them to gain the whole world and forfeit their life? ³⁷Indeed, what can they give in return for their life? ³⁸Those who are ashamed of me and of my words in this adulterous and sinful generation, of them the Son of Man will also be ashamed when he comes in the glory of his Father with the holy angels.”

9And he said to them, “Truly I tell you, there are some standing here who will not taste death until they see that the kingdom of God has come with power.” ²Six days later, Jesus took with him Peter and James and John, and led them up a high mountain apart, by themselves. And he was transfigured before them, ³and his clothes became dazzling white, such as no one on earth could bleach them. ⁴And there appeared to them Elijah with Moses, who were talking with Jesus. ⁵Then Peter said to Jesus, “Rabbi, it is good for us to be here; let us make three dwellings, one for you, one for Moses, and one for Elijah.” ⁶He did not know what to say, for they were terrified. ⁷Then a cloud overshadowed them, and from the cloud there came a voice, “This is my Son, the Beloved; listen to him!” ⁸Suddenly when they looked around, they saw no one with them any more, but only Jesus.

The gospel concludes:

The gospel of the Lord.

Praise to you, O Christ.

(We sit)

SERMON

Silence for reflection follows.

Pastor Alex Zuber

HYMN OF THE DAY ACS 917, *Dazzling Presence on the Mountain*

The assembly stands to proclaim the word of God in song.³

~ see next page ~

³ Many helpful rubrics like this were added to the ELW, explaining not just what is happening, but why it's happening. Singing a Hymn of the Day isn't an arbitrary choice, but a continuation of the proclamation of the gospel, where the Preacher has proclaimed the good news, and the congregation rises to say, "We understand, and we proclaim Christ's love back to you in song."

Dazzling Presence on the Mountain



1 Daz - zling pres - ence on the moun - tain: hu - man eye had
 2 From this mount of mys - tic splen - dor to the cross Christ
 3 From the heights of new cre - a - tion, Christ be - holds his
 4 Let our praise ring from each moun - tain, in - to deep - est



nev - er seen such a won - der, such re - splen - dence,
 press - es on; here no Mo - ses, nor E - li - jah,
 world, re - deemed; as with Pe - ter and com - pan - ions,
 val - leys pour, where, with lives of grate - ful ser - vice,



heav'n and earth in cloud con - vene.
 on - ly thieves Christ's wings a - dorn.
 brings us now to sights un - seen.
 we a - dore Christ ev - er - more.



"This is my Son, the be - lov - ed," thun - d'rous voice from
 "Lord, have mer - cy, Christ, have mer - cy," was one's pen - i -
 Jus - tice, mer - cy, and com - pas - sion: these the booths he
 To the Son, God's own be - lov - ed, and the Spir - it



cloud ex - claimed. Word made flesh to heal cre - a - tion,
 ten - tial sigh. With trans - fig - ur - ing as - sur - ance,
 bids us build, that the earth he loves may flour - ish
 end - less - ly, may the church's praise be lift - ed



to dis - ci - ples God pro - claimed.
 Christ re - joins his fer - vent cry.
 as each life with grace is filled.
 to the bless - ed Trin - i - ty.

CREED

The Nicene Creed or the Apostles' Creed may be spoken. The Nicene Creed is appropriate during Advent, Christmas, Easter, and on festival days; the Apostles' Creed during Lent and at other times.

**We believe in one God,
the Father, the Almighty,
maker of heaven and earth,
of all that is, seen and unseen.**

**We believe in one Lord, Jesus Christ,
the only Son of God,
eternally begotten of the Father,
God from God, Light from Light,
true God from true God,
begotten, not made,
of one Being with the Father;
through him all things were made.**

**For us and for our salvation
he came down from heaven,
was incarnate of the Holy Spirit and the virgin Mary
and became truly human.
For our sake he was crucified under Pontius Pilate;
he suffered death and was buried.
On the third day he rose again
in accordance with the scriptures;
he ascended into heaven
and is seated at the right hand of the Father.
He will come again in glory to judge the living and the dead,
and his kingdom will have no end.**

**We believe in the Holy Spirit, the Lord, the giver of life,
who proceeds from the Father and the Son,*
who with the Father and the Son is worshiped and glorified,
who has spoken through the prophets.
We believe in one holy catholic and apostolic church.
We acknowledge one baptism for the forgiveness of sins.
We look for the resurrection of the dead,
and the life of the world to come. Amen.**

PRAYERS OF INTERCESSION

The prayers are prepared locally for each occasion.⁴ An assisting minister invites the assembly into prayer with these or similar words.

With the whole people of God in Christ Jesus, let us pray for the church, those in need, and all of God's creation.

Prayers reflect the wideness of God's mercy for the whole world—for the church universal, its ministry, and the mission of the gospel; for the well-being of creation; for peace and justice in the world, the nations and those in authority, the community; for the poor, oppressed, sick, bereaved, lonely; for all who suffer in body, mind, or spirit; for the congregation, and for special concerns. Additional prayers may come from the assembly. Prayers of thanksgiving for the faithful departed may include those who recently have died and those commemorated on the church's calendar.

Each portion of the prayers ends with these or similar words:

God of mercy, **hear our prayer.**

PEACE

The presiding minister and the assembly greet each other in the peace of the risen Christ.

The peace of Christ be with you always. **And also with you.**

The people may greet one another with a sign of Christ's peace. Then the assembly is seated.

MEAL

OFFERING

An offering is gathered for the mission of the church, including the care of those in need.

After the offering is gathered, the assembly stands.

Anthem ~ Help us to Help Each Other, Lord and Behold the Savior of Mankind

Song by S. Drummond Wolff

Sung by Celebration Singers (8:30) and the Sanctuary Choir (11:00)

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



MUHLENBERG
LUTHERAN CHURCH

⁴ Part of the liturgical revolution of the LBW and ELW was the empowerment of the laity to serve as assisting ministers and the ability to adapt worship for local use. Rather than the "Pastoral Prayers" of historic services which were written out and recited word for word each week, ELW offers the opportunity to customize prayer according to a familiar pattern and rhythm.

OFFERTORY We Are Marching in the Light of God / Siyahamba⁵

ELW 866



Si - ya - hamb' e - ku - kha - nyen' kwen - khos', si - ya - hamb' e - ku - kha -
We are march - ing in the light of God, we are march - ing in the



nyen' kwen - khos'. *Si - ya - hamb' e - ku - kha - nyen' kwen - khos',*
light of God. We are march - ing in the light of God,



si - ya - hamb' e - ku - kha - nyen' kwen - khos'.
we are march - ing in the light of God.



Si - ya - ham - ba (ham - ba, si - ya - ham - ba) oo
We are march - ing (march - ing, we are march - ing) oo



si - ya - hamb' e - ku - kha - nyen' kwen - khos'.
we are march - ing in the light of God.



Si - ya - ham - ba (ham - ba, si - ya - ham - ba) oo
We are march - ing (march - ing, we are march - ing) oo



si - ya - hamb' e - ku - kha - nyen' kwen - khos'.
we are march - ing in the light of God.

⁵ A greater emphasis was added with the ELW to add faithful music from around the globe, rather than defaulting to European and American contributions. Siyahamba was written in the 1950's among Zulu congregations in South Africa, but became incredibly popular as a protest song in the midst of the anti-Apartheid movement of South Africa. It's become a beloved part of ELW, and a powerful reflection of what faithfulness looks like all over the world.

OFFERING PRAYER

Blessed are you, Holy One, for all good things come from you. In bread and cup you open heaven to us. Meet us at this table, that we receive what we seek and follow your Son, Jesus, in whose name we pray. Amen.

DIALOGUE

The presiding minister greets the assembly and invites all present to give thanks.

The Lord be with you.

And also with you.

Lift up your hearts.

We lift them to the Lord.

Let us give thanks to the Lord our God.

It is right to give our thanks and praise.

PREFACE

The thanksgiving continues with the preface for the day or season:

It is indeed right . . . we praise your name and join their unending hymn:

Ho - ly, ho - ly, ho - ly Lord, Lord God of pow-er and might,
heav - en and earth are full of your glo - ry. Ho -
san - na in the high - est. Bless - ed is he who
comes in the name of the Lord. Ho - san - na in the high - est.

THANKSGIVING AT THE TABLE

Holy God, mighty and merciful,
your people praise you, saying:
Your mercy endures forever.

Your mercy endures forever.

By your promise
you bound yourself to earth and all its creatures,
granting them life and calling them to flourish,
setting the sign of your bow in the clouds,
the colors of your love and faithfulness.
Your mercy endures forever.

Your mercy endures forever.

By your promise
you bound yourself to your people of old,
blessing them with family outnumbering the stars
and calling them to be a blessing to others,
showing them steadfast love in every generation
and calling them to be a light to the nations.
Your mercy endures forever.

Your mercy endures forever.

By your promise
you joined us to Jesus, your Beloved,
grafting us into your living Vine,
and calling us to bear the fruit of your self-giving love.

In the night in which he was betrayed,
our Lord Jesus took bread, and gave thanks;
broke it, and gave it to his disciples, saying:
Take and eat; this is my body, given for you.
Do this for the remembrance of me.

Again, after supper, he took the cup, gave thanks,
and gave it for all to drink, saying:
This cup is the new covenant in my blood,
shed for you and for all people for the forgiveness of sin.
Do this for the remembrance of me.

With this bread and cup
we remember his life laid down and lifted up
as we proclaim the mystery of faith.
Christ has died. Christ is risen. Christ will come again.

Send your Holy Spirit upon us
and these gifts of bread and wine.
Bless us to be a blessing.
Make us a sign of your faithfulness.
Send us to tend and cherish the earth
and to serve the world with mercy and love.

With all the saints in light,
with the earth and all its creatures,
with sun and moon and stars,
we praise you, O God, through Christ Jesus,
in your Spirit, now and forever.
Amen.

LORD'S PRAYER

Gathered into one by the Holy Spirit, in the language closest to your heart, let us pray as Jesus taught us.

Our Father in heaven,
 hallowed be your name,
 your kingdom come,
 your will be done,
 on earth as in heaven.
Give us today our daily bread.
Forgive us our sins
 as we forgive those
 who sin against us.
Save us from the time of trial
 and deliver us from evil.
For the kingdom, the power,
 and the glory are yours,
 now and forever. Amen.

Padre nuestro que estás en el cielo,
 santificado sea tu nombre.
 Venga tu reino.
 Hágase tu voluntad
 en la tierra como en el cielo.
Danos hoy nuestro pan de cada día.
Perdona nuestras ofensas
 como también nosotros
 perdonamos a los
 que nos ofenden.
No nos dejes caer en tentación
 y líbranos del mal.
Porque tuyo es el reino, tuyo es
 el poder y tuya es la gloria,
 ahora y siempre. Amén

INVITATION TO COMMUNION

At Jesus' table, heaven and earth are joined as one. Come and see.

(We sit)

COMMUNION

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

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

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

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

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

You may say: "Amen."

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

Music During Distribution

Hymns and other music may be used during the ministration of Communion.

Lamb of God, you take a-way the sin of the world; have

mer-cy on us. Lamb of God, you take a-way the sin of the

world; have mer-cy on us. Lamb of God, you take a-

way the sin of the world; grant us peace, grant us peace.

(We stand)

BLESSING AFTER COMMUNION

The body and blood of our Lord Jesus Christ strengthen you and keep you in his grace. **Amen.**

PRAYER AFTER COMMUNION

Giver of every gift, **Christ's body is our food, and we are Christ's body. Raise us to life by your power for the benefit of all and to your glory, now and forever. Amen.**

SENDING

SENDING HYMN ACS 984, *May the God of Hope Go with Us* (Dios de la esperanza)

~ see next page ~

God blesses us and sends us in mission to the world.

BLESSING

The presiding minister proclaims God's blessing.

The holy Three,
the holy One
increase your hope,
strengthen your faith,
deepen your love,
and ✠ grant you peace.
Amen.

BENDICIÓN

Quien preside proclama la bendición de Dios.

Que la Santísima Trinidad,
el Santo Dios
aumente tu esperanza,
fortalezca tu fe,
profundice tu amor,
y ✠ te conceda su paz.
Amén.

DISMISSAL

Go in peace. Serve the Lord.
Thanks be to God.

POSTLUDE

May the God of Hope Go with Us

Dios de la esperanza



¡Dios de la es - pe - ran - za, da - nos go - zo y paz!
May the God of hope go with us ev - 'ry day,



Al mun - do en cri - sis, ha - bla tu ver - dad.
to a world in need with news of joy and peace.



Dios de la jus - ti - cia, mán - da - nos tu luz,
May the God of jus - tice speed us on our way,



luz y es - pe - ran - za en la os - cu - ri - dad.
bring-ing light and hope to ev - 'ry land and race.



O - re - mos por la paz, can - te - mos
Pray-ing, let us work for peace; sing - ing, share our



de tu a - mor. Lu - che - mos por la paz,
joy with all; work - ing for a world that's new,



fie - les a ti, Se - ñor.
faith - ful when we hear Christ's call.

~ return to the Blessing on page 19 ~

PARTICIPANTS IN TODAY'S SERVICES

PREACHING & PRESIDING MINISTER ~ Pastor Alex Zuber

COMMUNION 8:30 ~ Larry Blade, Jim Doyle, Crystl Whitmire, Gus Kagey

ASSISTANTS 11:00 ~ Sue Koch, Mark Warner, Corey Reed

LAY ASSISTING 8:30 ~ Kim Fawley

MINISTERS 11:00 ~

TORCH 8:30 ~ Jim Doyle, Gus Kagey

BEARERS 11:00 ~ Corey Reed

CRUCIFERS 8:30 ~ Larry Blade

11:00 ~ Sue Koch

LECTORS 8:30 ~ Crystl Whitmire

11:00 ~ Mark Warner

USHERS 8:30 ~ David & Susan Lawrence

11:00 ~ Jeff Williams, John Mulder

SOUND 8:30 ~ Bill Wightman

TECHS 11:00 ~ Todd Hedinger

MUSICIANS Linlin Uta, Interim Music Minister

Judith Ofcarcik, Organist

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

ACKNOWLEDGEMENTS

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After worship Pastor Alex invites you to greet him 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

The years since the publication of the LBW saw many changes within the church and the world. Advances in communication and technology led to the increasing use of electronic and digital resources within the church and its worship. A growing awareness of the interrelatedness of the world, coupled with new understandings of the world's diverse cultures, the use of language continued to develop in response to context and societal change, and languages other than English being more frequently used laid the foundation for liturgical renewal. Forms of musical expression blossomed, and churches embraced many of these forms for use in worship. During the 1990s it became clear that there was a growing need for a new generation of worship resources. LBW and some of the supplements that followed had served the church well, but there was increasing variety in worship and more diversity among congregations. At the same time, there was a deepening desire to reach out more deliberately to the unbaptized.

In the fall of 2000, the Church Council of the ELCA boldly authorized a churchwide effort to define and develop "a new and common approach to primary worship resources that are supportive of the entire ELCA for the next generation." The resulting ELW in 2006 aimed to broaden its scope by incorporating a diverse range of liturgical resources and musical traditions. Drawing inspiration from sources such as *This Far By Faith (An African American Lutheran Hymnal)*, *With One Voice*, and *Libro de Liturgia y Cántico (LLC)*, ELW reflected a commitment to embracing the multicultural and multilingual reality of the Lutheran community.

Central to the development of ELW was its emphasis on liturgical freedom, firmly rooted in the historic pattern of Gathering, Word, Meal, and Sending, rather than one hymnal that required a rigid uniformity of liturgical practice. This framework provided a flexible structure for worship among 10 settings for Holy Communion, allowing congregations to adapt and tailor their services to meet the unique needs and preferences of their communities while maintaining a sense of continuity with tradition. Notably, in the explanation of this hymnal, the words "comprehensive" and "exhaustive," which were prominent in previous generations, have been replaced with "core" and "primary." No longer is one collection of texts and music expected to serve all worshipping communities in all contexts at all times. Additionally, the phrase "book" is no longer a part of the hymnal's title, representing that in this digital age, the church's worship treasury is no longer contained only in a book.

In 2020, the Lutheran tradition witnessed another significant milestone with the creation of *All Creation Sings (ACS)*, an additional resource that further enriched the worship experience of the Lutheran community. ACS was developed as a supplement to the ELW, building upon its framework while offering new hymns, songs, and liturgical materials. This addition reflected a continued commitment to innovation and adaptation within Lutheran worship, acknowledging the evolving needs and expressions of faith communities.

The creation of *All Creation Sings* not only expanded the repertoire of hymns and liturgical resources available to congregations but also emphasized Spanish-speaking worshipping communities, resources for communal lament in the wake of tragedies like gun violence, themes of ecological stewardship, and the interconnectedness of all creation. ACS serves as a timely response to the growing recognition of the importance of caring for the Earth as an integral part of Christian worship and witness, and our capacity to hold broad feelings within the care of community.

By incorporating elements from *All Creation Sings* alongside existing resources like ELW, Lutheran congregations are provided with a rich tapestry of worship materials that encompass a broad spectrum of theological, cultural, and ecological perspectives. This collaborative effort demonstrated a commitment to fostering inclusive and holistic worship experiences that engage worshippers in meaningful encounters with God, one another, and the world around us. Thus, the creation of *All Creation Sings* in 2020 further exemplified the dynamic and responsive nature of the Lutheran worship tradition, continuing to inspire and enrich communities of faith in their journey of worship and discipleship.