

**Today:** 10:30 AM Worship,

**Thursday:**

7:00 PM Worship

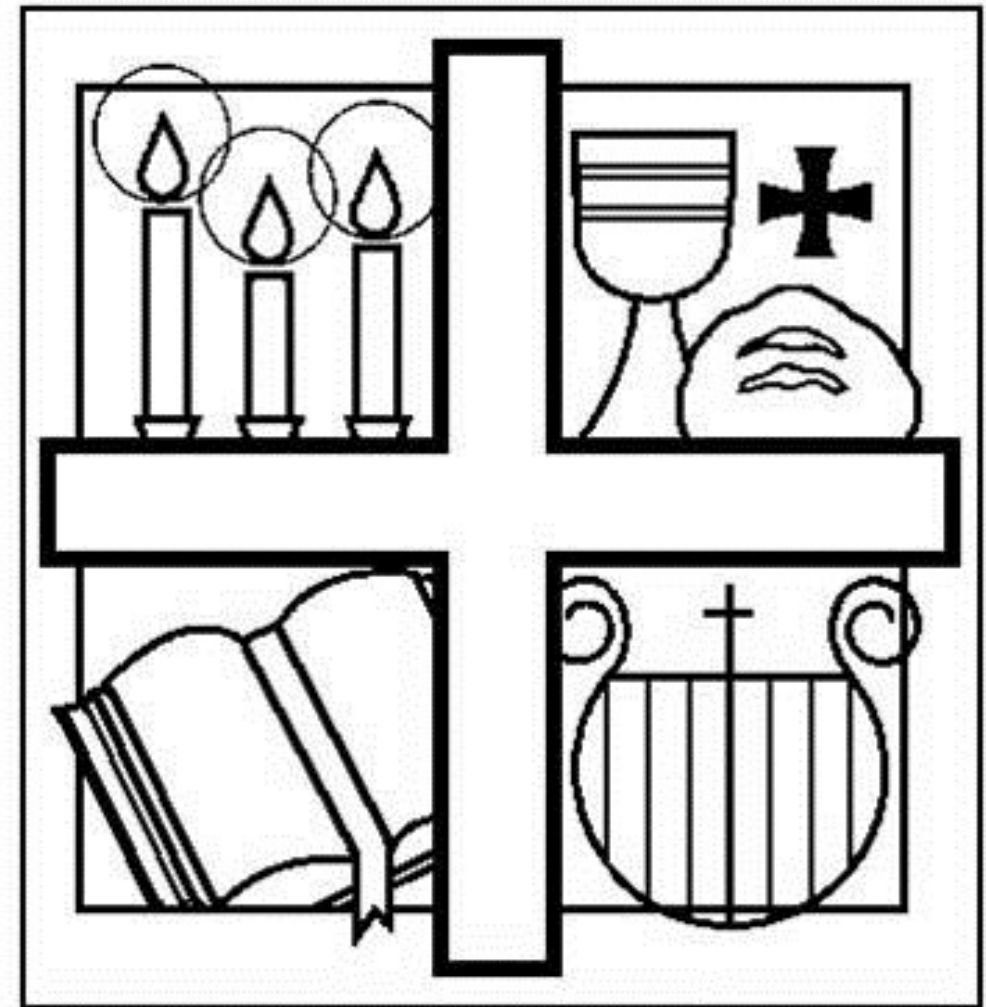
**Sunday:** 10:30 AM Worship, Lord's Supper offered

It's been a while since we had an updated picture directory. The suggestion has been made that we have a volunteer member take pictures and we produce our own electronic directory (PDF) and print one for those who don't have a computer. Do we have a volunteer willing to take pictures of our members? Are you willing to have your picture taken? Let us know.

It looks like August 3rd will work for VBS. We will plan for a 6:00 PM—7:30 PM schedule.



Personal assisted listening devices are available.



**Given to the Lord** last week: Attendance: Worship 26, Bible Class 10, Thursday Worship . Offerings: Home 544.24, WELS 165.00, NELHS 663.85, Trinity 135.00, Building Fund 50.00. **To God be the glory!**

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***The Sixth Sunday after Pentecost  
July 24, 2011***

***Welcome to Grace!***

We are pleased that you have chosen to worship the Lord with us today. God has promised to bless us as we hear and study his word so we know you will be blessed today. If you have any questions, please feel free to ask one of our ushers, or to speak to the Pastor.

***Worship Materials***

The order of service for today is printed for you in this folder. The hymns are found in "Christian Worship: A Lutheran Hymnal" which is in the hymnal rack on the back of each pew. As you prepare for worship you may want to spend some time praying (see pg. 10, 11 in the hymnal), looking over the service and the Scripture readings.

***The Theme of our Worship Today Is:***

Love God above All Things

**Pentecost:** The season of Pentecost is the longest season of the church year, spanning the months of June through November. The Pentecost season is also known as the non-festival, or church's half of the Christian church year. Having spent December through May studying the life of Jesus, his birth, miracles, teachings, death, resurrection and ascension, we now focus our attention on what it means that Jesus lives in our hearts. It is a time when we focus on what we do to show our love and thankfulness to the one who loved us enough to live and die in our place.

21 He said to Aaron, "What did these people do to you, that you led them into such great sin?"

22 "Do not be angry, my lord," Aaron answered. "You know how prone these people are to evil. 23 They said to me, 'Make us gods who will go before us. As for this fellow Moses who brought us up out of Egypt, we don't know what has happened to him.' 24 So I told them, 'Whoever has any gold jewelry, take it off.' Then they gave me the gold, and I threw it into the fire, and out came this calf!"

25 Moses saw that the people were running wild and that Aaron had let them get out of control and so become a laughingstock to their enemies. 26 So he stood at the entrance to the camp and said, "Whoever is for the LORD, come to me." And all the Levites rallied to him.

27 Then he said to them, "This is what the LORD, the God of Israel, says: 'Each man strap a sword to his side. Go back and forth through the camp from one end to the other, each killing his brother and friend and neighbor.'" 28 The Levites did as Moses commanded, and that day about three thousand of the people died. 29 Then Moses said, "You have been set apart to the LORD today, for you were against your own sons and brothers, and he has blessed you this day."

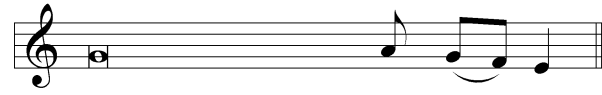
1Joh 2:15 (NIV) Do not love the world or anything in the world. If anyone loves the world, the love of the Father is not in him. 16 For everything in the world--the cravings of sinful man, the lust of his eyes and the boasting of what he has and does--comes not from the Father but from the world. 17 The world and its desires pass away, but the man who does the will of God lives forever.

Matt 10:34 (NIV) "Do not suppose that I have come to bring peace to the earth. I did not come to bring peace, but a sword. 35 For I have come to turn  
"a man against his father,  
a daughter against her mother,  
a daughter-in-law against her mother-in-law--  
36 a man's enemies will be the members of his own household.'

37 "Anyone who loves his father or mother more than me is not worthy of me; anyone who loves his son or daughter more than me is not worthy of me; 38 and anyone who does not take his cross and follow me is not worthy of me. 39 Whoever finds his life will lose it, and whoever loses his life for my sake will find it.

40 "He who receives you receives me, and he who receives me receives the one who sent me. 41 Anyone who receives a prophet because he is a prophet will receive a prophet's reward, and anyone who receives a righteous man because he is a righteous man will receive a righteous man's reward. 42 And if anyone gives even a cup of cold water to one of these little ones because he is my disciple, I tell you the truth, he will certainly not lose his reward."

M: O give thanks to the Lord, for he is good.



C: And his mercy endures for - ev - er.

**Prayer**



C: A - men.

**Benediction**

M: The Lord bless you and keep you.

The Lord make his face shine on you and be gracious to you.

The Lord look on you with favor and (+) give you peace.



C: A - men. A - men. A - men.

**Closing Hymn: 463 "Jesus Calls Us O'er the Tumult"**

Exod 32:15 (NIV) Moses turned and went down the mountain with the two tablets of the Testimony in his hands. They were inscribed on both sides, front and back. 16 The tablets were the work of God; the writing was the writing of God, engraved on the tablets.

17 When Joshua heard the noise of the people shouting, he said to Moses, "There is the sound of war in the camp."

18 Moses replied:

"It is not the sound of victory,  
it is not the sound of defeat;  
it is the sound of singing that I hear."

19 When Moses approached the camp and saw the calf and the dancing, his anger burned and he threw the tablets out of his hands, breaking them to pieces at the foot of the mountain. 20 And he took the calf they had made and burned it in the fire; then he ground it to powder, scattered it on the water and made the Israelites drink it.

**+ Order of Service +**

A guide to the "Common Service" pg. 15 in  
*Christian Worship: A Lutheran Hymnal*

**Welcome**

The German word Gottesdienst captures what happens as we come to worship on Sunday. It means "God's service," God serves us through His Word and Sacrament, and we return service to God through praise, prayer, and thanksgiving. Our liturgy, based on the ancient "Western Rite," follows a pattern. God speaks to and blesses us and we respond with thanksgiving, prayer and praise.

Our worship often begins with a hymn. We want all our hymns to first of all speak the truth of God's word. The words are always more important than the melody or style of music. But a good hymn is one in which a gifted artist has crafted the music to fit the message to help the words be planted in our hearts and minds. The opening hymn is often a hymn of invocation or may also reflect the theme of the day which is set by the Gospel lesson for the day.

**Hymn:** 230 "Lord Jesus Christ, Be Present Now"

**The Invocation:** The name of this part of the liturgy comes from a Latin word which means "to call upon." We identify who it is that we call upon, that we worship. It is the one and only true God, the Triune God. The Invocation is also to remind us of our Baptism at which time God placed his name on us and made us his own dear children.

M: In the name of the Father and of the Son and of the Holy Spirit



C: A - men.

**Confession and Kyrie:** The invocation reminds us that we are children of God, but have we lived as children of God this past week? Before we continue our worship we take time to confess our sins. We confess that our sinful nature alone would be reason enough for God to condemn us, but we also confess that we have committed actual sins. We have done things God forbids. We have failed to do things God commands.

We have sinned not only in action or lack of action, but also in word and thought. 1 John 1:8-9 says “if we claim to be without sin we deceive ourselves and the truth is not in us. If we confess our sins, he is faithful and just and will forgive us our sins and purify us from all unrighteousness.” With the tax collector in the temple we humbly pray, “God have mercy on me, a sinner,” or “Kyrie Eleison”, “Lord, Have Mercy.”

M: Beloved in the Lord: let us draw near with a true heart and confess our sins to God our Father, asking him in the name of our Lord Jesus Christ to grant us forgiveness.

C: **Holy and merciful Father, I confess that I am by nature sinful and that I have disobeyed you in my thoughts, words, and actions. I have done what is evil and failed to do what is good. For this I deserve your punishment both now and in eternity. But I am truly sorry for my sins, and trusting in my Savior Jesus Christ, I pray: Lord, have mercy on me, a sinner.**



C: Lord, have mer - cy on us. Christ, have mer - cy



on us. Lord, have mer - cy on us.

**The Absolution and Gloria:** Isn't it God alone who can forgive sins? Then how can a Pastor or worship leader say, “I forgive you?” Because Jesus said so. John 20:23 “If you forgive anyone his sins, they are forgiven; if you do not forgive them, they are not forgiven.” God graciously allows us to speak on his behalf and state what he has told us has happened. Jesus sacrificed himself for our sins and the sins of the whole world. How can we not say “Amen!” “Thank you Lord. You came to earth, you are the lamb of God. You died and rose and are sitting at the right hand of the Father. We praise you, we bless you, we worship you, we glorify you, we give you thanks!”

M: God, our heavenly Father, has been merciful to us and has given his only Son to be the atoning sacrifice for our sins. Therefore, as a called servant of Christ and by his authority, I forgive you all your sins in the name of the Father and of the Son and of the Holy Spirit.



C: A - men.

During the distribution the congregation sings a hymn, often from the Communion section of the hymnal, but it also may be a hymn that reflects and reinforces the thoughts expressed in the readings and the sermon. As we are not celebrating the Lord's Supper today we join in singing:

**Hymn:** 477 “What Is the World to Me”

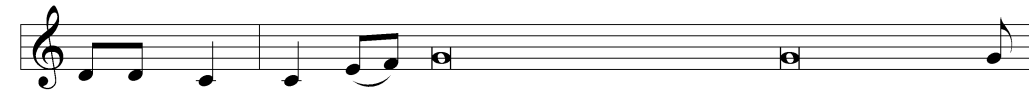
**The Nunc Dimittis, the Thanksgiving and the Collect:** That's a funny word, Nunc Dimittis. It is Latin for “now dismiss.” These words are taken from the prayer of faithful Simeon who responded to the blessing of being able to see his savior and hold the baby Jesus in his arms by saying, “now I can depart in peace.” We have not held the baby Jesus in our arms but we have received him in the Sacrament. Now we too can depart in peace. We can leave this church knowing that our sins are forgiven. We are ready to depart this life whenever God chooses to call us home. We give thanks to the Lord for his goodness. He not only gives us our daily bread, but he has given us something even more important, Jesus, the bread of life.

What could be better than to be able to stay right here and feast continually on God's word and Sacrament. But, our Lord has called us to be salt and light in the world. We have been strengthened by the word and sacrament so that we may go home, and to work and to school even more committed to live as a child of the light. We have viewed God's mercy and now we want to offer ourselves to him as living sacrifices every day.

We conclude our worship with the words God gave to Aaron to speak over his people and we remember his promise, “So they will put my name on the Israelites, and I will bless them.” Numbers 6:27



C: Lord, now you let your servant de - part in peace ac-cord-ing



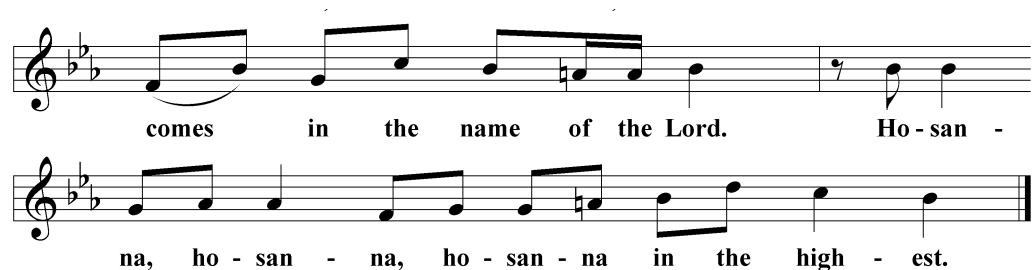
to your word. For my eyes have seen your salvation, which you have pre -



pared be - fore the face of all people, a light to light - en the



Gen - tiles and the glo - ry of your peo-ple is - ra-el.



comes in the name of the Lord. Ho - san -  
na, ho - san - na, ho - san - na in the high - est.

**M:** Words of Institution

Our Lord Jesus Christ, on the night he was betrayed, took bread; and when he had given thanks, he broke it and gave it to his disciples, saying, "Take and eat; this is my (+) body, which is given for you. Do this in remembrance of me."

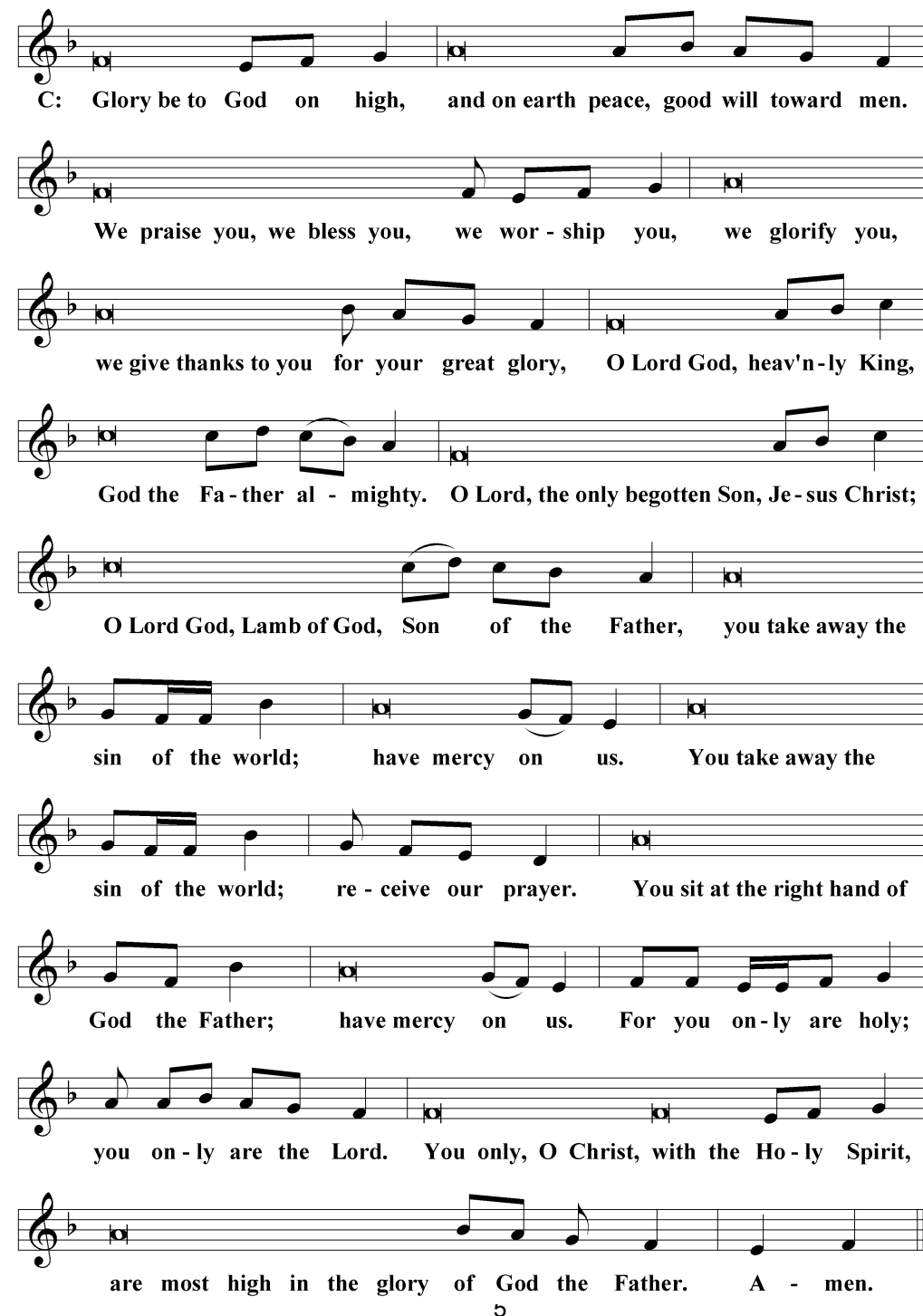
Then he took the cup, gave thanks, and gave it to them, saying, "Drink from it, all of you; this is my (+) blood of the new covenant, which is poured out for you for the forgiveness of sins. Do this, whenever you drink it, in remembrance of me."

The peace of the Lord be with you always.



A - men.  
O Christ, Lamb of God, you take a-way the sin of the world;  
have mer - cy on us. O Christ, Lamb of God,  
you take a - way the sin of the world; have mer - cy on us.  
O Christ, Lamb of God, you take a - way the sin of the world;  
grant us your peace. A - men.

**M:** In the peace of our forgiveness, let us praise the Lord.



Glory be to God on high, and on earth peace, good will toward men.  
We praise you, we bless you, we wor - ship you, we glorify you,  
we give thanks to you for your great glory, O Lord God, heav'n - ly King,  
God the Fa - ther al - mighty. O Lord, the only begotten Son, Je - sus Christ;  
O Lord God, Lamb of God, Son of the Father, you take away the  
sin of the world; have mercy on us. You take away the  
sin of the world; re - ceive our prayer. You sit at the right hand of  
God the Father; have mercy on us. For you on - ly are holy;  
you on - ly are the Lord. You only, O Christ, with the Ho - ly Spirit,  
are most high in the glory of God the Father. A - men.

**The Salutation and Prayer of the Day:** This greeting between Pastor and congregation is one of the oldest parts of the liturgy. It marks the beginning of a new section of the service. As we prepare to listen to God himself speak to us through his word we pray for each other. “The Lord be with you, his people as you listen to his word,” and “the Lord also be with you, his servant, as you speak his word.” The Prayer of the Day is a part of the service that changes each week. Many of these prayers have been used by Christians all over the world for thousands of years. They are intended to reflect the theme of the Sunday set by the Gospel Lesson.

M: The Lord be with you.



M: Let us pray.

O God, you have prepared joys beyond understanding for those who love you. Pour into our hearts such love for you that, loving you above all things, we may obtain your promises, which exceed all that we can desire; through your Son, Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever.



**The Service of the Word:** In this second section of our worship service we listen to God speak to us from his inspired, inerrant word. As was mentioned earlier, the Gospel sets the theme for the day. The Old Testament and Epistle readings reflect or support the message of the Gospel. On occasion, the Epistle reading will be a part of a continuous reading from one book. In that case the thoughts of the Epistle may not fit as closely to the theme of the day as they might otherwise. We read the Old Testament Lesson first remembering that *everything that was written in the past was written to teach us*. We respond with a Psalm, the hymnal of our fellow believers who lived before Christ. We read the Epistle lesson next, as we remember that the Holy Spirit inspired the Apostles to write these letters and then caused them to be preserved for us because they are *useful for training in righteousness, to equip the man of God for every good work*. The verse of the Day, selected verses from Scripture, forms a bridge of praise that links the Epistle to the Gospel. And finally, we hear from one of the four Evangelists who were inspired by the Holy Spirit to record for us the things that Jesus

M: The Lord be with you.



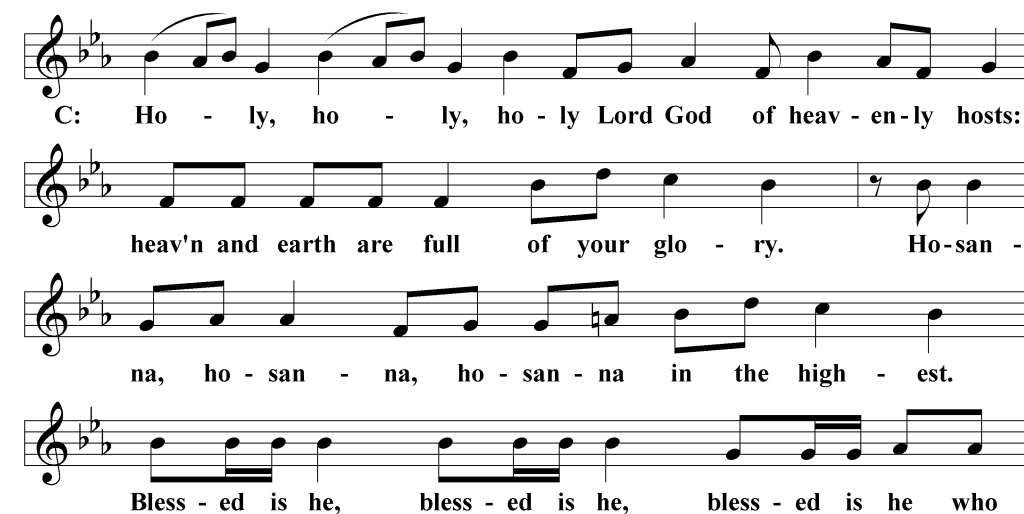
M: Lift up your hearts



M: Let us give thanks to the Lord, our God.



M: It is truly good and right that we should at all times and in all places give you thanks, O Lord, holy Father, almighty and everlasting God, through Jesus Christ, our Lord who promised that wherever two or three come together in his name, there he is with them to shepherd his flock till he comes again in glory. Therefore, with all the saints on earth and hosts of heaven, we praise your holy name and join their glorious song:



**The Service of the Sacrament:** We won't be celebrating the Lord's Supper today but it is good for us to consider the parts of the service that we use when we do have Communion.

The first part of the Service of the Sacrament is called the Preface. These sentences, spoken or sung, date from about 200 AD. The Proper Preface is a seasonal prayer of thanksgiving that leads to the great hymn called the Sanctus.

The Sanctus, which is the Latin word for Holy, reflects the words Isaiah heard the angels singing when he was granted a vision of heaven. These words are joined with the words of Psalm 118, quoted by the crowds on Palm Sunday, "Blessed is He who comes in the name of the Lord." This hymn reminds us that Jesus, the holy Son of God, is about to come to us in a special way in the Sacrament.

After the Sanctus we speak the words of institution, the very words that Jesus used on the first Maundy Thursday. Since the Passover they were celebrating was being fulfilled before their eyes Jesus gave his people a new covenant and commanded that we "do this" in remembrance of him. He clearly stated what is repeated by Paul, that the bread is his body and the wine is his blood. How this is possible we can't explain, but we rejoice that he continues to give us his body and blood together with the bread and wine "for the forgiveness of our sins."

Following the Words of Institution is the Pax, or "peace." "The peace of the Lord be with you always." Because "God made him who had no sin to be sin for us," (2 Cor 5:21) we have peace with God.

As we prepare to come forward to receive the special gift of the Sacrament we sing the "Agnus Dei" or "Lamb of God." We are reminded that Jesus is the Passover lamb, the Lamb of God who takes away the sin of the world, even our sins.

The Holy Spirit inspired the Apostle Paul to remind us that it is possible to receive the Lord's Supper in an unworthy way. He reminds us that Christians are to prepare themselves before they eat the bread and drink the cup. He says that we do this by examining ourselves so that we see our need for forgiveness and that we "recognize the Lord's body" in the Sacrament, that we understand what it is. Those who receive the Sacrament in an unworthy way eat and drink judgment on themselves. (1 Cor 10 and 11) It is for this reason that we ask only those we know have been instructed to come forward to receive the Sacrament. To some, this seems unloving and judgmental, but it is intended to be an act of love. We don't want anyone to receive the Lord's Supper in an unworthy manner. This practice is called "close" or "closed" communion and has been the practice of Bible believing Christians for centuries.

said and did so that *we may believe that Jesus is the Christ, the Son of God, and that by believing we may have life in his name.* Out of respect for the words of Jesus himself we stand and sing, "Glory be to you, O Lord! Praise be to you, O Christ!"

**Lesson:** Exodus 32:15-29

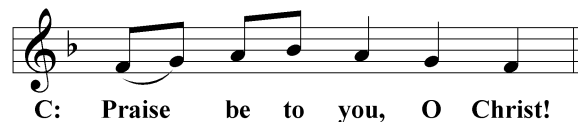
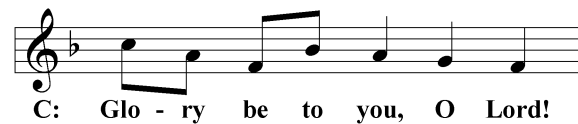
**Psalm:** 89 pg. 98 (Sung responsively)

**Epistle:** 1 John 2 15-17

**Verse of the Day:** Alleluia. If anyone would come after me, he must deny himself and take up his cross and follow me. Alleluia.



**The Gospel:** Matthew 10:34-42



**The Creed:** God has spoken to us through his word. We respond by saying, "Credo", "I Believe." We confess the truths of Scripture, of our salvation, as summarized in the Apostles' Creed, or the Nicene Creed, or sometimes the Athanasian Creed. These creeds were written to defend the Christian faith against false teaching. As we use them we are joining with Christians as far back as 300 AD from many different nations and cultures who confessed and at times died for confessing these truths of Scripture. Jesus says, "Whoever acknowledges me before men, I will also acknowledge him before my Father in heaven." (Matthew 10:32)

## The Apostles' Creed

I believe in God, the Father almighty,  
maker of heaven and earth.

I believe in Jesus Christ, his only Son, our Lord,  
who was conceived by the Holy Spirit,  
born of the virgin Mary,  
suffered under Pontius Pilate,  
was crucified, died, and was buried.  
He descended into hell.  
The third day he rose again from the dead.  
He ascended into heaven  
and is seated at the right hand of God the Father almighty.  
From there he will come to judge the living and the dead.

I believe in the Holy Spirit,  
the holy Christian Church,  
the communion of saints,  
the forgiveness of sins,  
the resurrection of the body,  
and the life everlasting. Amen.

**The Hymn of the Day and Sermon:** The hymn of the day is chosen to reflect the thought of the Scripture readings, especially the reading that will be the basis of the sermon. The words, or message, of this hymn is more important than the melody or style of music.

The sermon is intended to explain a portion of Scripture and apply it to our lives. A good sermon is one that faithfully proclaims both God's law and gospel, applying each message specifically to God's people who are present. The sermon is usually based on one of the three Scripture readings for the day. These readings follow the life of Christ from his birth through his ascension. The rest of the year, the readings focus on our response to what God has done for us in Christ. Sometimes we may deviate from this "church year" format to highlight a special occasion or to study what God says about something that has happened in the world or to study a whole book of the Bible, but the "Church Year" format has served for centuries to keep us focused on what God wants us to hear.

**Hymn:** 453 "Come, Follow Me, the Savior Spoke"

**The Offertory, Offering, Prayer of the Church and Lord's Prayer:** Having heard God's law and gospel applied to us we respond with a song in which we offer ourselves to God and ask that he continue to grant us clean hearts and a right spirit as we serve him each day. This song is based on the prayer of David in Psalm 51.

Paul gave this advice to the Corinthians, *On the first day of every week, each one of you should set aside a sum of money in keeping with his income.* (1 Cor 16:2) God doesn't need our money, but as a way of showing God our love, that we trust him to provide for us, that we put him first, and to help spread his word to all, we bring God our financial gifts. We give in proportion to what he has given us.

Following the offering is the Prayer of the Church. This prayer offers petitions that cover many aspects of life, parents, children, government, schools, the sick, the needy, those celebrating special events, all with a view to the perfect eternal home that Jesus is preparing for us. Members are encouraged to request prayers for themselves or others who may be ill or undergoing surgery or who may want their fellow Christians to join them in thanking God for certain blessings. We conclude our prayers with the model prayer that Jesus gave us, the Lord's Prayer.

C: 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 your pres - ence, and take not your Ho - ly Spir - it  
from me. Re - store un - to me the joy of your sal - va -  
tion, and up - hold me with your free Spir - it. A - men.

## Offering

## Prayer and Lord's Prayer