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Last Sunday of the Church Year
Narrative Service
November 21, 2021

WELCOME TO GRACE!

We rejoice that our God has brought us together today. We pray that this time will be a blessing to each of us. Please be sure to sign the *Record of Fellowship* in your pew. If you have no church home of your own, we encourage you to become better acquainted with us and invite you to join our Christian Family.

We are a Christian church that proclaims Jesus as the Savior of the world. It is our desire to encourage one another to grow in faith, love, and service to our Lord Jesus Christ. The name "Lutheran" identifies us as a people of conviction who believe:

"It is by grace you have been saved, through faith—and this not from yourselves, it is the gift of God—not by works, so that no one can boast. For we are God's workmanship, created in Christ Jesus to do good works, which God prepared in advance for us to do." Ephesians 2:8-10

Our Worship Service seeks to glorify God and build up His people. We worship each Sunday at 9:00 a.m., followed by our Adult Bible Class and Sunday school at 10:15 a.m.

Our Communion Practice

The Lord's Supper is received every Sunday of each month at this congregation in the confession and glad confidence that, as He says, our Lord gives into our mouths not only bread and wine but His very body and blood to eat and to drink for the forgiveness of sins and to strengthen our union with Him and with one another. Our Lord invites to His table those who trust in His word, repent of all sin, and set aside any refusal to forgive and love as He forgives and loves us, that they may show forth His death until He comes.

Because those who eat and drink our Lord's body and blood unworthily do so to their great harm and because Holy Communion is a confession of the faith which is confessed at this altar, *those who are not Lutheran, or who are not yet instructed, in doubt, or hold to a confession differing from that of this congregation and the Lutheran Church–Missouri Synod, and yet desire to receive the Sacrament, are asked first to speak with the Pastor before communing.*

For further study, see Matt. 5:23; 10:32; 18:15-35; 26:26-29; 1 Cor. 11:17-24.

In distributing the Lord's Supper, we offer the wine in a chalice or in individual cups. For those with special needs, non-alcoholic wine is available in the center of the tray.

PREPARING FOR WORSHIP

We are so glad to have you join us for worship this morning. In preparation for the service, **we ask that you kindly maintain silence in the sanctuary when the organist begins playing.** In this way, you and those around you may prepare your hearts to receive our Lord's gifts of Word and Sacrament. You may also consider for your personal meditation the following prayer:

O Lord, our Creator, Redeemer and Comforter, as we come together to worship you in spirit and in truth, we humbly pray that you may open our hearts to the preaching of your Word, so that we may repent of our sins, believe in Jesus Christ as our only Savior, and grow in grace and holiness. Hear us for his sake. Amen.

PRE-SERVICE REVERENCE 8:55 A.M.

Last Sunday of the Church Year
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Divine Service, Setting Three (LSB p.184)

Announcements

Introduction:

The last year and a half has seen many churches (Grace included) avail themselves of the technology we have and post their services online. This has been a blessing in keeping many people connected to the church who would otherwise have been separated from the preaching of the Word of God at their congregations. It has also allowed for unchurched people who have been uncomfortable stepping foot in a church to open the door to hearing the Word without the anxieties associated with being there in person. These are good things, but they present the question of why continue to gather in person at all? This has been questioned all the more as some churches have even begun encouraging homebound followers to put elements of bread and wine by their TV or computer screen to have them blessed for participation in the Lord's Supper. The leadership of our church body has resoundingly denied the benefit of this practice, but again, why?

Simply, we can look at the Scriptures that tell us not to neglect meeting together, **"as is the habit of some, but encouraging one another, and all the more as you see the Day drawing near"** (Hebrews 10:25). There is encouragement in being together in person, something many of us know as we have returned to that gathering after having been apart for a time. In that, we see the natural inclination we have to this fellowship face to face. But is there more to it?

Indeed, there is, and it is something we see in the incarnation of Jesus Himself. When Jesus came to redeem us, He did not just wave His hands and give us a message from heaven that we are forgiven. He also did not come as a disembodied spirit who taught us life lessons. He came in the flesh and blood of a human person. As He did His work, He embodied goodness, righteousness, and love in that flesh. He kept God's Law perfectly in that body. He also went to the people in need and made contact with them, often literally touching them in His work. In that we see the nature of God's desire to reach us, and His call to us to be those whose lives are intertwined in a way of bodily presence.

This is all the more the case when we look at how God meets with us, calling us together as the Church. He sends pastors who proclaim His Word, that faith would come by hearing (Romans 10:17). He tells those pastors "He who hears you hears me" (Luke 10:16), and that whosoever's sins they forgive, the sins are forgiven (John 20:22). He also told them to baptize, something requiring contact with water, a water which unites people to Jesus and His death and resurrection (Romans 6:4), washing (Titus 3:4-7) and saving them (1 Peter 3:18). Finally, He told them to repeat His Holy Meal. In that meal is the Lord's body and blood "for the forgiveness of sins" (Matthew 26:28, etc.). In these, His Spirit works on the hearts of the participants creating faith and trust that they would be united to Jesus Himself.

Jesus united Himself to human flesh in His incarnation, and meets with us, uniting us to Himself by faith. None of this is disembodied. Are we still a part of that body when we are not physically in the same place? Thankfully yes. But that connection is maintained as He gathers us in His presence in the Divine Service, His service to us where He comes bringing His forgiveness and creating faith in our hearts to sustain us as we live in the broken and fallen world. All of this is to the end, that even our bodies would be raised on the last day to live in His New Heavens and New Earth forever with Him. In light of this meeting with us, we can look to understand the Divine Service and the Liturgy that points to His gathering us as His body as we continue with our narrative service.

The basic, historic service has five “ordinaries,” things that are ordinarily in the service – Kyrie, Gloria, Creed, Sanctus and Agnus Dei. These will be explained, however, please note the biblical origin of these pieces. Also noteworthy is that these five elements are divided in two parts– the Liturgy, or Service, of the Word and the Liturgy, or Service, of the Sacrament – lifting up the two means by which Christ comes to us: Word and Sacrament. This basic twofold structure can be seen even in Acts 2:42 in which it says that the believers “devoted themselves to the apostles’ teaching and to the breaking of bread and prayers.”

Here at Grace, we begin with the pealing of the bells, as bells have historically been a call to those around indicating that time to come together and worship. The bells are rung 33 times in honor of the years of Christ’s life. After the bells, we sing our first hymn. Hymns are spoken of even in scripture, and St. Paul tells us that as the church we are to “**Let the word of Christ dwell in you richly, teaching and admonishing one another in all wisdom, singing psalms and hymns and spiritual songs, with thankfulness in your hearts to God.**” (Col3:16). Our hymns not only give thanks and praise to God, but they teach and admonish and do so in conjunction with the themes of the biblical readings for the day. As we sing, listen to how the songs reinforce what the readings say.

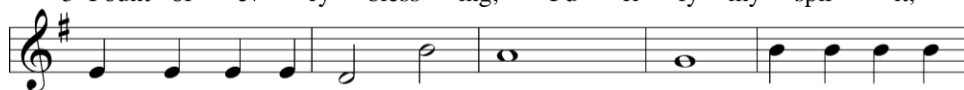
Pealing of the Bells

Opening Hymn: “God Himself Is Present”

LSB 907



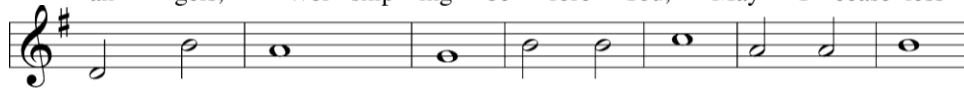
1 God Him - self is pres - ent: Let us now a - dore Him
 2 God Him - self is pres - ent: Hear the harps re - sound - ing;
 3 Fount of ev - 'ry bless - ing, Pu - ri - fy my spir - it,



And with awe ap - pear be - fore Him. God is in His
 See the hosts the throne sur - round - ing. “Ho - ly, ho - ly,
 Trust-ing on - ly in Your mer - it. Like the ho - ly



tem - ple; All with - in keep si - lence; Hum - bly kneel in
 ho - ly!” Hear the hymn as - cend - ing, Songs of saints and
 an - gels, Wor - ship - ing be - fore You, May I cease-less -



deep - est rev - 'rence. He a - lone On His throne
 an - gels blend - ing. Bow Your ear To us here:
 ly a - dore You. Let Your will Ev - er still



Is our God and Sav - ior; Praise His name for - ev - er!
 Hear, O Christ, the prais - es That Your Church now rais - es.
 Rule Your Church ter - res - trial As the hosts ce - les - tial.

Invocation – **Biblical Basis: Matt 28:19; Matt 18:20; Deuteronomy 12:11**

From the opening hymn we continue with the invocation. Invoke means to “call upon” or “summon.” In the INVOCATION we call upon the Triune God. Where God’s Name is, He is there, bringing to us His gifts. (Matt 18:20, Deut. 12:5) In calling upon the name of the Lord, he promises to be present with us. This also makes it clear that this is His service, not ours or anyone else’s. At this point, the sign of the cross is made by the pastor (and the people who so desire) as a reminder that we were marked by the sign of the cross at Baptism as one redeemed by Christ the crucified. Note the absence of “we begin...” or “we continue...” In worship, it is God who is doing the work, bestowing on us his blessing. We respond, acknowledging with an “AMEN,” which, the Catechism defines by saying, “Yes, yes it shall be so!” God is truly present where He has promised to be, in Word and Sacrament.

Stand

P In the name of the Father and of the ☩ Son and of the Holy Spirit.

C Amen.

Confession and Absolution – **Biblical Basis: I John 1:8-9; John 20:19-23**

1 John 1:8-9 says “If we have no sin, we deceive ourselves and the truth is not in us. If we confess our sins, [God] is faithful and just and will forgive our sins and cleanse us from all unrighteousness.” As we “confess” we literally “speak with” God, acknowledging that that we are sinners. We are sinners by nature (original sin) and by the things we think, say and do (actual sin). As sinners, we agree with God that we deserve His punishment, now and eternally. Then, we are then absolved, that is forgiven, by the pastor as from God Himself. This is not something the pastor does out of his own authority or goodness, but from his office, by the authority of the word of Jesus. As a called and ordained servant of the Word, the pastor stands in the place and by the command of Jesus. In the ABSOLUTION, The Word spoken, does what it says and God takes away our sin enabling us to come into His presence safely to receive His blessings.

P 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.

P Our help is in the name of the Lord,

C **who made heaven and earth.**

P I said, I will confess my transgressions unto the Lord,

C **and You forgave the iniquity of my sin.**

Silence for reflection on God's Word and for self-examination.

P O almighty God, merciful Father,

C **I, a poor, miserable sinner, confess unto You all my sins and iniquities with which I have ever offended You and justly deserved Your temporal and eternal punishment. But I am heartily sorry for them and sincerely repent of them, and I pray You of Your boundless mercy and for the sake of the holy, innocent, bitter sufferings and death of Your beloved Son, Jesus Christ, to be gracious and merciful to me, a poor, sinful being.**

P Upon this your confession, I, by virtue of my office, as a called and ordained servant of the Word, announce the grace of God unto all of you, and in the stead and by the command of my Lord Jesus Christ I forgive you all your sins in the name of the Father and of the ☩ Son and of the Holy Spirit.

C Amen.

Service of the Word

Sit

Introit:

The word introit ("intro – it") literally means "he enters." In the early church the presence of Christ in the service was so associated with the bishop (the pastor) who would officiate the service that the people would gather and sing psalms until he was available to come to their specific congregation. They would then sing these psalms as he entered the sanctuary signifying the beginning of the service.

Psalm of the Day: Psalm 149 (responsively by full verse)

- P** Praise the Lord! Sing to the Lord a new song, his praise in the assembly of the godly!
- C** **Let Israel be glad in his Maker; let the children of Zion rejoice in their King!**
- P** Let them praise his name with dancing, making melody to him with tambourine and lyre!
- C** **For the Lord takes pleasure in his people; he adorns the humble with salvation.**
- P** Let the godly exult in glory; let them sing for joy on their beds.
- C** **Let the high praises of God be in their throats and two-edged swords in their hands,**
- P** to execute vengeance on the nations and punishments on the peoples,
- C** **to bind their kings with chains and their nobles with fetters of iron,**
- P** to execute on them the judgment written! This is honor for all his godly ones. Praise the Lord!

**ALL: 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.**

Kyrie – Biblical Basis: Mark 10:47 and others

Kyrie is a Greek word meaning "Lord." You may have sung or spoken the whole phrase "Kyrie Eleison" – "Lord have mercy." These words are not a speaking of repentance and a seeking of forgiveness; this was already done in the absolution. As He comes to us, this is instead a petition for our Lord to show us the mercy of granting to us the things for which we pray. These words are seen in numerous places throughout the New Testament. Kings were historically petitioned in this same way as they entered cities and towns, with the people asking him for their daily needs.

Stand

Kyrie

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

Gloria in Excelsis – *Biblical Basis: Luke 2:19; John 1:29*

Gloria in Excelsis means, "Glory [to God] in the highest." With our Lord having graciously entered our presence, we join with the angels of heaven in the same song they sang at the birth of Jesus at the first Christmas. While it is permissible to replace this song with any hymn of praise giving thanks to God as He has come to us, it is most salutary to sing the Gloria, reflecting the connection between the coming of Christ at His birth and His coming to us now in Word and Sacrament. Singing the same songs as the heavenly host demonstrates that just as they sing around Him in heaven, we sing in unity with them as He comes to us. A hymn such as "This is the Feast," also reflects this well as it is the hymn sung by the company of saints in heaven in Revelation (chs. 5 and 19) in which they celebrate the victory of Christ over death. For us, it also notes the fact that we partake of a foretaste of the eternal feast with God in the Lord's Supper. These hymns are not sung during Advent and Lent in light of the penitential nature of those seasons.

Gloria in Excelsis



The musical score is written on a single staff in G major (one sharp) and 4/4 time. It begins with a treble clef and a key signature of one sharp (F#). The melody is composed of eighth and quarter notes, with some rests. The lyrics are written below the staff, aligned with the notes. The text is as follows:

Glory be to God on high: and on earth peace, good - will toward
men. We praise Thee, we bless Thee, we wor - ship Thee,
we glorify Thee, we give thanks to Thee, for Thy 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,
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.

Continued->

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

Salutation and Collect of the Day – *Biblical Basis: 2 Tim 4:22; Philemon 25*

The salutation was the first time the bishop (see above in the introit) historically spoke to the people. By virtue of the promise of Christ's presence with the bishop by his office, the bishop greeted the people with that presence of the Lord. The historical response of "And with thy spirit" acknowledged this connection and prayed for the Holy Spirit to remain with the man as He spoke God's word to them, that they would hear the very words of Jesus.

The collect is a prayer which is spoken "collecting" the theme of the day from the various "propers" – readings and portions of the service which change weekly. Again, listen to see if you can hear the connection of the prayer to the readings.

P The Lord be with you.

G And with thy spirit.

P Let us pray.

O Lord, absolve Your people from their offenses that, from the bonds of our sins which by reason of our frailty we have brought upon ourselves, we may be delivered by Your bountiful goodness; through Jesus Christ, Your Son, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever.

G Amen.

Sit

After the SALUTATION and PRAYER, God speaks to us through His Word, the Bible. In 1 Timothy 4:13, Paul tells Timothy, a young pastor, "Until I come, devote yourself to the public reading of Scripture, to preaching and to teaching." Since the early church, the public reading of scripture has been a central part of worship. The readings follow the one year lectionary cycle of appointed verses centered around the seasons of the Church Year. The **Old Testament** verses are God's promise to save His people and are always related to the Gospel reading. The **Epistle** (meaning "letter") is from one of the Apostles' letters and applies God's saving work to our daily living. During the seasons of Advent and Christmas, Lent and Easter the Epistle is chosen to correlate with the other readings as well. Otherwise it follows what is called the *lectio continua* – "continuous reading."

*Our response of "Thanks be to God," is an expression of joy at having heard the gift of God's Word, acknowledging that as our Lord is here, we hear Him speak. The **Gospel** is the Word of Christ from His earthly ministry and is the climax of the Service of the Word, so we stand in reverence.*

Old Testament Reading: Isaiah 65:17–25

"Behold, I create new heavens
and a new earth,
and the former things shall not be remembered
or come into mind.
But be glad and rejoice forever
in that which I create;
for behold, I create Jerusalem to be a joy,
and her people to be a gladness.
I will rejoice in Jerusalem
and be glad in my people;
no more shall be heard in it the sound of weeping
and the cry of distress.
No more shall there be in it
an infant who lives but a few days,
or an old man who does not fill out his days,
for the young man shall die a hundred years old,
and the sinner a hundred years old shall be accursed.
They shall build houses and inhabit them;
they shall plant vineyards and eat their fruit.
They shall not build and another inhabit;
they shall not plant and another eat;
for like the days of a tree shall the days of my people be,
and my chosen shall long enjoy the work of their hands.
They shall not labor in vain
or bear children for calamity,
for they shall be the offspring of the blessed of the Lord,
and their descendants with them.
Before they call I will answer;
while they are yet speaking I will hear.
The wolf and the lamb shall graze together;
the lion shall eat straw like the ox,
and dust shall be the serpent's food.
They shall not hurt or destroy
in all my holy mountain,"
says the Lord.

P This is the Word of the Lord.

G **Thanks be to God.**

Epistle Reading: 1 Thessalonians 5:1–11

Now concerning the times and the seasons, brothers, you have no need to have anything written to you. For you yourselves are fully aware that the day of the Lord will come like a thief in the night. While people are saying, "There is peace and security," then sudden destruction will come upon them as labor pains come upon a pregnant woman, and they will not escape. But you are not in darkness, brothers, for that day to surprise you like a thief. For you are all children of light, children of the day. We are not of the night or of the darkness. So then let us not sleep, as others do, but let us keep awake and be sober. For those who sleep, sleep at night, and those who get drunk, are drunk at night. But since we belong to the day, let us be sober, having put on the breastplate of faith and love, and for a helmet the hope of salvation. For God has not destined us for wrath, but to obtain salvation through our Lord Jesus Christ, who died for us so that whether we are awake or asleep we might live with him. Therefore encourage one another and build one another up, just as you are doing.

P This is the Word of the Lord.

C **Thanks be to God.**

Stand

Alleluia and Verse



Holy Gospel: Matthew 25:1–13

P The Holy Gospel according to St. Matthew, the twenty-fifth chapter.

C **Glory be to Thee, O Lord.**

[Jesus said:] "The kingdom of heaven will be like ten virgins who took their lamps and went to meet the bridegroom. Five of them were foolish, and five were wise. For when the foolish took their lamps, they took no oil with them, but the wise took flasks of oil with their lamps. As the bridegroom was delayed, they all became drowsy and slept. But at midnight there was a cry, 'Here is the bridegroom! Come out to meet him.' Then all those virgins rose and trimmed their lamps. And the foolish said to the wise, 'Give us some of your oil, for our lamps are going out.' But the wise answered, saying, 'Since there will not be enough for us and for you, go rather to the dealers and buy for yourselves.' And while they were going to buy, the bridegroom came, and those who were ready went in with him to the marriage feast, and the door was shut. Afterward the other virgins came also, saying, 'Lord, lord, open to us.' But he answered, 'Truly, I say to you, I do not know you.' Watch therefore, for you know neither the day nor the hour."

P This is the Gospel of the Lord.

C **Praise be to Thee, O Christ.**

Nicene Creed – Biblical Basis: The Creed is a summary of the whole Bible

The Creed is spoken not as a prayer but as a confession of faith, one which serves to summarize the whole teaching of Scripture, but also to encourage our brothers and sisters with us. The Nicene Creed as we have it was completed between the years of 325 and 451 (at the councils of Nicea, Constantinople, and Chalcedon) as a means to unite the church in this confession. Traditionally, the Nicene Creed is confessed when the Lord's Supper is celebrated and the Apostle's Creed is confessed at a Service of the Word without the Supper or in the context of a baptism.

Nicene Creed

☩ I believe in one God, *Romans 10:10; Deuteronomy 6:4*
the Father Almighty, *Matthew 6:9; Exodus 6:3*
maker of heaven and earth *Genesis 1:1; John 1:1*
and of all things visible and invisible. *Colossians 1:16*

And in one Lord Jesus Christ, *Romans 10:9*
the only-begotten Son of God, *John 3:16; Matthew 16:16*
begotten of His Father before all worlds, *John 1:2*
God of God, Light of Light, *John 17:22; John 8:12; John 1:1*
very God of very God, *Colossians 2:9*
begotten, not made, *John 1:2*
being of one substance with the Father, *John 10:30*
by whom all things were made; *Hebrews 1:2; John 1:3*
who for us men and for our salvation came down from heaven *1 Timothy 2:4; Romans 3:23*
John 6:41; Luke 15:20

and was incarnate by the Holy Spirit of the virgin Mary *Luke 1:34-35*
and was made man; *John 1:14*

and was crucified also for us under Pontius Pilate. *Mark 15:25; John 19:16-18*

He suffered and was buried. *John 19:1-3; Luke 23:53*

And the third day He rose again according to the Scriptures *1 Corinthians 15:4; Luke 24:6*
and ascended into heaven *Acts 1:9*

and sits at the right hand of the Father. *Acts 7:55*

And He will come again with glory to judge both the living and the dead, *Matthew 26:64;*
Acts 10:42; Matthew 3:12

whose kingdom will have no end. *2 Peter 1:11*

And I believe in the Holy Spirit, *John 14:26; Genesis 1:2; Acts 2:38*

the Lord and giver of life, *Genesis 1:2; John 3:6*

who proceeds from the Father and the Son, *John 15:26*

who with the Father and the Son together is worshiped and glorified, *Matthew 3:16-17; Luke 2:14*

who spoke by the prophets. *Ezekiel 11:5; 2 Peter 1:20-21*

And I believe in one holy Christian and apostolic Church, *1 Peter 2:5; Ephesians 2:19-22*

I acknowledge one Baptism for the remission of sins, *Ephesians 4:5; Acts 2:38*

and I look for the resurrection of the dead *1 Corinthians 15:35-49; 1 Thessalonians 4:13-18*

and the life ☩ of the world to come. *Mark 10:29-30; Matthew 10:40-42;*

Amen. *Psalm 106:48*

Hymn of the Day: "The Bridegroom Soon Will Call Us"

LSB 514



1 The Bride - groom soon will call us, "Come to the wed - ding feast."
 2 There shall we see in glo - ry Our dear Re - deem - er's face;
 3 There God shall from all e - vil For - ev - er make us free,
 4 In that fair home shall nev - er Be si - lent mu - sic's voice;



May slum - ber not be - fall us Nor watch - ful - ness de - crease.
 The long - a - wait - ed sto - ry Of heav'n - ly joy takes place:
 From sin and from the dev - il, From all ad - ver - si - ty,
 With hearts and lips for - ev - er We shall in God re - joice,



May all our lamps be burn - ing With oil e - nough and more
 The pa - tri - archs shall meet us, The proph - ets' ho - ly band;
 From sick - ness, pain, and sad - ness, From trou - bles, cares, and fears,
 While an - gel hosts are rais - ing With saints from great to least



That we, with Him re - turn - ing, May find an o - pen door!
 A - pos - tles, mar - tyrs greet us In that ce - les - tial land.
 And grant us heav'n - ly glad - ness And wipe a - way our tears.
 A might - y hymn for prais - ing The Giv - er of the feast.

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Sit

Sermon – Biblical Basis: Acts 2:42

The Sermon is an explanation of one of the texts for the week. This is an explanation which includes the application of God's Law – His commands and the curse upon us as we don't keep them – as well as His Gospel – the fulfillment and forgiveness in Christ. In the Law, God comes to us and confronts us with our sin, with how we have fallen short of His demands. This shortcoming means that we deserve punishment now and eternally and so, we are confronted also with our need for salvation. In His Gospel, He comes and comforts us in His mercy, giving us the peace of knowing that even though we cannot fulfill His requirements, our Lord Jesus has fulfilled these demands graciously on our behalf, dying that we would be forgiven of our debt of death owed for our sins, rising again that we may be raised on the last day and live forever with our Lord (compare to Luke 46-47, in which Jesus says it is necessary for repentance and forgiveness to be proclaimed in His Name). Through Christ salvation is ours as He gives us His holiness in Word and Sacrament, which we receive by faith.

The sermon for this week's Gospel lesson would discuss the Law presented in the text, specifically for this text it would focus our need to be prepared in faith and repentance for Jesus' return. The Gospel would speak to the joy Christ will bring at His return, all because He has won that forgiveness for us on the cross in His first coming. That forgiveness is precisely what He brings as He comes to us in this Divine Service, preparing our hearts to be filled with the oil of faith in Him as we await that return. The closing of the sermon speaks the blessing of the people that they may know the peace that Christ has won for us.

P The peace of God, which passes all understanding, keep your hearts and minds in Christ Jesus.

G Amen.

Offertory – Biblical Basis Rom 12:1; I John 4:7-21; (this setting Psalm 51)

The Offertory and giving of the offerings acknowledge the love God has given to us through speaking our sins forgiven in the Service of the Word. Because He has loved us, we also love. Historically bread and wine were brought forward at this time to be used in the Lord's Supper. Luther chose to rather set the elements on the altar beforehand so as to make clear that we contribute nothing to this work of God in which Jesus comes to us in His body and blood.

Offering

Please leave your offering in the plate in the Narthex or on the counter in the kitchen

Stand

Prayer of the Church – Biblical Basis: I Tim 2:1-7

Paul, in his first letter to Timothy urges him to pray for all people. We do this here, bringing them before our God, in order that He might remember them and in doing so, care for them and bless them.

Sit

Service of the Sacrament

The Service of the Sacrament begins with the salutation, again announcing that presence of God with His people. The pastor next calls the people to lift up their hearts to God, meaning that he is calling them to trust in God for their salvation (Ps 25:2). Thanksgiving is then made for His grace and mercy to us.

After the preface, the pastor prays the Proper Preface, a prayer which is the preface to the celebration of the feast that we celebrate when Jesus comes to us. This prayer reflects the season of the church and concludes with the singing of the Sanctus – which means "holy." This hymn comes from the words of the angels in the scene of Isaiah's call in Isaiah chapter 6. In this song, which appears also in Revelation, we see the company of heaven singing before the throne of God, confessing that He is holy. Singing with them once more confesses the fact that as Jesus is now coming to us, He is the holy Lord of the heavenly host (Sabaoth means hosts like a military host, rather than a connection to Sabbath the day of rest) who comes bringing salvation, mercy and forgiveness. Because of His coming we also sing the words spoken as Jesus entered Jerusalem on Palm Sunday, "Blessed is He who comes in the name of the Lord, Hosanna in the highest." As we sing these words, we ask for this One coming to us to also save us, as Hosanna means "save us now."

Stand

Preface – Biblical Basis: 2 Timothy 4:22; Colossians 3:1; Psalm 136

- P** The Lord be with you.
C **And with thy Spirit.**
- P** Lift up your hearts.
C **We lift them up unto the Lord.**
- P** Let us give thanks unto the Lord our God.
C **It is meet and right so to do.**

Proper Preface – Biblical Basis: varies based upon the season

- P** It is truly meet, right, and salutary that we should at all times and in all places give thanks to You, holy Lord, almighty Father, everlasting God, through Jesus Christ, our Lord, who on this day overcame death and the grave and by His glorious resurrection opened to us the way of everlasting life. Therefore with angels and archangels and with all the company of heaven we laud and magnify Your glorious name, evermore praising You and saying:

Sanctus

Isaiah 6:3; Matthew 21:9 Revelation 4:8, 5:13

C Ho - ly, ho - ly, ho - ly Lord God of Sab - a - oth;
heav'n and earth are full of Thy glo - ry. Ho - san - na,
ho - san - na, ho - san-na in the high - est. Bless-ed is He,
bless-ed is He, bless - ed is He that com-eth in the name of the Lord.
Ho-san - na, ho - san - na, ho - san-na in the high - est.

Lord's Prayer – Biblical basis: Matthew 6:9-13

We pray with our present Lord as He taught us to pray.

**☐ Our Father who art in heaven,
hallowed be Thy name,
Thy kingdom come,
Thy will be done on earth as it is in heaven;
give us this day our daily bread;
and forgive us our trespasses
as we forgive those who trespass against us;
and lead us not into temptation,
but deliver us from evil.**

For Thine is the kingdom and the power and the glory forever and ever. Amen.

The Words of Our Lord – Biblical basis – Matthew 26:26-29; Mark 14:22-25; Luke 22:14-23; I Corinthians 11:17-34

We celebrate the Lord's Supper because Jesus instituted it for us to celebrate. It is His own supper. He is host, and He is the meal all at once. As we speak the words in which He instituted this meal for His church, we trust in His Word, spoken through His called servant to do what it says, just as if He Himself were standing in His body speaking it. This means that when He says, "This is my body," the bread becomes His body, not ceasing to be bread but becoming His body as well. The same goes for the wine. As His Word is spoken, the wine becomes His blood, not ceasing to be wine, but becoming His blood as well. In these words, He comes to us in a very particular way; a way ensuring and actually working His forgiveness for those who believe, but in a way that can cause sickness and harm for those who come unworthily as Paul describes in I Corinthians 11:27-30. Additionally, Paul tells us that "we who are many are one body, for we all partake of the one bread." (I Corinthians 10: 17; see also 10:14-22) and that "as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes." It is for these reasons that we practice closed communion. Out of concern we do not want people taking this gift to their harm. Likewise, we want to protect them from proclaiming a unity with our teachings that is not truly a reality at this time.

Upon speaking the words of our Lord, the Pastor then speaks the peace of the Lord to the people, blessing them in that promise of the peace that comes from God alone, as He forgives our sins in this meal. The people receive this peace with their Amen.

In the final hymn of the ordinaries, we sing the "Agnus Dei," which means "Lamb of God," and in this hymn, we ask the now present Jesus for His mercy as we eat and drink His body and blood. This connects to the words of John the Baptist from the Gospel of John where he instructed people to "Behold, the Lamb of God who takes away the sin of the world."

- ☐ Our Lord Jesus Christ, on the night when He was betrayed, took bread, and when He had given thanks, He broke it and gave it to the disciples and said: "Take, eat; this is My ✠ body, which is given for you. This do in remembrance of Me."**
- ☐ In the same way also He took the cup after supper, and when He had given thanks, He gave it to them, saying: "Drink of it, all of you; this cup is the new testament in My ✠ blood, which is shed for you for the forgiveness of sins. This do, as often as you drink it, in remembrance of Me."**

Pax Domini – *Biblical Basis: John 20:19*

- P** The peace of the Lord be with you always.
C Amen.

Agnus Dei

John 1:29; Revelation 5:6,12

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.

Sit

Distribution

Take, eat; this is the true body of our Lord and Savior Jesus Christ, given into death for your sins.

Amen.

Take, drink; this is the true blood of our Lord and Savior Jesus Christ, shed for the forgiveness of your sins.

Amen.

- P** The body and blood of our Lord Jesus Christ strengthen and preserve you in body and soul to life everlasting. Depart ✠ in peace.
C Amen.

Stand

Nunc Dimittis – *Biblical basis: Luke 2:29-32*

In this song, which means “Now let depart”, we sing with Simeon who saw Jesus with His own eyes, trusting that we now have that peace of God, and can freely depart this life and enter to His eternal presence through the peace that is ours in Jesus.

Lord, now lettest Thou Thy servant de - part in peace ac-

cord - ing to Thy word, for mine eyes have seen Thy salvation,

which Thou hast pre - pared be - fore the face of all people,

a light to light - en the Gen - tiles and the glo - ry of Thy

peo - ple Is - ra - el. Glo - ry be to the Father and

to the Son and to the Ho - ly Ghost; as it was in the beginning,

is now, and ev - er shall be, world with - out end. A - men.

Thanksgiving – ***Biblical Basis: Ps. 107:1***

In this concluding prayer, we give thanks for what God has done for us, praying that this sacrament would be to our benefit, and that by what God has done for us, we may then go and love and serve our neighbors.

P O give thanks unto the Lord, for He is good,
C **and His mercy endureth forever.**

P Let us pray. We give thanks to You, almighty God, that You have refreshed us through this salutary gift, and we implore You that of Your mercy You would strengthen us through the same in faith toward You and fervent love toward one another; through Jesus Christ, Your Son, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever.

C **Amen.**

Salutation and Benedicamus – ***Biblical Basis: 2 Timothy 4:22; Psalm 103:1***

P The Lord be with you.
C **And with thy spirit.**

P Bless we the Lord.
C **Thanks be to God.**

Benediction – ***Biblical Basis: Numbers 6:24-26***

The service concludes with the blessing which Aaron, the first High Priest of Israel, would speak over the people of Israel. This blessing, which speaks the name of the Triune LORD three times to the people, places that name on them, trusting that through this blessing God will promise to continue to be with them until they gather again together the following Sunday to hear His Word and receive His Sacrament. There He will be with them granting them His gracious presence and blessing them with His mercy and forgiveness once more.

P The Lord bless you and keep you.
The Lord make His face shine on you and be gracious to you.
The Lord look upon you with favor and +I+ give you peace.
C **Amen.**

Concluding Remarks: We thank you for joining us for the explanation of the Divine Service and hope it was helpful to you. As we reflect on what our Lord has done for us, coming to us, bringing to us the very fruit of Jesus' cross, and blessing us with the forgiveness of sins and making us holy, we pray that we would all faithfully live in this life which is ours in Christ and serve our neighbor. Likewise, we pray for the Holy Spirit to continually create humility in our hearts that we would be drawn to receive this mercy weekly as our Lord calls us to in the Third Commandment ("Remember the Sabbath Day by keeping it holy"). That is, we pray that we Christians would truly be those who are poor in spirit seeing the incredible need that we have for this forgiveness every week, even every day. May God grant us this humility, that we may come to Him as the beggars that we are, trusting that in His mercy, He gives abundantly to those who come in need.

Closing Hymn: "Wake, Awake, for Night Is Flying"

LSB 516



1 "Wake, a - wake, for night is fly - ing," The watch - men on the
 2 Zi - on hears the watch-men sing - ing, And all her heart with
 3 Now let all the heav'ns a - dore Thee, Let saints and an - gels

heights are cry - ing; "A - wake, Je - ru - sa - lem, a - rise!"
 joy is spring - ing; She wakes, she ris - es from her gloom.
 sing be - fore Thee With harp and cym-bals' clear - est tone.

Mid - night hears the wel-come voic - es And at the thrill-ing
 For her Lord comes down all - glo - rious, The strong in grace, in
 Of one pearl each shin-ing por - tal, Where, join-ing with the

cry re - joic - es: "Oh, where are ye, ye vir - gins wise?
 truth vic - to - rious; Her star is ris'n, her light is come.
 choir im - mor - tal, We gath - er round Thy ra - diant throne.

The Bride - groom comes, a - wake! Your lamps with glad - ness take!
 Now come, Thou Bless - ed One, Lord Je - sus, God's own Son,
 No eye has seen the light, No ear has heard the might

Al - le - lu - ia! With brid - al care Your-selves pre - pare
 Hail! Ho - san - na! We en - ter all The wed - ding hall
 Of Thy glo - ry; There - fore will we E - ter - nal - ly

To meet the Bride - groom, who is near."
 To eat the Sup - per at Thy call.
 Sing hymns of praise and joy to Thee!

Text and tune: Public domain

Postlude

Acknowledgments

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Last Sunday of the Church Year
Narrative Service
November 21, 2021
Divine Service, Setting Three (LSB p.184)

SERVING TODAY

Officiating	Rev. Dr. Jacob Corzine
Preaching/Narrating	Rev. Matthew Zickler
Elders	Bob Dame & Christopher Krohe
Organist	Lois Flood

Sunday, November 21st	9:00 am	<i>Divine Service-Narrative Service</i>
	10:15 am	Sunday School
	10:15 am	VOTER'S MEETING
Monday, November 22nd	1:00 pm	Women's Club Meeting
Tuesday, November 23rd		December Newsletter articles due
Wednesday, November 24th	9:00 am	Adult Bible Class
	7:00 pm	<i>Thanksgiving Eve Divine Service</i>
Saturday, November 27th	10:00 am	Decorate Chancel Christmas trees
Sunday, November 28th	9:00 am	<i>Divine Service</i>
	10:15 am	Sunday School - CANCELLED
	10:15 am	Adult Bible Class

NEXT WEEK'S READINGS (11/24): Deuteronomy 8:1-10; Psalm 67; 1 Timothy 2:1-4; Luke 17:11-19.

ATTENDANCE: Sunday, November 14 – 65

HAPPY BIRTHDAY!!!

Matt Fuller	11/25
Rachel Picek	11/27



Please remember others in need of your prayers

Lesley Arca

Peggy Barbieri, friend of Heidi and Myrna Garton

Ann Cannon, friend of Doris Svec

Jennifer Cinelli, niece of John Huebner

Nancy & Kent Cloninger

Jerry Cohen, husband of Tracy Cohen

Tiia Corzine & unborn child

Isaac Defee, friend of the Claster family

Blake Donegan, grandson of John & Lois Flood

John Donegan, friend of John & Lois Flood

Liz Dzengeleski, friend of Linda McGuire

Sarah Figueroa, friend of the Claster family

Richard Flatley, Vietnam Veteran - WS Post

John Flood

Phyllis Floyd

Christine Fry, daughter-in-law of Bill & Betty Tanzer

Cassie Gray, cousin of Paul Sulak

Joanne Hass, mother of Glen Hass

Jack Hockman, friend of Linda McGuire

Lin Johnson

Kooy Family, friends of Eleanor Kulaga

Mary Jane Kowal, family member of Peggy Keeler

Eleanor Kulaga & Family

Jack Lapice, cousin of Doris Svec

Gail Loos, friend of Karen Hayes

Sonny Mansor, friend of Joey Keeler

Bruce Mazurkiewicz, cousin of Tyna Eggert

Rod McInerney, friend of Pat Schlueter

Mary Claire MoDrak, friend of Lisa Mullarkey

Debra Muir, daughter of Ron & Nancy Kolar

Lisa Mullarkey

Cathy Muszynski Cox, friend of the Blessman family

Dorothy Neugebauer, friend of Nancy & Ron Kolar

Joyce Oberst, sister of Sue Napolitano

Shawn O'Farrell, friend of Doris Svec

Levi Olson, cousin of Paul Sulak

Leah Picek

Jürgen Pietzsch, cousin of Jennifer Claster

Eileen Plate, friend of Linda McGuire

Kurt Seehofer, son of a friend of Pastor Zickler

Adam Skelton, grandson of a friend of Pastor Zickler

Kimmey Skelton, daughter of a friend of Pastor Zickler

Shirron Reid, daughter-in-law of Jim & Ruth Reid

Judy & Kurt Steiner, family of Nancy & Ron Kolar

Don & Gayle Steele

Ted, Megan & Gideynn Torreson, family of Chris Krohe

Noah (Picek) Tovar, great-granddaughter of the Floods

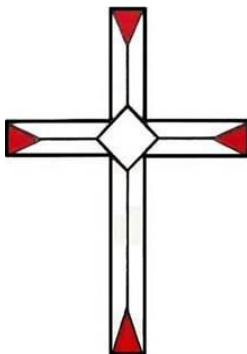
Jennifer Voelker, friend of Pat Schlueter

Zachary Vossoughi, g.grandson of friend of Dave Haffner

Mike Walters, friend of Donna Perkowski

Nancy Wolff, sister of Tyna Eggert

Katherin Wong & unborn son, daughter of Mark Rehn



Please remember our shut-ins in your prayers

Karla Bergenthal

Eleanor Kulaga

Suzette Olszewski

*Please note we will be
celebrating our
Thanksgiving Eve
Divine Service on
Wednesday,
November 24th at
7:00PM*





