

SECOND SUNDAY AFTER EPIPHANY
JANUARY 14, 2024

IN THE NAME OF JESUS, WELCOME TO ST. PAUL'S!

8:00 & 10:30 a.m.



THE ENTRANCE RITE

PRELUDE

I Want to Walk as a Child of the Light
Setting: Mark Bender

WELCOME

ENTRANCE HYMN

I want to Walk as a Child of the Light

LSB 411

- 1 I want to walk as a child of the light.
I want to follow Jesus.
God set the stars to give light to the world.
The star of my life is Jesus. *Refrain*

Refrain
In Him there is no darkness at all.
The night and the day are both alike.
The Lamb is the light of the city of God.
Shine in my heart, Lord Jesus.
- 2 I want to see the brightness of God.
I want to look at Jesus.
Clear Sun of Righteousness, shine on my path,
And show me the way to the Father. *Refrain*
- 3 I'm looking for the coming of Christ.
I want to be with Jesus.
When we have run with patience the race,
We shall know the joy of Jesus. *Refrain*

8:00 SERVICE

CONFESSION AND ABSOLUTION

LSB 203

In the name of the Father and of the ✠ Son and of the Holy Spirit.

Amen.

Our help is in the name of the Lord,
who made heaven and earth.

If You, O Lord, kept a record of sins, O Lord, who could stand?

But with You there is forgiveness; therefore You are feared.

Since we are gathered to hear God's Word, call upon Him in prayer and praise, and receive the body and blood of our Lord Jesus Christ in the fellowship of this altar, let us first consider our unworthiness and confess before God and one another that we have sinned in thought, word, and deed, and that we cannot free ourselves from our sinful condition. Together as His people let us take refuge in the infinite mercy of God, our heavenly Father, seeking His grace for the sake of Christ, and saying: God, be merciful to me, a sinner.

Almighty God, have mercy upon us, forgive us our sins, and lead us to everlasting life. Amen.

Almighty God, merciful Father, in Holy Baptism You declared us to be Your children and gathered us into Your one, holy Church, in which You daily and richly forgive us our sins and grant us new life through Your Spirit. Be in our midst, enliven our faith, and graciously receive our prayer and praise; through Your Son, Jesus Christ, our Lord.

Amen.

10:30 SERVICE

BAPTISMAL DESCRIPTION

PRESENTATION FOR BAPTISM

QUESTION TO PARENTS AND SPONSORS

PROFESSION OF FAITH *(The Pastor addresses the baptismal group and the congregation)*

Do you renounce all the forces of evil, the devil and all his empty promises?

I do.

Do you believe in God the Father?

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

Do you believe in Jesus Christ, the Son of God?

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 sits at the right hand of God the Father Almighty. From thence He will come to judge the living and the dead.

Do you believe in God the Holy Spirit?

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 BAPTISM ✠

Wesley William Hecht

(Son of William and Tanya Hecht)

WELCOME BY THE CONGREGATION

We welcome you into the Lord's family. We receive you as a fellow member of the body of Christ, a child of the same heavenly Father, and worker with us in the kingdom of God.

8:00 & 10:30 SERVICES

KYRIE

LSB 204

Lord, have mercy; Christ, have mercy; Lord, have mercy.

HYMN OF PRAISE - "Gloria in Excelsis"

LSB 204

1 To God on high be glory

**And peace to all the earth;
Goodwill from God in heaven
Proclaimed at Jesus' birth!
We praise and bless You, Father;
Your holy name, we sing—
Our thanks for Your great glory,
Lord God, our heav'nly King.**

**2 To You, O sole-begotten,
The Father's Son, we pray;
O Lamb of God, our Savior,
You take our sins away.
Have mercy on us, Jesus;
Receive our heartfelt cry,
Where You in pow'r are seated
At God's right hand on high—**

**3 For You alone are holy;
You only are the Lord.
Forever and forever,
Be worshiped and adored;
You with the Holy Spirit
Alone are Lord Most High,
In God the Father's glory.
"Amen!" our glad reply.**

THE PRAYER OF THE DAY

The Lord be with you.
And also with you.

Let us pray. Almighty and everlasting God, who governs all things in heaven and on earth,
mercifully hear the prayers of Your people and grant us Your peace through all our days; through Jesus Christ, Your Son, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever. Amen.



THE LITURGY OF THE WORD

FIRST LESSON (Be seated)

1 Samuel 3:1-10

The young man Samuel was ministering to the LORD under Eli. And the word of the LORD was rare in those days; there was no frequent vision.

At that time Eli, whose eyesight had begun to grow dim so that he could not see, was lying down in his own place. The lamp of God had not yet gone out, and Samuel was lying down in the temple of the LORD, where the ark of God was.

Then the LORD called Samuel, and he said, "Here I am!" and ran to Eli and said, "Here I am, for you called me." But he said, "I did not call; lie down again." So he went and lay down.

And the LORD called again, "Samuel!" and Samuel arose and went to Eli and said, "Here I am, for you called me." But he said, "I did not call, my son; lie down again." Now Samuel did not yet know the LORD, and the word of the LORD had not yet been revealed to him.

And the LORD called Samuel again the third time. And he arose and went to Eli and said, "Here I am, for you called me." Then Eli perceived that the LORD was calling the young man. Therefore Eli said to Samuel, "Go, lie down, and if he calls you, you shall say, 'Speak, LORD, for your servant hears.'" So Samuel went and lay down in his place.

And the LORD came and stood, calling as at other times, "Samuel! Samuel!" And Samuel said, "Speak, for your servant hears."

This is the Word of the Lord.

Thanks be to God.

PSALM 139:1-10 (Sung responsively)

O LORD, you have searched me and known me!
You know when I sit down and when I rise up;
you discern my thoughts from afar.
You search out my path and my lying down
and are acquainted with all my ways.
Even before a word is on my tongue,
behold, O LORD, you know it altogether.
You hem me in, behind and before,
and lay your hand upon me.
Such knowledge is too wonderful for me;
it is high; I cannot attain it.

Where shall I go from your Spirit?
Or where shall I flee from your presence?
If I ascend to heaven, you are there!
If I make my bed in Sheol, you are there!

If I take the wings of the morning
and dwell in the uttermost parts of the sea,
even there your hand shall lead me,
and your right hand shall hold me.

SECOND LESSON

I Corinthians 6:12-20

“All things are lawful for me,” but not all things are helpful. “All things are lawful for me,” but I will not be enslaved by anything. “Food is meant for the stomach and the stomach for food”—and God will destroy both one and the other. The body is not meant for sexual immorality, but for the Lord, and the Lord for the body. And God raised the Lord and will also raise us up by his power. Do you not know that your bodies are members of Christ? Sha

ll I then take the members of Christ and make them members of a prostitute? Never! Or do you not know that he who is joined to a prostitute becomes one body with her? For, as it is written, “The two will become one flesh.” But he who is joined to the Lord becomes one spirit with him. Flee from sexual immorality. Every other sin a person commits is outside the body, but the sexually immoral person sins against his own body. Or do you not know that your body is a temple of the Holy Spirit within you, whom you have from God? You are not your own, for you were bought with a price. So glorify God in your body.

This is the Word of the Lord.

Thanks be to God.

(10:30) CHILDREN’S SERMON

GOSPEL VERSE (Stand)

LSB 205

Alleluia, alleluia, alleluia.

**These things are written that you may believe that Jesus is the Christ,
the Son of God.**

Alleluia, alleluia, alleluia.

The Holy Gospel according to St. John, the 1st chapter
Glory to You, O Lord.

The next day Jesus decided to go to Galilee. He found Philip and said to him, "Follow me." Now Philip was from Bethsaida, the city of Andrew and Peter. Philip found Nathanael and said to him, "We have found him of whom Moses in the Law and also the prophets wrote, Jesus of Nazareth, the son of Joseph." Nathanael said to him, "Can anything good come out of Nazareth?" Philip said to him, "Come and see." Jesus saw Nathanael coming toward him and said of him, "Behold, an Israelite indeed, in whom there is no deceit!" Nathanael said to him, "How do you know me?" Jesus answered him, "Before Philip called you, when you were under the fig tree, I saw you." Nathanael answered him, "Rabbi, you are the Son of God! You are the King of Israel!" Jesus answered him, "Because I said to you, 'I saw you under the fig tree,' do you believe? You will see greater things than these." And he said to him, "Truly, truly, I say to you, you will see heaven opened, and the angels of God ascending and descending on the Son of Man."

This is the Gospel of the Lord.
Praise to You, O Christ

SERMON (Be seated)

Grace, mercy and peace be to you from God our Father and from our Lord and Savior Jesus. Amen. Dear friends in Christ:

During the Epiphany season, the church leads us in examining the early ministry of Jesus. For six to nine Sundays – this year only six – we read from the first chapters of the Gospels in order to get a flavor for what Jesus' ministry is like and note the course he sets.

As we can plainly see from today's Gospel reading, one aspect of this early ministry is Jesus' calling of people to follow him as disciples. The reading shows Jesus engaging with both Philip and Nathanael and recruiting them as his followers.

Here we learn something about Jesus right away. Jesus is not content to go about his business alone. He wants to be with others.

Indeed, as we read through the Gospels, we see that Jesus will be talking with people, teaching people, encouraging people and admonishing people throughout his ministry. He's definitely in the people business.

But for what purpose? Why does he approach them? And why does he speak to them and field their questions? Yes, he wants them to follow him. But to what end?

Next Sunday's reading will give one definite answer to that question. We'll hear it in Jesus' call as he says to some others: "Come, follow me, and I will make you fishers of men." The phrase "fishers of men" tells us clearly of Jesus' plan to put his disciples to work.

In today's reading, however, Jesus gives no such command. To Philip, he simply says: "follow me." And to Nathanael, he offers only a description and an observation.

Still, his words to Nathanael give us clues that there is a purpose to his call. Today's sermon will seek to flesh this purpose out.

A good place to start is Philip's words to Nathanael. Philip tells his friend: "We have found him of whom Moses in the Law and also the prophets wrote." Here we see that Philip and his fellow followers believed Jesus was fulfilling scriptural prophecies. This was no small thing. But which prophecies was he fulfilling? And about what?

When Philip adds that Jesus is from Nazareth, Nathanael immediately becomes skeptical. Nazareth was a small little bump in the road. And it certainly wasn't Bethlehem, from where the Messiah was prophesied to come.

But rather than argue with Nathanael, Philip simply says to him: "Come and see." And here we have a strategy from a Jesus-follower that we should take to heart. Because we'll rarely ever persuade a non-believer to believe with our arguments. But when we bring them to Christ – as he is found in his holy word and in his church – a conversion is much more likely to take place.

Nathanael may have agreed to go see Jesus, but notice that the text points out, instead, that Jesus sees him. "Jesus saw Nathanael coming toward him," we read. And not only did he see him, but he also spoke to him, saying: "Behold, an Israelite indeed, in whom there is no deceit!"

Here Jesus indicates to Nathanael that he isn't just seeing him with his eyes but also that he understands him. Jesus is seeing him for who he truly is. He knows what he's all about.

But Nathanael doesn't seem ready to accept this. And we can't blame him. Because when people say words like Jesus just gave, they are often simply giving a compliment meant to flatter. Nathanael's skepticism is shown in his very neutral response: "how do you know me?"

Jesus, however, has more to say. He doesn't give up so easily. "Before Philip called you," he said to him, "when you were under the fig tree, I saw you."

Again, Jesus tells how he sees. And here we would like to know what exactly it is that Jesus saw. He saw Nathanael under the fig tree, yes. But is that a literal or a figurative statement?

Commentators have always had the sense that this fig tree reference must indicate more than just Jesus' miraculous ability to see someone's physical location and know their conversations. But there is no clear consensus on what it might mean instead.

Some think that "sitting under the fig tree" refers to a strong desire on the part of Nathaniel to be a God-fearing man. This would match the phrase Jesus used earlier when he said, "Here is a true Israelite in whom there is no deceit."

Others think it refers to a place of sinfulness and shame on Nathaniel's part, much as Adam and Eve used fig leaves to cover themselves after their sin.

I have always felt most drawn to St. Ambrose's explanation. He said that it refers to "the tempting attraction of the pleasures of the world." This explanation echoes the fact that in the Old Testament, sitting under the fig tree is a sign of prosperity.

Maybe I'm drawn to this explanation because in our community and in our nation there are many, many prosperous and comfortable people who feel they have no need for God. They have their own vine and fig tree, and don't think they need anything else.

And yet, I've also discovered that many of these people have an emptiness inside of them, and troubles they don't know how to handle. They sit under their fig tree not in contentment but in worry. They're comfortable but unhappy. They have a roof over their head but a burden in their soul.

Maybe that's where Nathanael was. We don't know for sure. What we do know is that Jesus' approach towards him that day touched his heart. In a big way. For he says to him, "Rabbi, you are the Son of God! You are the King of Israel!" These are words of great faith and esteem. So big, in fact, that Jesus questions him for making such statements so early in the game.

Nathanael no doubt says them because he has been seen and known by Jesus. But also because of one other reason. Certainly he says them because Jesus has accepted him.

Here we should recall that when Jesus sees people, he doesn't just see their good side. He sees their sins as well. He knew Nathanael's sins, whatever those were. Maybe they were sins of complacency – sitting under his fig tree without a proper care for others, or maybe sins that he masked with strong religiosity. We don't know. What we do know is that he had them; because all of us do.

Jesus knew what Nathanael's sins were. But those sins didn't keep Jesus away. Jesus had come to reach sinners with the Gospel. In the verses right before today's text, John the Baptist called Jesus "the Lamb of God who takes away the sin of the world." Jesus would live out that calling by going to the cross and paying for people's sin.

Jesus reaches out to sinners just like God reached out to Jacob years before. When Jesus says of Nathanael: "Here is a true Israelite in whom there is no deceit," he uses a word that was said of Jacob by his father Isaac, who noted how Jacob had come to him "deceitfully" (Gen. 27:35). Jacob's name even implies this kind of cunning, as Jacob's brother Esau pointed out. To highlight this connection between the two texts, some have suggested that we could translate this verse: "Here is a true Israelite in whom there is no Jacob."

Despite Jacob's deceit, God still engaged with him. He didn't shun him but helped him. He struggled with him – literally and figuratively – until Jacob would bless him. And then he gave him a new name, "Israel," as a sign of his acceptance.

Many years later, when Jesus speaks with Nathanael and says to him: "Truly, truly, I say to you, you will see heaven opened, and the angels of God ascending and descending on the Son of Man," this is a reference to Jacob too. It recalls the vision Jacob saw in his dream one night, when God came to him and assured him of his favor.

All of this reminds us that Jesus, as God, sees our sins and offers his forgiveness. He is always willing to accept us when we come to him in repentance.

At the same time, Jesus also sees our good efforts. If Nathanael was indeed a true Israelite without deceit, meditating about God under his fig tree, then Jesus saw this too.

And this is very important to remember. Because so many people in our world only see the bad in us. They point out our failures, fixate on our mistakes and even laugh at us in our struggles.

But Jesus isn't like this. Jesus sees the good. He knows our potential. He knows we just need help.

Our psalm today – Psalm 139 – reminds us that God sees us and knows us. “O LORD, you have searched me and known me! You know when I sit down and when I rise up; you discern my thoughts from afar.” And this fact is not troubling to the psalm writer, whom we're told is King David, but rather comforting, because God's hand is “leading and holding” him (v. 10). He knows that he is “fearfully and wonderfully made” (v. 14), and this knowledge gives him confidence. The psalm ends with a call for God to continue his examining, so that we might be led in the “way everlasting.” As the psalm makes clear, God examines us in order to help us and give us a future filled with blessing.

Sometime after meeting Nathanael, Jesus would encounter a woman from Samaria at a well. And at that time, Jesus would show once again that he knows a person's history and thoughts. But even more, he would again show that he was willing to accept someone despite their past sins.

And here we have another example of how Jesus engages people for the purpose of helping them. He wants to move them from places of hurt and worry to places of integrity and peace.

When Jesus and Nathanael met, Nathanael was definitely impressed. But Jesus said to him: “You will see greater things than these,” and then added: “Truly, truly, I say to you, you will see heaven opened, and the angels of God ascending and descending on the Son of Man.” This was not just said as a reference to Jacob, but as a way of signaling the great good Jesus would bring.

Just a short time before these words to Nathanael, heaven had been opened. It was opened at Jesus' baptism. Mark tells us that when Jesus came up out of the water, “immediately he saw the heavens being torn open and the Spirit descending on him like

a dove.” Furthermore, a voice then came from heaven, saying: “You are my beloved Son; with you I am well pleased.”

When we are joined to the death and resurrection of Jesus through our baptism, heaven is opened to us as well. We are declared to be God’s children and made heirs of heaven.

Jesus engages with each of us. He comes to us in word and sacrament, and he works in our lives to encourage a relationship of communication and trust. He sees us, knows us, accepts us, and offers to lead us in the way everlasting.

May we then follow him in faith as his disciples – learning from him and accepting his guidance. For through this we will find true purpose, and true joy. In the name of Jesus. Amen.

HYMN OF THE DAY (Stand) Speak, O Lord, Your Servant Listens

LSB 589

- 1 Speak, O Lord, Your servant listens,
Let Your Word to me come near;
Newborn life and spirit give me,
Let each promise still my fear.
Death’s dread pow’r, its inward strife,
Wars against Your Word of life;
Fill me, Lord, with love’s strong fervor
That I cling to You forever!**

- 2 Oh, what blessing to be near You
And to listen to Your voice;
Let me ever love and hear You,
Let Your Word be now my choice!
Many hardened sinners, Lord,
Flee in terror at Your Word;
But to all who feel sin’s burden
You give words of peace and pardon.**

- 3 **Lord, Your words are waters living
 When my thirsting spirit pleads.
Lord, Your words are bread life-giving;
 On Your words my spirit feeds.
Lord, Your words will be my light
Through death's cold and dreary night;
 Yes, they are my sword prevailing
 And my cup of joy unfailing!**
- 4 **As I pray, dear Jesus, hear me;
 Let Your words in me take root.
May Your Spirit e'er be near me
 That I bear abundant fruit.
May I daily sing Your praise,
From my heart glad anthems raise,
 Till my highest praise is given
 In the endless joy of heaven.**

(8:00) APOSTLES' CREED

Hymnal, back cover

OFFERING

Offerings support the church's mission work – both here and through our many partners. Offerings may be placed in the box at the sanctuary entrance or sent to the church through our website or the mail. Fellowship Cards help us welcome new people and track participation. Please fill one out and place it in the offering box following the service.

PRAYERS OF THE CHURCH

Let us pray for the whole Church of God in Christ Jesus and for all people according to their needs.

O Lord, put a new song in our mouths. Lead us out of all deceit and into the confidence of Your truth. Move us to proclaim Your wondrous deeds of faithfulness and salvation in Christ without fear or hesitancy. Lord, in Your mercy, **hear our prayer.**

King of Israel, as You one called Samuel, Philip, and Nathanael into Your service, be pleased now to call men and women today to work in your church. Give them a delight in Your Holy Scriptures and use their witness to lead many to follow Jesus, the Son of God. Lord, in Your mercy, **hear our prayer.**

O Lord, You call fathers, mothers and children to serve together in households. Teach them to serve eagerly, each according to their station, trusting that such love honors You. Lord, in Your mercy, **hear our prayer.**

Almighty God, let all the nations and peoples of the earth ascribe to You the glory due Your name. Hear our prayers for all rulers and leaders, especially for Joseph, our president, and Glen, our governor, together with all legislators and judges. Direct them by Your Word and Spirit and establish them in saving faith. Lead them in their offices to govern wisely for the good of all people. Lord, in Your mercy, **hear our prayer.**

O God, behold in mercy all for whom we pray, especially those on our prayer list and those we name in our hearts at this time... Bring healing, comfort, strength, patience and certainty to all in need. Receive our thanks for Your constant watch and merciful kindness. In every sorrow and every joy, do not let our eyes be drawn from the greater marvel of Your kindness in Christ Jesus, by whose grace and forgiveness alone we receive every blessing. Lord, in Your mercy, **hear our prayer.**

Holy Lord, renew the gift of Your Holy Spirit to all who commune this day. Work in us true contrition to lament and abandon our sins, and so to come in confident faith to receive Christ's body and blood given and shed for the forgiveness of sins. Lord, in Your mercy, **hear our prayer.**

Holy Lord, mighty God, You have shown us the face of Your mercy in Your Son, through whom all nations may find unity and life. Hear the prayers of Your people and grant what is needful to us and those for whom we pray, that trusting in Your mercy, our hearts may find perfect peace and rest; through the same Jesus Christ, Your Son, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever. **Amen.**

OFFERTORY VERSE O Living Bread from Heaven

LSB 642

**O living Bread from heaven,
How well You feed your guest!
The gifts that You have given
Have filled my heart with rest.
Oh, wondrous food of blessing,
Oh, cup that heals our woes!
My heart, this gift possessing,
With praises overflows.**



SERVICE OF THE SACRAMENT

PREFACE (Stand)

LSB 208-210

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 Him thanks and praise.

It is truly good, right, and salutary ... 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

LSB 208

**Holy, holy, holy Lord God of Sabaoth adored;
Heav'n and earth with full acclaim shout the glory of Your name.
Sing hosanna in the highest, sing hosanna to the Lord;
Truly blest is He who comes in the name of the Lord!**

PRAYER OF THANKSGIVING

LORD'S PRAYER

**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

PAX DOMINI

The peace of the Lord be with you always.
Amen.

AGNUS DEI

LSB 210

- 1 O Jesus Christ, true Lamb of God,
You take the sin of the world away;
O Jesus Christ, true Lamb of God,
Have mercy on us, Lord, we pray.**
- 2 O Jesus Christ, true Lamb of God,
You take the sin of the world away;
Have mercy on us, Jesus Christ,
And grant us peace, O Lord, we pray.**

DISTRIBUTION (Be seated)

Those wishing to commune at the foot of the steps should come forward first. Those wishing to commune at the altar rail should come forward after these, front rows first, from both sides of the aisle. After receiving, all should return to their seats. A common dismissal will be given at the end.

COMMUNION HYMN

The Only Son from Heaven

LSB 402

- 1 The only Son from heaven,
Foretold by ancient seers,
By God the Father given,
In human form appears.
No sphere His light confining,
No star so brightly shining
As He, our Morning Star.**
- 2 O time of God appointed,
O bright and holy morn!
He comes, the king anointed,
The Christ, the virgin-born,
Grim death to vanquish for us,
To open heav'n before us
And bring us life again.**

- 3 O Lord, our hearts awaken
To know and love You more,
In faith to stand unshaken,
In spirit to adore,
That we, through this world moving,
Each glimpse of heaven proving,
May reap its fullness there.**
- 4 O Father, here before You
With God the Holy Ghost
And Jesus, we adore You,
O pride of angel host:
Before You mortals lowly
Cry, "Holy, holy, holy,
O blessed Trinity!"**

BLESSING

NUNC DIMITTIS (Stand)

LSB 211

- 1 O Lord, now let Your servant
Depart in heav'nly peace,
For I have seen the glory
Of Your redeeming grace:
A light to lead the Gentiles
Unto Your holy hill,
The glory of Your people,
Your chosen Israel.**
- 2 All glory to the Father,
All glory to the Son,
All glory to the Spirit,
Forever Three in One;
For as in the beginning,
Is now, shall ever be,
God's triune name resounding
Through all eternity.**

PRAYER

BENEDICTION

SENDING HYMN

We Are Called to Stand Together

LSB 828

- 1 We are called to stand together
With the saints of ages past,
With the patriarchs and prophets
In the faith they once held fast;
Promises and hopes they treasured
Now we find fulfilled at last!**

- 2 Those whom Jesus called apostles
Journeyed with Him side by side,
Heard His teaching, felt His power,
Saw the way He lived and died;
Then the news of resurrection
They delivered far and wide.**

- 3 Through the intervening ages
Round the world the Gospel spread:
Faithful heralds took the message,
Guided where the Spirit led;
So the body grew in stature,
Serving Christ, the living head.**

- 4 Now in many tongues and cultures
Songs of celebration ring;
Millions who confess our Savior
Honor Him as Lord and King
And, for courage, grace and guidance
Ev'ry day their prayers they bring.**

- 5 To each coming generation
Tell the truth, persuade, explain,
Till the time when time is ended,
Till the Savior comes again—
Till the saints are all united
Under Christ's eternal reign!**

DISMISSAL

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

POSTLUDE

We Are Called to Stand Together
Setting: William Braun

FELLOWSHIP: Board of Evangelism

Those serving:

8:00 a.m.

Greeter: Steve Berg
Comm. assist: Dede Dixon
Reader: Melissa Hecht

10:30 a.m.

Greeter: Aaron Siebrass
Comm. assist: Holly Siebrass
Reader: Dale Rogers
Acolyte: Daniel Wang
AV Assistants: Hannes Buuck
Andreas Buuck

Acknowledgments

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- 642 O Living Bread from Heaven Text: Johann Rist, 1607–67; tr. Catherine Winkworth, 1827–78, alt. Tune: Musae Sioniae, 1609, vol. 7, Wolfenbüttel, ed. Michael Praetorius Text and tune: Public domain
- 411 I Want to Walk as a Child of the Light Text and tune: Kathleen Thomerson, 1934 Text and tune: © 1970, 1975 Celebration. Used by permission: LSB Hymn License no. 110005326
- 589 Speak, O Lord, Your Servant Listens Text: Anna Sophia von Hessen-Darmstadt, 1638–83; (sts. 1–3): tr. George A. T. Rygh, 1860–1942, alt.; (st. 4): tr. Christian Worship, 1993 Tune: Johann Schop, c. 1590–1667 Text and tune: Public domain
- 402 The Only Son from Heaven Text (sts. 1–3): Elisabeth Cruciger, c. 1500–1535; (sts. 1–3): tr. Arthur T. Russell, 1806–74, alt.; (st. 4): Lutheran Book of Worship, 1978 Tune: Eyn Enchiridion oder Handbüchlein, 1524, Erfurt Text and tune: Public domain
- 828 We Are Called to Stand Together Text: Martin E. Leckebusch, 1962
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