

# Peace Evangelical Lutheran Church

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## Septuagesima

1 February Anno † Domini 2015

### Welcome

Welcome to the Lord's House this morning for Divine Service. Rejoice, for the Lord comes to you here in this place to give you His gifts of forgiveness, life, and salvation through His precious means of grace – His Holy Word and Sacraments. We pray the Lord's richest blessings upon you as you receive these Divine gifts. Please take the time to fill out the **Record of Fellowship form** that is in the pew. If you are visiting with us this morning, we want you to know that we are overjoyed that you are here. Please make your visit known to us by introducing yourself to us after the Service and by signing the guest book that is in the hallway on the left as you leave the sanctuary. The Lord be with us in Divine Service this morning!

### Holy Communion Practice

- The Lord's Supper is celebrated 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. In preparation for receiving this blessed Sacrament, you may refer to Martin Luther's "Christian Questions with Their Answers" found on pages 329-330 in *LSB*.
- Communicants at this altar are to be in full confessional fellowship with the Lutheran Church—Missouri Synod. Any who are not yet instructed, in doubt, or who hold a confession differing from that of this congregation and the LCMS are asked, out of love and Christian responsibility, to refrain from partaking with us this morning. If you have any questions regarding Holy Communion, you are invited and encouraged to speak with the pastor before or after the Service.
- See Matt. 26:26-29; Mark 14:22-25; Luke 22:14-20; 1 Cor. 11:17-34.

### Our Mission Statement

The mission of Peace Lutheran Church is to welcome all people into the fellowship of God's love by proclaiming the forgiveness of sins through Jesus Christ and to nurture our members with God's Holy Word and Sacraments.



*"And on receiving it they grumbled at the master of the house, saying, 'These last worked only one hour, and you have made them equal to us who have borne the burden of the day and the scorching heat.'" (Matt. 20:11-12)*

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## LSB DIVINE SERVICE 3, PAGE 184

### The Service of Preparation

*(Upon entering the nave, silence should be observed to allow all the opportunity to prayerfully prepare for the presence of the Lord and the reception of His gifts)*

#### *About the Season of Pre-Lent*

*The season of Pre-Lent serves to ease the transition for the faithful from the joy of the Epiphany season into the holy, penitential nature of the season of Lent. Pre-Lent starts at about 70 days out from Easter to parallel the 70 years of the Babylonian captivity of the ancient Israelites. This parallel reminds us that we are each called by God and taken on a journey from the exile and captivity of sin to our promised home in the New Jerusalem to come on the Last Day. The Sundays in Pre-Lent are named after the time out from Easter they signify (they do not correspond to the exact times): Septuagesima means “seventieth”; Sexagesima means “sixtieth”; Quinquagesima means “fiftieth.”*

#### *Preparatory Prayers*

*Lord, I love the habitation of Your house and the place where Your glory dwells. In the multitude of Your tender mercies prepare my heart that I may enter Your house to worship and confess Your holy name; through Jesus Christ, my God and Lord. Amen.*

### The Prelude and Ringing of the Bells

*(The congregation stands at the Ringing of the Bells and faces the processional cross. It is customary to continue facing the cross as it is processed in, and to bow your head and make the sign of the cross in reverence and admiration to the Lord as it passes your pew. The same applies for the recessional as Service concludes.)*

**The Processional Hymn:** 941 “We Praise You . . .”

**The Confession and Absolution** (pp. 184-185)

## From Martin Luther’s Sermon for Septuagesima Sunday Matthew 20:1-16

Hence the substance of the parable in today’s Gospel consists not in the penny, what it is, nor in the different hours; but in earning and acquiring, or how one can earn the penny; that as here the first presumed to obtain the penny and even more by their own merit, and yet the last received the same amount because of the goodness of the householder. Thus God will show it is nothing but mercy that He gives and no one is to abrogate to himself more than another. Therefore He says, “I do thee no wrong, is not the money mine and not thine; if I had given away thy property, then thou wouldest have reason to murmur; is it not lawful for me to do what I will with mine own?”

Hence the substance of this Gospel is that no mortal is so high, nor will ever ascend so high, who will not have occasion to fear that he may become the very lowest. On the other hand, no mortal lies so low or can fall so low, to whom the hope is not extended that he may become the highest; because here all human merit is abolished and God’s goodness alone is praised, and it is decreed as on a festive occasion that the first shall be last and the last first. In that he says, “the first shall be last” he strips thee of all thy presumption and forbids thee to exalt thyself above the lowest outcast, even if thou wert like Abraham, David, Peter or Paul. However, in that He also says, “the last shall be first,” he checks thee against all doubting, and forbids thee to humble thyself below any saint, even if thou wert Pilate, Herod, Sodom and Gomorrah.



## The Prayer of the Church (p. 193)

**P** . . . let us pray to the Lord, **C** Lord, have mercy.

## The Service of the Sacrament

*(Please read the statement regarding Holy Communion on the back of the bulletin)*

## The Preface and Proper Preface (p. 194)

## The Sanctus (p. 195)

## The Lord's Prayer (p. 196)

## The Words of Our Lord (p. 197)

## The Pax Domini (p. 197)

## The Agnus Dei (p. 198)

*Communicants are invited to pray the following:  
Before receiving the Sacrament:*

*Dear Savior, at Your gracious invitation I come to Your table to eat and drink Your holy body and blood. Let me find favor in Your eyes to receive this holy Sacrament in faith for the salvation of my soul and to the glory of Your holy name; for You live and reign with the Father and the Holy Spirit, one God, now and forever. Amen.*

*Thanksgiving after receiving the Sacrament:*

*Almighty and everlasting God, I thank and praise You for feeding me the life-giving body and blood of Your beloved Son, Jesus Christ. Send Your Holy Spirit that, having with my mouth received the holy Sacrament, I may by faith obtain and eternally enjoy Your divine grace, the forgiveness of sins, unity with Christ, and life eternal; through Jesus Christ, my Lord. Amen.*

## Distribution Hymns

617 "O Lord, We Praise Thee"

761 "Rock of Ages, Cleft for Me"

## The Nunc Dimittis (pp. 199-200)

## The Thanksgiving and Post-Communion Collect (pp. 200-201)

## The Salutation and Benedicamus (pp. 201-202)

## The Benediction (p. 202)

## The Recessional Hymn: 662 "Onward, Christian Soldiers"

## The Postlude

*Soli Deo Gloria!*

## The Service of the Word

### The Introit

*Ps. 18:1-2a, 27, 32, 49; antiphon: Ps. 18:5-6a*



The cords of Sheol en- | tangled me;\*

the snares of death con- | fronted me.

**In my distress I called up- | on the LORD.\***

**From his temple he | heard my voice.**

I love you, O | LORD, my strength.\*

The LORD is my rock and my fortress and my de- | liverer,

**For you save a humble | people,\***

**but the haughty eyes | you bring down.**

[You have] equipped | me with strength\*

and made my way | blameless.

**For this I will praise you, O LORD, among the | nations,\***

**and sing | to your name.**

**Glorify be to the Father and | to the Son\***

**and to the Holy | Spirit;**

**as it was in the be- | ginning,\***

**is now, and will be forever. | Amen.**

The cords of Sheol en- | tangled me;\*

the snares of death con- | fronted me.

**In my distress I called up- | on the LORD.\***

**From his temple he | heard my voice.**

## The Kyrie (p. 186)

## The Gloria in Excelsis (pp. 187-189)

## The Salutation and Collect of the Day (p. 189)

O Lord, graciously hear the prayers of Your people that we who justly suffer the consequence of our sin may be mercifully delivered by Your goodness to the glory of Your name; through Jesus Christ, Your Son, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever.

## The Old Testament Reading

*Exodus 17:1-7*

<sup>1</sup>All the congregation of the people of Israel moved on from the wilderness of Sin by stages, according to the commandment of the LORD, and camped at Rephidim, but there was no water for the people to drink.

<sup>2</sup>Therefore the people quarreled with Moses and said, “Give us water to drink.” And Moses said to them, “Why do you quarrel with me? Why do you test the LORD?” <sup>3</sup>But the people thirsted there for water, and the people grumbled against Moses and said, “Why did you bring us up out of Egypt, to kill us and our children and our livestock with thirst?” <sup>4</sup>So Moses cried to the LORD, “What shall I do with this people? They are almost ready to stone me.” <sup>5</sup>And the LORD said to Moses, “Pass on before the people, taking with you some of the elders of Israel, and take in your hand the staff with which you struck the Nile, and go. <sup>6</sup>Behold, I will stand before you there on the rock at Horeb, and you shall strike the rock, and water shall come out of it, and the people will drink.” And Moses did so, in the sight of the elders of Israel. <sup>7</sup>And he called the name of the place Massah and Meribah, because of the quarreling of the people of Israel, and because they tested the LORD by saying, “Is the LORD among us or not?”

### **The Gradual**

*Ps. 9:9-10, 18-19a*

The LORD is a stronghold for the oppressed,  
a stronghold in times of trouble.

**And those who know your name put their trust in you,  
for you, O LORD, have not forsaken those who seek you.**

For the needy shall not always be forgotten,  
and the hope of the poor shall not perish forever.

**Arise, O LORD!**

**Let not man prevail.**

### **The Epistle**

*1 Corinthians 9:24-10:5*

<sup>24</sup>Do you not know that in a race all the runners compete, but only one receives the prize? So run that you may obtain it. <sup>25</sup>Every athlete exercises self-control in all things. They do it to receive a perishable wreath, but we an imperishable. <sup>26</sup>So I do not run aimlessly; I do not box as one beating the air. <sup>27</sup>But I discipline my body and keep it under control, lest after preaching to others I myself should be disqualified.

<sup>10:1</sup>I want you to know, brothers, that our fathers were all under the cloud, and all passed through the sea, <sup>2</sup>and all were baptized into Moses in the cloud and in the sea, <sup>3</sup>and all ate the same spiritual food, <sup>4</sup>and all drank the same spiritual drink. For they drank from the spiritual Rock that followed them, and the Rock was Christ. <sup>5</sup>Nevertheless, with most of them God was not pleased, for they were overthrown in the wilderness.

### **The Tract**

*Ps. 130:1-4*

*(During the three Sundays of Pre-Lent, the Alleluia is replaced by the Tract—Choir)*

*“Out of the depths I cry to you, O LORD! O LORD, hear my voice! Let your ears be attentive to the voice of my pleas for mercy! If you, O LORD, should mark iniquities, O LORD, who could stand? But with you there is forgiveness, that you may be feared.”*

### **The Holy Gospel**

*Matthew 20:1-16*

<sup>1</sup>[Jesus said:] “The kingdom of heaven is like a master of a house who went out early in the morning to hire laborers for his vineyard. <sup>2</sup>After agreeing with the laborers for a denarius a day, he sent them into his vineyard. <sup>3</sup>And going out about the third hour he saw others standing idle in the marketplace, <sup>4</sup>and to them he said, ‘You go into the vineyard too, and whatever is right I will give you.’ <sup>5</sup>So they went. Going out again about the sixth hour and the ninth hour, he did the same. <sup>6</sup>And about the eleventh hour he went out and found others standing. And he said to them, ‘Why do you stand here idle all day?’ <sup>7</sup>They said to him, ‘Because no one has hired us.’ He said to them, ‘You go into the vineyard too.’ <sup>8</sup>And when evening came, the owner of the vineyard said to his foreman, ‘Call the laborers and pay them their wages, beginning with the last, up to the first.’ <sup>9</sup>And when those hired about the eleventh hour came, each of them received a denarius. <sup>10</sup>Now when those hired first came, they thought they would receive more, but each of them also received a denarius. <sup>11</sup>And on receiving it they grumbled at the master of the house, <sup>12</sup>saying, ‘These last worked only one hour, and you have made them equal to us who have borne the burden of the day and the scorching heat.’ <sup>13</sup>But he replied to one of them, ‘Friend, I am doing you no wrong. Did you not agree with me for a denarius? <sup>14</sup>Take what belongs to you and go. I choose to give to this last worker as I give to you. <sup>15</sup>Am I not allowed to do what I choose with what belongs to me? Or do you begrudge my generosity?’ <sup>16</sup>So the last will be first, and the first last.”

**The Apostles’ Creed** (p. 192)

**The Hymn of the Day:** 566 “By Grace I’m Saved”

**The Sermon**

**The Offertory** (pp. 192-193)

**The Offering**

*“Come Thou Fount of Every Blessing”* (choir)

*(If you have not done so already, please sign and share the Fellowship folders in the pews to assist us in keeping accurate attendance records. Thank you.)*