

Peace Evangelical Lutheran Church

325 E. Warwick Dr. ~ Alma, Michigan ~ 48801

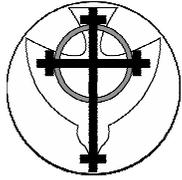
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Holy Cross Day

14 September Anno † Domini 2008

Welcome

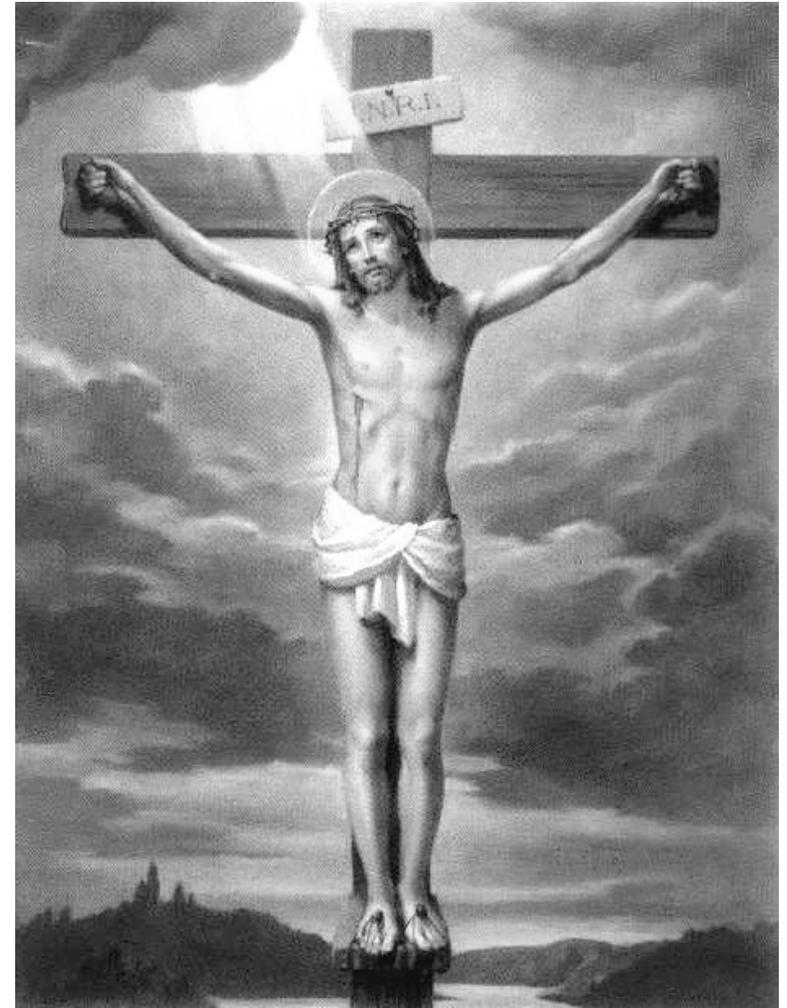
Welcome to the Lord's House this morning for Divine Service. Rejoice, for the Lord comes to you here in this place to give you His gifts of forgiveness, life, and salvation through His precious means of grace – His Holy Word and Sacraments. We pray the Lord's richest blessings upon you as you receive 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.



"Now is my soul troubled. And what shall I say? 'Father, save me from this hour?' But for this purpose I have come to this hour. Father, glorify your name." (John 12:27-28a)

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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)

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.

O Lord, my creator, redeemer, and comforter, as I come to worship You in spirit and in truth, I humbly pray that You would open my heart to the preaching of Your Word so that I may repent of my sins, believe in Jesus Christ as my Savior, and grow in grace and holiness. Hear me for the sake of His name. 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: 837 "Lift High the Cross"

The Confession and Absolution (pp. 184-185)

About Holy Cross Day

During the reign of Constantine, first Roman Emperor to profess the Christian faith, his mother Helena went to Israel and there undertook to find the places especially significant to Christians. (She was helped in this by the fact that in their destructions around 135, the Romans had built pagan shrines over many of these sites.) Having located, close together, what she believed to be the sites of the Crucifixion and of the Burial (at locations that modern archaeologists think may be correct), she then had built over them the Church of the Holy Sepulchre, which was dedicated on 14 September 335. It has become a day for recognizing the Cross (in a festal atmosphere that would be inappropriate on Good Friday) as a symbol of triumph, as a sign of Christ's victory over death, and a reminder of His promise, "And when I am lifted up, I will draw all men unto me." (John 12:32)

The day is known by different names in various parts of Christendom. The Eastern Orthodox and Eastern Rite Catholic Churches know it as "Feast of the Exaltation of the Cross" while the Latin Rite of the Roman Catholic Church calls it the "Triumph of the Cross." Most other liturgical churches simply call it "Holy Cross Day."

The Christian custom of tracing the sign of the cross on people and things as a sign of blessing is very old. The popular notion that this custom was begun by Roman Catholics is false, as this custom goes back to the very origins of Christianity and earlier. In Ezekiel 9, we read that Ezekiel had a vision of the throne-room of God, in which an angel was sent to go through Jerusalem and put a mark on the foreheads of the faithful few who mourned for the sins of the city. Afterwards, other angels were sent through the city to destroy all those who had not the mark.

We find similar visionary material in Revelation 7:2-4; 9:4; and 14:1, where the mark on the forehead again protects the faithful few in the day of wrath. There, it is said to be the name of the Lamb and of His Father.

What is the significance of the sign of the cross? In the first place, we often place our initials or other personal mark on something to show that it belongs to us. The cross is the personal mark of Our Lord Jesus Christ, often traced upon our foreheads and hearts at our baptisms. We mark it on ourselves as a sign that we belong to Him, just as in the book of Revelation, as noted above, the servants of God are sealed or marked on their foreheads as a sign that they are His.

As one preacher said, if you were telling someone how to make a cross, you might say, "Draw an 'I' and then cross it out." As we make the sign, we first draw a vertical stroke, as if to say to God, "Lord, here am I." Then we cancel it with a horizontal stroke, as if to say, "Help me, Lord, to abandon my self-centeredness and self-will; make Yourself the center of my life instead. Fix all my attention and all my desire on You, Lord, that I may forget my self, cancel my self, abandon myself completely to Your love and service."

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

435 “Come to Calvary’s Holy Mountain”

438 “A Lamb Goes Uncomplaining Forth”

427 “In the Cross of Christ I Glory”

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: 685 “Let Us Ever Walk with Jesus”

The Postlude

Soli Deo Gloria!

The Service of the Word

The Introit

Ps. 98:1, 4, 6; antiphon: Ps. 98:2



The Lord has made known his sal- | vation;*

he has revealed his righteousness in the sight of the | nations.

Oh sing to the Lord a new song, for he has done | marvelous things!*

His right hand and his holy arm have worked salva- | tion for him.

Make a joyful noise to the Lord, | all the earth;*

break forth into joyous song and sing | praises!

With trumpets and the sound | of the horn*

make a joyful noise before the | King, the Lord!

Glory 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 Lord has made known his sal- | vation;*

he has revealed his righteousness in the sight of the | nations.

The Kyrie (p. 186)

The Gloria in Excelsis (pp. 187-189)

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

Merciful God, Your Son, Jesus Christ, was lifted high upon the cross that He might bear the sins of the world and draw all people to Himself. Grant that we who glory in His death for our redemption may faithfully heed His call to bear the cross and follow Him, who lives and reigns with You and the Holy Spirit, one God, now and forever.

The Old Testament Reading

Numbers 21:4-9

⁴From Mount Hor they set out by the way to the Red Sea, to go around the land of Edom. And the people became impatient on the way. ⁵And the people spoke against God and against Moses, “Why have you brought us up out of Egypt to die in the wilderness? For there is no food and no water, and we loathe this worthless food.” ⁶Then the Lord sent fiery serpents among the people, and they bit the people, so that many people of Israel died. ⁷And the people came to Moses and said, “We have sinned, for we have spoken against the Lord and against you. Pray to the Lord, that he take away the serpents from us.” So Moses prayed for the

people. ⁸And the Lord said to Moses, “Make a fiery serpent and set it on a pole, and everyone who is bitten, when he sees it, shall live.” ⁹So Moses made a bronze serpent and set it on a pole. And if a serpent bit anyone, he would look at the bronze serpent and live.

The Gradual

Is. 49:22a; John 3:14b-15

“Behold, I will lift up my hand to the nations,*
and raise my signal to the peoples,” [says the Lord.]

**So must the Son of Man be lifted up,*
that whoever believes in him may have eternal life.**

The Epistle

1 Corinthians 1:18-25

¹⁸For the word of the cross is folly to those who are perishing, but to us who are being saved it is the power of God. ¹⁹For it is written,

“I will destroy the wisdom of the wise, and the discernment of the discerning I will thwart.”

²⁰Where is the one who is wise? Where is the scribe? Where is the debater of this age? Has not God made foolish the wisdom of the world? ²¹For since, in the wisdom of God, the world did not know God through wisdom, it pleased God through the folly of what we preach to save those who believe. ²²For Jews demand signs and Greeks seek wisdom, ²³but we preach Christ crucified, a stumbling block to Jews and folly to Gentiles, ²⁴but to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God. ²⁵For the foolishness of God is wiser than men, and the weakness of God is stronger than men.

The Triple Alleluia (p. 190 - top)

The Holy Gospel

John 12:20-33

²⁰Now among those who went up to worship at the feast were some Greeks. ²¹So these came to Philip, who was from Bethsaida in Galilee, and asked him, “Sir, we wish to see Jesus.” ²²Philip went and told Andrew; Andrew and Philip went and told Jesus. ²³And Jesus answered them, “The hour has come for the Son of Man to be glorified. ²⁴Truly, truly, I say to you, unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit. ²⁵Whoever loves his life loses it, and whoever hates his life in this world will keep it for eternal life. ²⁶If anyone serves me, he must follow me; and where I am, there will my servant be also. If anyone serves me, the Father will honor him.

²⁷“Now is my soul troubled. And what shall I say? ‘Father, save me from this hour’? But for this purpose I have come to this hour. ²⁸Father, glorify your name.” Then a voice came from heaven: “I have glorified it, and I will glorify it again.” ²⁹The crowd that stood there and heard it said that it had thundered. Others said, “An angel has spoken to him.” ³⁰Jesus answered, “This voice has come for your sake, not mine. ³¹Now is the judgment of this world; now will the ruler of this world be cast out. ³²And I, when I am lifted up from the earth, will draw all people to myself.” ³³He said this to show by what kind of death he was going to die.

The Nicene Creed (p. 191)

The Hymn of the Day: 454 “Sing, My Tongue, the Glorious Battle”

The Sermon

The Offertory (pp. 192-193)

The Offering is gathered for the Lord’s work (p. 193)

(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.)

The Prayer of the Church (p. 193)

P Lord, in your mercy,

C hear our prayer.

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) - *prayed by all; conclusion sung by all*

The Words of Our Lord (p. 197) - *chanted by pastor to alternative tune*

The Pax Domini (p. 197)

The Agnus Dei (p. 198)

