

Peace Evangelical Lutheran Church

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The Feast of

St. Bartholomew, Apostle

24 August Anno ✝ Domini 2008

Welcome

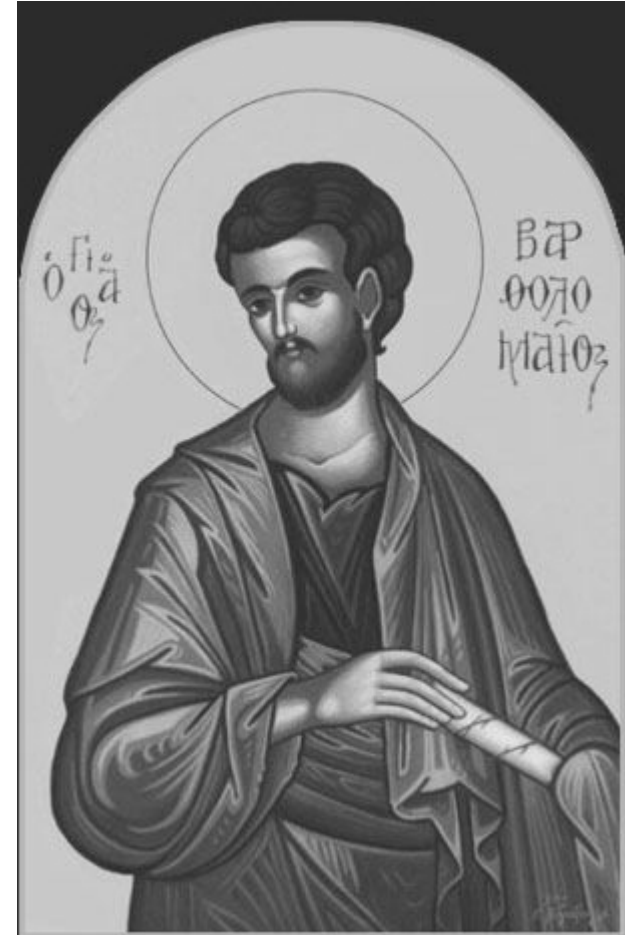
Welcome to the Lord's House this morning for Divine Service. Rejoice, for the Lord comes to you here in this place to give you His gifts of forgiveness, life, and salvation through His precious means of grace – His Holy Word and Sacraments. We pray the Lord's richest blessings upon you as you receive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



"You are those who have stayed with me in my trials, and I assign to you, as my Father assigned to me, a kingdom, that you may eat and drink at my table in my kingdom and sit on thrones judging the twelve tribes of Israel." (Luke 22:28-30)

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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: 518 “By All Your Saints in Warfare” (1,23,3)

The Confession and Absolution (pp. 184-185)

About St. Bartholomew

The name "Bartholomew" appears in the New Testament only on lists of the names of the twelve apostles. John gives no list of the Twelve, but refers to more of them individually than do any of the Synoptic writers. He doesn't name Bartholomew, but early in his account (John 1:43-50) he tells of the call to discipleship of one Nathaniel who is supposed to be the same person.

The reasoning is as follows: John's Nathanael is introduced as one of the earliest followers of Jesus, in terms suggesting that he became one of the Twelve. He is clearly not Peter, Andrew, James, John, Philip, Thomas, Judas Iscariot, or Judas (not Iscariot), all of whom John names separately.

He isn't Matthew, whose call is described differently. This leaves Bartholomew, James the son of Alphaeus, and Simon the Zealot. Of these, Bartholomew is the leading candidate for two reasons: (1) "Bartholomew" is a *patronymic* (a father-based name), meaning "son of Tolmai (or Talmai)." Thus, it's quite likely that he had another name. (2) Nathanael is introduced in John's narrative as a friend of Philip. Since Bartholomew is paired with Philip on three of our four lists of Apostles, it seems likely that they were associated.

We have no certain information about his later life. Some writers, including the historian Eusebius of Caesarea, say that he preached in India. The majority tradition, with varying details, is that Saint Bartholomew preached in Armenia, and was finally skinned alive and beheaded in Albanus or Albanopolis on the Caspian Sea.

On Remembering the Saints

“Our churches teach that the remembrance of the saints is to be commended in order that we may imitate their faith and good works according to our calling” (Augsburg Confession XXI).

The Lutheran reformers understood that there was great benefit in remembering the saints whom God has given to His Church. The Apology of the Augsburg Confession (Article 21) gives three reasons for such honor. First, we thank God for giving faithful servants to His Church. Second, through such remembrance our faith is strengthened as we see the mercy that God extended to His saints of old. Third, these saints are examples by which we may imitate both their faith and their holy living according to our calling in life. (*Lutheran Service Book, p. xii*)

“Therefore, since we are surrounded by so great a cloud of witnesses, let us also lay aside every weight, and sin which clings so closely, and let us run with endurance the race that is set before us” (Hebrews 12:1).

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

618 “I Come, O Savior, to Thy Table”

446 “Jesus, Greatest at the Table”

857 “Lord, Help Us Walk Your Servant Way”

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: 920 “Forth in the Peace of Christ We Go”

The Postlude

Soli Deo Gloria!

The Service of the Word

The Introit

Ps. 89:1, 5, 15-16; antiphon: Ps. 119:46



I will speak of your testimonies before kings, | [O Lord,]*
and shall not be | put to shame.

I will sing of the steadfast love of the Lord, for- | ever;*
with my mouth I will make known your faithfulness to all
gener- | ations.

Let the heavens praise your wonders, | O Lord,*
your faithfulness in the assembly of the | holy ones!

Blessèd are the people who know the | festal shout,*
who walk, O Lord, in the light | of your face,
who exult in your name | all the day*

and in your righteousness are ex- | alted.

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.

I will speak of your testimonies before kings, | [O Lord,]*
and shall not be | put to shame.

The Kyrie (p. 186)

The Gloria in Excelsis (pp. 187-189)

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

Almighty God, Your Son, Jesus Christ, chose Bartholomew to be an apostle to preach the blessed Gospel. Grant that Your Church may love what he believed and preach what he taught; through Jesus Christ, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever.

The Old Testament Reading

Proverbs 3:1-8

¹My son, do not forget my teaching, but let your heart keep my commandments, ²for length of days and years of life and peace they will add to you.

³Let not steadfast love and faithfulness forsake you; bind them around your neck; write them on the tablet of your heart. ⁴So you will find favor and good success in the sight of God and man. ⁵Trust in the

Lord with all your heart, and do not lean on your own understanding.
⁶In all your ways acknowledge him, and he will make straight your paths. ⁷Be not wise in your own eyes; fear the Lord, and turn away from evil. ⁸It will be healing to your flesh and refreshment to your bones.

The Gradual

Rom. 10:15b, 18b; Is. 52:7b, alt.

How beautiful are the feet of those who preach the good news,*
who publish peace and bring good news of salvation.

**Their voice has gone out to all the earth,*
and their words to the ends of the world.**

The Epistle

2 Corinthians 4:7-10

⁷But we have this treasure in jars of clay, to show that the surpassing power belongs to God and not to us. ⁸We are afflicted in every way, but not crushed; perplexed, but not driven to despair; ⁹persecuted, but not forsaken; struck down, but not destroyed; ¹⁰always carrying in the body the death of Jesus, so that the life of Jesus may also be manifested in our bodies.

The Triple Alleluia (p. 190 - top)

The Holy Gospel

Luke 22:24-30

²⁴A dispute also arose among [the disciples], as to which of them was to be regarded as the greatest. ²⁵And [Jesus] said to them, “The kings of the Gentiles exercise lordship over them, and those in authority over them are called benefactors. ²⁶But not so with you. Rather, let the greatest among you become as the youngest, and the leader as one who serves. ²⁷For who is the greater, one who reclines at table or one who serves? Is it not the one who reclines at table? But I am among you as the one who serves.

²⁸“You are those who have stayed with me in my trials, ²⁹and I assign to you, as my Father assigned to me, a kingdom, ³⁰that you may eat and drink at my table in my kingdom and sit on thrones judging the twelve tribes of Israel.”

The Nicene Creed (p. 191)

The Hymn of the Day: 557 “Seek Where You May to Find a Way”

The Sermon: “Greatness in Christ’s Kingdom” (Luke 22:24-30)

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)

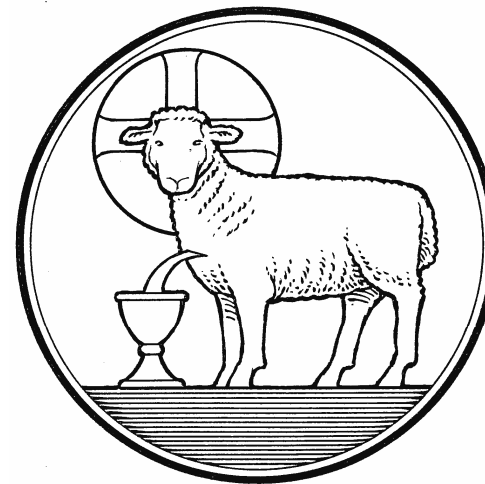
The Sanctus (p. 195)

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)



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.