

# Peace Evangelical Lutheran Church

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## 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.

# The Feast of St. Matthew, Apostle & Evangelist 21 September Anno † Domini 2008



*"As Jesus passed on from there, he saw a man called Matthew sitting at the tax booth, and he said to him, 'Follow me.' And he rose and followed him." (Matthew 9:9)*

# The Feast of St. Matthew, Apostle & Evangelist

## 21 September Anno † Domini 2008



### 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” (1,25,3)

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

## About St. Matthew

One day Jesus was walking and saw a tax collector named Matthew sitting at a tax collection post, and said to him, "Follow Me." Matthew stood up and followed Him, becoming one of His twelve apostles (see Matthew 9:9-13; parallels Mark 2:13-17 and Luke 5:27-32).

Tax collectors in those days were social outcasts. Devout Jews avoided them because they were usually dishonest (they were expected to make their profits by cheating the people). Nationalistic Jews hated them because they were agents of the Roman government and doubly hated them if (like Matthew) they were Jews, because they had gone over to the enemy, betraying their own people for money.

Throughout the Gospels, we find tax collectors (publicans) mentioned as a standard type of sinful and despised outcast. Matthew brought many of his former associates to meet Jesus. They — as well as social outcasts and sinners in general — were shown that the love of God through His Son extended even to them.

The word Gospel comes from the Old English god-spell, or good tidings. The New Testament's Greek speaks of the *euangelion* (εὐαγγέλιον), a "good message." In English, this "Evangel" gives us words like evangelism and evangelist. From it we also received "Evangelical," which means "of or pertaining to the Gospel," via Germany. There, it was first applied to Martin Luther and his compatriots and later co-opted by the Calvinists and others.

Certainly Matthew and his companions freed of sin and guilt by Jesus experienced this Good News — as do all others who trust in the forgiveness of sins for Christ's sake. The word angel is related, for an *angelos* (ἄγγελος) is a messenger.

The name "Matthew" means "gift of the Lord." Mark and Luke, in the story of his calling, name him "Levi." Perhaps this was his original name, and he received a new name from Jesus when he became a disciple. Perhaps he was a member of the tribe of Levi. Of Matthew's life after Pentecost, the Scriptures tell us nothing. Later accounts vary, but the majority report that he was martyred, and the Christian community since early times has commemorated the Apostle and Evangelist as a martyr.

*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**

620 “Jesus Comes Today with Healing”

611 “Chief of Sinners Though I Be”

632 “O Jesus, Blessed Lord, to Thee”

**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:** 940 “Holy God, We Praise Thy Name”

**The Postlude**

*Soli Deo Gloria!*

## The Service of the Word

### The Introit

*Ps. 92:1-5; antiphon: Matt. 9:13b, c*



I desire mercy, and not | sacrifice.\*

For I came not to call the righteous, but | sinners.

**It is good to give thanks | to the Lord,\***

**to sing praises to your name, | O Most High;**

to declare your steadfast love in the | morning,\*

and your faithful- | ness by night,

**to the music of the lute | and the harp,\***

**to the melody | of the lyre.**

For you, O Lord, have made me glad | by your work,\*

at the works of your hands I | sing for joy.

**How great are your works, | O Lord!\***

**Your thoughts are | very deep!**

**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 desire mercy, and not | sacrifice.\*

For I came not to call the righteous, but | sinners.

**The Kyrie** (p. 186)

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

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

O Son of God, our blessed Savior Jesus Christ, You called Matthew the tax collector to be an apostle and evangelist. Through his faithful and inspired witness, grant that we also may follow You, leaving behind all covetous desires and love of riches; for You live and reign with the Father and the Holy Spirit, one God, now and forever.

**The Old Testament Reading**

*Ezekiel 2:8-3:11*

<sup>8</sup>“But you, son of man, hear what I say to you. Be not rebellious like that rebellious house; open your mouth and eat what I give you.” <sup>9</sup>And when I looked, behold, a hand was stretched out to me, and behold, a scroll of a book was in it. <sup>10</sup>And he spread it before me. And it had writing on the front and on the back, and there were written on it words of lamentation and mourning and woe.

<sup>3:1</sup>And he said to me, “Son of man, eat whatever you find here. Eat this scroll, and go, speak to the house of Israel.” <sup>2</sup>So I opened my mouth, and he gave me this scroll to eat. <sup>3</sup>And he said to me, “Son of man, feed your belly with this scroll that I give you and fill your stomach with it.” Then I ate it, and it was in my mouth as sweet as honey.

<sup>4</sup>And he said to me, “Son of man, go to the house of Israel and speak with my words to them. <sup>5</sup>For you are not sent to a people of foreign speech and a hard language, but to the house of Israel— <sup>6</sup>not to many peoples of foreign speech and a hard language, whose words you cannot understand. Surely, if I sent you to such, they would listen to you. <sup>7</sup>But the house of Israel will not be willing to listen to you, for they are not willing to listen to me. Because all the house of Israel have a hard forehead and a stubborn heart. <sup>8</sup>Behold, I have made your face as hard as their faces, and your forehead as hard as their foreheads. <sup>9</sup>Like emery harder than flint have I made your forehead. Fear them not, nor be dismayed at their looks, for they are a rebellious house.” <sup>10</sup>Moreover, he said to me, “Son of man, all my words that I shall speak to you receive in your heart, and hear with your ears. <sup>11</sup>And go to the exiles, to your people, and speak to them and say to them, ‘Thus says the Lord God,’ whether they hear or refuse to hear.”

### **The Gradual**

*Ps. 119:105, 103; 45:1a, c*

Your word is a lamp to my feet\*  
and a light to my path.

**How sweet are your words to my taste,\*  
sweeter than honey to my mouth!**

My heart overflows with a pleasing theme,\*  
my tongue is like the pen of a ready scribe.

### **The Epistle**

*Ephesians 4:7-16*

<sup>7</sup>But grace was given to each one of us according to the measure of Christ’s gift. <sup>8</sup>Therefore it says, “When he ascended on high he led a host of captives, and he gave gifts to men.”

<sup>9</sup>(In saying, “He ascended,” what does it mean but that he had also descended into the lower parts of the earth? <sup>10</sup>He who descended is the one who also ascended far above all the heavens, that he might fill all things.) <sup>11</sup>And he gave the apostles, the prophets, the evangelists, the pastors and teachers, <sup>12</sup>to equip the saints for the work of ministry, for building up the body of Christ, <sup>13</sup>until we all attain to the unity of the faith and of the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fullness of Christ, <sup>14</sup>so that we may no longer be children, tossed to and fro by the waves and carried about by every wind of doctrine, by human cunning, by craftiness in deceitful schemes. <sup>15</sup>Rather, speaking the truth in love, we are to grow up in every way into him who is the head, into Christ, <sup>16</sup>from whom the whole body, joined and held together by every joint with which it is

equipped, when each part is working properly, makes the body grow so that it builds itself up in love.

### **The Triple Alleluia (p. 190 - top)**

### **The Holy Gospel**

*Matthew 9:9-13*

<sup>9</sup>As Jesus passed on from there, he saw a man called Matthew sitting at the tax booth, and he said to him, “Follow me.” And he rose and followed him.

<sup>10</sup>And as Jesus reclined at table in the house, behold, many tax collectors and sinners came and were reclining with Jesus and his disciples. <sup>11</sup>And when the Pharisees saw this, they said to his disciples, “Why does your teacher eat with tax collectors and sinners?” <sup>12</sup>But when he heard it, he said, “Those who are well have no need of a physician, but those who are sick. <sup>13</sup>Go and learn what this means, ‘I desire mercy, and not sacrifice.’ For I came not to call the righteous, but sinners.”

### **The Nicene Creed (p. 191)**

### **The Hymn of the Day: 730 “What Is the World to Me”**

### **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)**

**☩** Lord, in your mercy,  
**☩** 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)**