

REDEEMER

HELP, HOPE, HOME, IN THE BODY OF CHRIST.

February 2, 2020

The Purification of Mary
and the Presentation of Our Lord

Redeemer Lutheran Church-LCMS
Charleston, WV

Redeemer Lutheran Church

One Deerwalk Lane, Charleston, WV 25314
A congregation of the Lutheran Church — Missouri Synod

Reverend Frank C. Ruffatto, Pastor
Mr. Ed Booten, Music Director
Mrs. Kelli Ruffatto, Communications Director

WORSHIP... All worship begins with God. He is our Creator and He desires us to be in relationship with Him. He reaches out to us, and, in worship, draws us closer to Him. Jesus whom we come to know through Word and Sacrament, is the way God reveals Himself to us. And more, it is in His name that we approach the throne of the Almighty. In worship the believer through Jesus Christ, reaches out to his heavenly Father. As the Holy Spirit works through Word and Sacrament, we become aware of our need for God, and seek fellowship with God in the company of fellow believers.

LUTHERAN... Originally a derogatory term for those who reminded the Church that it is **“by grace you are saved through faith; and that not of yourself; it is a gift of God, not of works, lest anyone should boast.”** (*Ephesians 2:8-9*) Now, we embrace Lutheran to mean we are disciples of Jesus Christ who agree with Dr. Luther’s teaching from the Bible as summarized in his Small Catechism.

...DECENTLY AND IN ORDER... (*cf. 1 Corinthians 14:40*) Whether the service is closer to what some would call “traditional” or others “contemporary” - whether we are using hymns that may even pre-date the Reformation or music written in our lifetimes - there is an order to worship comprised of three parts: the Service of Preparation, the Service of the Word, and the Service of the Sacrament. Together, these three sections make up the whole worship order.

HELP, HOPE, HOME, IN THE BODY OF CHRIST... If you have no church home of your own, we encourage you to get to know us and we invite you to participate in the other activities here. And more, we cordially invite you to join God’s family here at Redeemer.

THE DIVINE SERVICE

THE SERVICE OF PREPARATION

PRELUDE

In His Temple Now Behold Him setting by K. Lee Scott

PROCESSIONAL HYMN

I Love Your Kingdom, Lord

LSB 651

I love Your kingdom, Lord,
The place of Your abode,
The Church our blest Redeemer saved
With His own precious blood.

Beyond my highest joy
I prize its heav’nly ways,
Its sweet communion, solemn vows,
Its hymns of love and praise.

I love Your Church, O God,
Your saints in ev’ry land,
Dear as the apple of Your eye
And graven on Your hand.

For them my tears shall fall;
For them my prayers ascend;
For them my cares and toils be giv’n
Till toils and cares shall end.

Sure as Your truth shall last,
To Zion shall be giv’n
The brightest glories earth can yield
And brighter bliss of heav’n.

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WELCOME & ANNOUNCEMENTS

THE SERVICE OF PREPARATION

THE PRELUDE · Music helps draw us into an attitude of prayer and praise.

PROCESSIONAL · We are a ‘singing church,’ so we seek to teach and admonish “one another in psalms and hymns and spiritual songs ...” (*Colossians 3:16*)

THE CROSS leads the processional as we are a church that proclaims ‘Christ crucified’ (*1 Corinthians 1:23*) we follow the cross as we are “crucified with Him and He lives in us.” (*cf. Galatians 2:20*)

CONFESSION AND ABSOLUTION

INVOCATION

Stand

The sign of the cross ✝ may be made by all in remembrance of their Baptism.

P In the name of the Father and of the ✝ Son and of the Holy Spirit.

C Amen. Matthew 28: 19b; [18: 20]

P If we say we have no sin, we deceive ourselves, and the truth is not in us.

C But if we confess our sins, God, who is faithful and just, will forgive our sins and cleanse us from all unrighteousness. 1 John 1: 8– 9

Kneel/ Stand

Silence for reflection on God's Word and for self-examination.

P Let us then confess our sins to God our Father.

C Most merciful God, we confess that we are by nature sinful and unclean. We have sinned against You in thought, word, and deed, by what we have done and by what we have left undone. We have not loved You with our whole heart; we have not loved our neighbors as ourselves. We justly deserve Your present and eternal punishment. For the sake of Your Son, Jesus Christ, have mercy on us. Forgive us, renew us, and lead us, so that we may delight in Your will and walk in Your ways to the glory of Your holy name. Amen.

P Almighty God in His mercy has given His Son to die for you and for His sake forgives you all your sins. As a called and ordained servant of Christ, and by His authority, I therefore forgive you all your sins in the name of the Father and of the Son and of the Holy Spirit

[John 20: 19– 23]

C Amen.

Stand

PASSING OF THE PEACE

SERVICE OF THE WORD

INTROIT

Psalm 131; antiphon: Psalm 130:1–2



P We have thought on your steadfast love, | O God,*
in the midst of your | temple.

**C Great is the LORD and greatly | to be praised*
in the city | of our God!**

P His holy mountain, beautiful in elevation, is the joy of |
all the earth,*

Mount Zion, in the far north, the city of the |
great King.

**C Within her | citadels*
God has made himself known as a | fortress.**

P As we have heard, so have we seen in the city of the
LORD of hosts, in the city | of our God,*
which God will establish for- | ever.

**A 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.**

P We have thought on your steadfast love, | O God,*
in the midst of your | temple.

THE SERVICE OF PREPARATION

INVOCATION • We call on God to be present with us. We worship the Triune God and some may make the sign of the cross as a remembrance of His claim on them in their Baptisms.

(cf. Matthew 28:19-20)

CONFESSION & ABSOLUTION - We examine ourselves and publicly confess our sins. Doing this at the beginning of the service provides a climate of acceptance. In spite of our sins, God, in Christ, accepts us, and in turn we can accept each other.

Christ said to His disciples, “If you forgive anyone his sins, they are forgiven.” **(John 20:23)** The pastor speaks for God and announces God’s cleansing forgiveness to those who made confession.


THE SERVICE OF THE WORD

INTROIT • Latin for “he enters into.” The Introit is a part of a psalm or hymn that shows the theme of the day and begins the Service of the Word.


KYRIE

Lord, Have Mercy

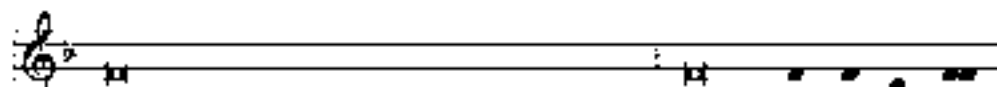
Mark 10: 47



A In peace let us pray to the Lord.



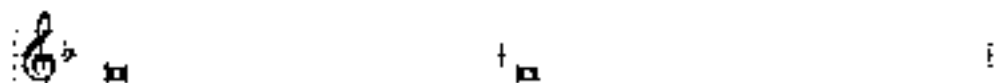
B Lord, have mer - cy.




A For the peace from above and for our salvation let us pray to the Lord.



B Lord, have mer - cy.



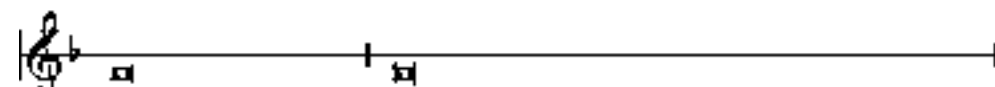
A For the peace of the whole world, for the well-being of the Church of God,



and for the unity of all let us pray to the Lord.



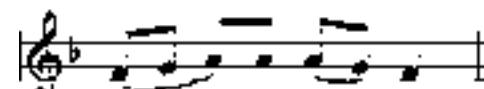
B Lord, have mer - cy.




A For this holy house and for all who offer here their worship and praise



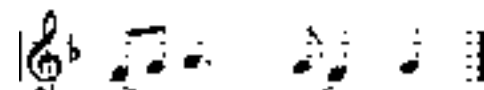
let us pray to the Lord.



B Lord, have mer - cy.



A Help, save, comfort, and defend us, gra - cious Lord.



B A - men.

THE SERVICE OF THE WORD

KYRIE - Greek for 'O Lord.' It is a cry to the Lord for help and strength. In ancient times crowds would shout 'Lord, have mercy' as the king entered their town. This is a prayer to meet our King, Jesus in the church service.

HYMN OF PRAISE

Gloria in Excelsis

Luke 2:14; John 1:29

A Glory to God in the highest, and peace to his people on earth.

B Lord God, heav - en - ly king, al - might - y God and Fa - ther:

C We wor - ship you, we give you thanks, we praise you for your glo - ry. Lord Je - sus Christ, on - ly Son of the Fa - ther,

D Lord God, Lamb of God: You take a - way the sin of the world;

E have mer - cy on us. You are seat - ed at the right hand of the Fa - ther; re - ceive our prayer. For you a - lone are the Ho - ly One, you a - lone are the Lord,

P you a - lone are the Most High, Je - sus Christ, with the Ho - ly Spir - it,

Q in the glo - ry of God the Fa - ther. A - men

SALUTATION AND COLLECT OF THE DAY .

2 Timothy 4: 22

P The Lord be with you.

Q And al - so with you.

- P** Let us pray.
Almighty and ever-living God, as Your only-begotten Son was this day presented in the temple in the substance of our flesh, grant that we may be presented to You with pure and clean hearts; through Jesus Christ, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever.

Q Amen.

ANTHEM

Let It Be Said of Us
Steve Fry and Mary McDonald

THE SERVICE OF THE WORD

HYMN OF PRAISE · Gives the congregation the opportunity to praise God and express joy as Jesus is our victorious Savior.

COLLECT OF THE DAY · The pastor collects the main thoughts of the day and they are summarized in this short prayer which He offers to the Lord on behalf of the congregation. The congregation responds with a hearty "Amen."

THE READING OF GOD'S WRITTEN WORD

FIRST READING

1 Samuel 1:21–28

After the reading:

Ⓜ This is the Word of the Lord.

🕊 Thanks be to God.

SECOND READING

Hebrews 2:14–18

After the reading:

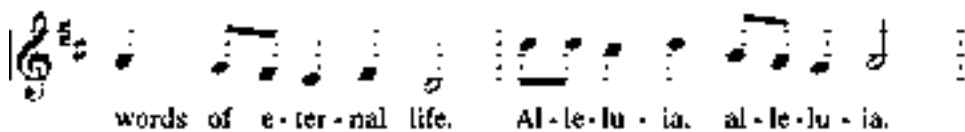
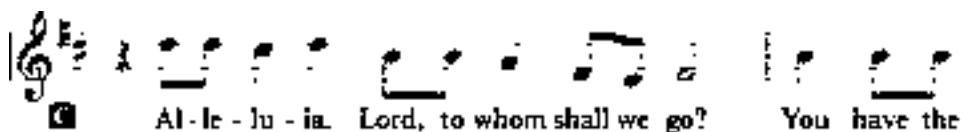
Ⓜ This is the Word of the Lord.

🕊 Thanks be to God.

Stand

VERSE

John 6:68



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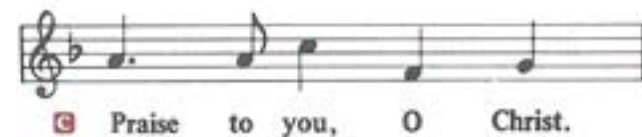
HOLY GOSPEL

Ⓜ The Holy Gospel according to St. Luke the 2nd chapter.



After the reading:

Ⓜ This is the Gospel of the Lord.



Sit

SERMON HYMN

In His Temple Now Behold Him

LSB 519

In His temple now behold Him,
See the long-expected Lord;
Ancient prophets had foretold Him,
God has now fulfilled His word.
Now to praise Him, His redeemed
Shall break forth with one accord.

In the arms of her who bore Him,
Virgin pure, behold Him lie
While His aged saints adore Him
Ere in perfect faith they die.
Alleluia, alleluia!
Lo, the incarnate God Most High!

Jesus, by Your presentation,
When they blessed You, weak and poor,
Make us see Your great salvation,
Seal us with Your promise sure;
And present us in Your glory
To Your Father, cleansed and pure.

Text: Public domain

THE SERVICE OF THE WORD

FIRST LESSON • From the Old Testament except during the Easter season when it is from the Book of Acts. This reading usually relates to the Gospel for the day.

SECOND LESSON • The second reading is from one of the epistles (letters) in the New Testament.

VERSE • A verse from Holy Scripture is usually sung in preparation for the reading of the Gospel.

HOLY GOSPEL • The Gospel lesson is taken from the accounts of the life of our Lord Jesus as recorded by St. Matthew, St. Mark, St. Luke, and St. John. We stand for the Holy Gospel because Christ is with us in the Gospel lesson — we stand to honor His presence.

THE SERVICE OF THE WORD

SERMON • The pastor proclaims God's Word and applies that Word to our contemporary situation and the issues we face. He stresses both what God demands (Law) and what God does for us through Jesus Christ (the Gospel).

CREED • After hearing the Word read and proclaimed, believers respond with a confession of faith. Usually the **Nicene Creed** is used, especially for celebrating Holy Communion. **The Apostles' Creed** is also used. (On Holy Trinity Sunday, many congregations examine the **Athanasian Creed**.)

PRAYER OF THE CHURCH • This prayer follows what St. Paul's directive to the young pastor, Timothy: "I urge then, first of all, that requests, prayers, intercession and thanksgiving be made for everyone—for kings and all those in authority that we may live peaceful and quiet lives in all godliness and holiness." (1 Timothy 2:1-2) Thus, prayers are included for the whole Church, the nations, those in need, the parish, and special concerns.

SERMON

Forty Days after Christmas

Stand

THE NICENE CREED

**I believe in one God,
the Father Almighty,
maker of heaven and earth
and of all things visible and invisible.**

**And in one Lord Jesus Christ,
the only-begotten Son of God,
begotten of His Father before all worlds,
God of God, Light of Light,
very God of very God,
begotten, not made,
being of one substance with the Father,
by whom all things were made;
who for us men and for our salvation came down from heaven
and was incarnate by the Holy Spirit of the virgin Mary
and was made man;
and was crucified also for us under Pontius Pilate.
He suffered and was buried.
And the third day He rose again according to the Scriptures
and ascended into heaven
and sits at the right hand of the Father.
And He will come again with glory to judge both the living and the dead,
whose kingdom will have no end.**

**And I believe in the Holy Spirit,
the Lord and giver of life,
who proceeds from the Father and the Son,
who with the Father and the Son together is worshiped
and glorified,
who spoke by the prophets.
And I believe in one holy Christian and apostolic Church,
I acknowledge one Baptism for the remission of sins,
and I look for the resurrection of the dead
and the life of the world to come. Amen.**

PRAYER OF THE CHURCH [1 Timothy 2: 1– 4]

Sit

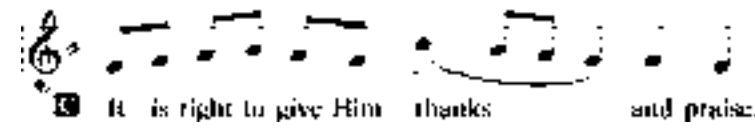
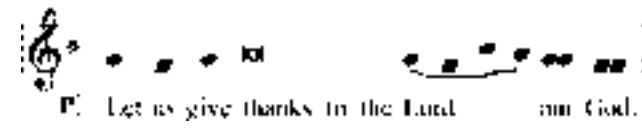
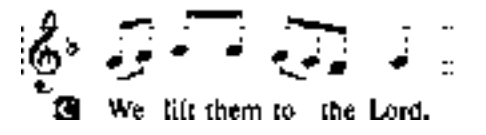
TITHES AND OFFERINGS Psalm 116: 12– 13, 17– 19

OFFERTORY *O Christ, Our True and Only Light* 17th century anonymous tune

SERVICE OF THE SACRAMENT

PREFACE

2 Timothy 4: 22; [Colossians 3:1]; [Psalm 136]



Stand

THE SERVICE OF THE WORD

OFFERING • The gifts of God's people are a response to His blessings "as God has prospered them." (1 Corinthians 16:2) Our offerings are for the support of the church. They help the church to provide the written and spoken Word of God, Christian education and pastoral care, food, clothing, shelter, and a helping hand to those in need. (An Offertory is often played or sung as the offerings are collected and brought to the altar to express gratitude for all of God's blessings on and for His people).

THE SERVICE OF THE SACRAMENT

PREFACE • The pastor and people prepare to celebrate the Holy Meal by greeting each other with an exhortation as to how to celebrate the Meal.

THE APPROPRIATE (OR PROPER) PREFACE • This states why we should give thanks using words and ideas appropriate to the occasion or for the season of the church year.

The proper preface appropriate to the day or season is spoken or chanted:

Ⓟ It is truly good, right, and salutary ... evermore praising You and saying:

SANCTUS

Holy, Holy, Holy

Isaiah 6: 3; Matthew 21: 9



Ho-ly, ho - ly, ho - ly Lord, God of pow'r and might:
Heav-en and earth are full of Your glo-ry. Ho - san-na. Ho -
san-na. Ho - san - na in the high-est. Bless-ed is He who
comes in the name of the Lord. Ho-san-na in the high - est.

PRAYER OF THANKSGIVING

Ⓟ Blessed are You, Lord of heaven and earth, for You have had mercy on those whom You created and sent Your only-begotten Son into our flesh to bear our sin and be our Savior. With repentant joy we receive the salvation accomplished for us by the all-availing sacrifice of His body and His blood on the cross.

Gathered in the name and the remembrance of Jesus, we beg You, O Lord, to forgive, renew, and strengthen us with Your Word and Spirit. Grant us faithfully to eat His body and drink His blood as He bids us do in His own testament. Gather us together, we pray, from the ends of the earth to celebrate with all the faithful the marriage feast of the Lamb in His kingdom, which has no end. Graciously receive our prayers; deliver and preserve us. To You alone, O Father, be all glory, honor, and worship, with the Son and the Holy Spirit, one God, now and forever.

Ⓒ Amen.

THE WORDS OF OUR LORD

Ⓟ Our Lord Jesus Christ, on the night when He was betrayed, took bread, and when He had given thanks, He broke it and gave it to the disciples and said: "Take, eat; this is My body, which is given for you. This do in remembrance of Me."

In the same way also He took the cup after supper, and when He had given thanks, He gave it to them, saying: "Drink of it, all of you; this cup is the new testament in My blood, which is shed for you for the forgiveness of sins. This do, as often as you drink it, in remembrance of Me."

Matthew 26: 26– 28; Mark 14: 22– 24 Luke 22: 19– 20; 1 Corinthians 11: 23– 25

PROCLAMATION OF CHRIST

Ⓟ As often as we eat this bread and drink this cup, we proclaim the Lord's death until He comes.

1 Corinthians 11: 26

Ⓒ Amen. Come, Lord Jesus.

Revelation 22: 20

THE SERVICE OF THE SACRAMENT

SANCTUS · Latin for 'holy.' The Sanctus contains words from Isaiah's vision of God (**Isaiah 6:3**) and the crowd's response on Palm Sunday when Jesus entered the city of Jerusalem (**Matthew 21:9**). We join in this refrain in anticipation of Christ's coming in the Sacrament.

THE WORDS OF OUR LORD · The pastor speaks the words which Jesus spoke when He instituted the Supper with His disciples in the Upper Room (**Matthew 26:26-28, Mark 14:22-24, Luke 22:19-20, 1 Corinthians 11:23-26**). With these words the bread and wine are consecrated, that is, set apart for God's use in this meal which He makes special as Christ gives us His very self - body and blood - in, with, and under the bread and wine.

Ⓟ O Lord Jesus Christ, only Son of the Father, in giving us Your body and blood to eat and to drink, You lead us to remember and confess Your holy cross and passion, Your blessed death, Your rest in the tomb, Your resurrection from the dead, Your ascension into heaven, and Your coming for the final judgment. So remember us in Your kingdom and teach us to pray:

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.

Matthew 6: 9–13

THE SERVICE OF THE SACRAMENT

THE LORD'S PRAYER • We pray to God as our Father using the prayer of the family of God because the Lord's Supper is our family meal.

AGNUS DEI • Latin for 'Lamb of God.' John the Baptist spoke these words as he pointed to Jesus coming toward him. (**John 1:29**) As Christ comes to us in this Holy Supper, we recognize Him as the Lamb of God sacrificed for us to free us from the bondage of sin and death.

AGNUS DEI

Lamb of God

John 1: 29

Lamb of God, You take a-way the sin of the world; have
mer-cy on us. Lamb of God, You take a-way the sin of the
world; have mer-cy on us. Lamb of God, You take a-way the
sin of the world; grant us peace.

Sit

DISTRIBUTION

- Ⓟ The true body of Christ, given for you.
- Ⓒ Amen.
- Ⓟ The true blood of Christ, shed for you.
- Ⓒ Amen.

THE SERVICE OF THE SACRAMENT

THE ADMINISTRATION OF THE SUPPER • As we come to the Lord's Table, the pastor invites us, 'Take, eat; this is the true body of our Lord and Savior Jesus Christ, given into death for your sins. Take, drink; this is the true blood of our Lord and Savior Jesus Christ, shed for the forgiveness of your sins.' After we receive the Sacrament we hear the comforting words spoken by the pastor, 'The body and blood of our Lord strengthen and preserve you steadfast in the true faith to life everlasting.' We respond, 'Amen,' for this is our sincere desire. It is good practice to offer a silent prayer of thanks when we return to our seats. One or more hymns are sung during the distribution.

DISTRIBUTION HYMNS

Since Our Great High Priest, Christ Jesus

LSB 529

Since our great High Priest, Christ Jesus,
Bears the name above all names,
Reigning Son of God, surpassing
Other titles, pow'rs and claims—
Since to heav'n our Lord has passed,
Let us hold our witness fast!

Since we have a priest who suffered,
Knowing weakness, tears, and pain,
Who like us was tried and tempted,
Unlike us, without a stain—
Since He shared our lowly place,
Let us boldly seek His grace.

Sacrifice and suff'ring over,
Now He sits at God's right hand,
Crowned with praise, no more an outcast,
His pre-eminence long-planned;
Such a great High Priest we have,
Strong to help, supreme to save.

Love's example, hope's attraction,
Faith's beginning and its end,
Pioneer of our salvation,
Mighty advocate and friend;
Jesus, high in glory raised,
Our ascended Lord be praised!

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Lord, Take My Hand and Lead Me

LSB 722

Lord, take my hand and lead me
Upon life's way;
Direct, protect, and feed me
From day to day.
Without Your grace and favor
I go astray;
So take my hand, O Savior,
And lead the way.

Lord, when the tempest rages,
I need not fear,
For You, the Rock of Ages,
Are always near.
Close by Your side abiding,
I fear no foe,
For when Your hand is guiding,
In peace I go.

Lord, when the shadows lengthen
And night has come,
I know that You will strengthen
My steps toward home.
Then nothing can impede me,
O blessèd Friend;
So take my hand and lead me
Unto the end.

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Children of the Heavenly Father

LSB 725

Children of the heav'nly Father
Safely in His bosom gather;
Nestling bird nor star in heaven
Such a refuge e'er was given.

God His own doth tend and nourish;
In His holy courts they flourish.
From all evil things He spares them;
In His mighty arms He bears them.

Neither life nor death shall ever
From the Lord His children sever;
Unto them His grace He showeth,
And their sorrows all He knoweth.

Though He giveth or He taketh,
God His children ne'er forsaketh;
His the loving purpose solely
To preserve them pure and holy.

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TABLE THANKSGIVING

P Now, may this the true body and blood of our Lord and Savior, Jesus the Christ, strengthen you in the one true faith unto life everlasting as you go in His peace and with His Spirit.

C Amen.

POST-COMMUNION CANTICLE

Stand

Nunc Dimittis

Lord, now You let Your ser-vant go in peace; Your word has been ful-
filled. My own eyes have seen the sal - va-tion which You have pre-
pared in the sight of ev - 'ry peo - ple: A light to re -
veal You to the na-tions and the glo-ry of Your peo-ple Is - ra - el.
Glo-ry be to the Fa-ther and to the Son and to the Ho-ly Spir-it;
as it was in the be-gin-ning, is now, and will be for-ev-er. A - men.

THE SERVICE OF THE SACRAMENT

POST-COMMUNION CANTICLE • “Thank the Lord,” or an appropriate hymn is sung. This, to offer our thanks and express our faith in what God has done for us and promises to do for us in the future.

POST-COMMUNION COLLECT

Ⓟ Generous Lord,
in Word and Eucharist we have proclaimed the mystery of your love:
help us so to live out our days
that we may be signs of your wonders in the world;
through Jesus Christ our Savior.

☩ Amen

BENEDICTION

Numbers 6: 24–26

Ⓟ The Lord bless you and keep you. The Lord make His face shine on you and be gracious to you. The Lord look upon you with favor and (†) give you His peace.

☩ Amen.

RECESSIONAL HYMN

I Know That My Redeemer Lives

LSB 461 sts. 1–2, 7–8

I know that my Redeemer lives;
What comfort this sweet sentence gives!
He lives, He lives, who once was dead;
He lives, my ever-living head.

He lives triumphant from the grave;
He lives eternally to save;
He lives all-glorious in the sky;
He lives exalted there on high.

He lives and grants me daily breath;
He lives, and I shall conquer death;
He lives my mansion to prepare;
He lives to bring me safely there.

He lives, all glory to His name!
He lives, my Jesus, still the same;
Oh, the sweet joy this sentence gives:
I know that my Redeemer lives!

Text: Public domain

THE DISMISSAL

Ⓟ Go in peace; Trust Your King!

☩ Thanks be to God!

POSTLUDE

Allegretto Henry Purcell

THE SERVICE OF THE SACRAMENT

POST-COMMUNION COLLECT • We again express our appreciation to our gracious God for giving us this Holy Meal through Jesus Christ, our Lord and Savior.

BENEDICTION • From the Latin for ‘good words’. This blessing spoken by the pastor is the Aaronic benediction, the blessing God first gave to Aaron and the other priests to speak to the people of Israel (**Numbers 6:23-27**). Jesus Christ, our High Priest, has come to us in a special way through this Holy Meal the Blessing is God’s promise that Christ will go with us as we leave the church and return to the world to serve Him. We respond with ‘Amen’ to affirm the blessing; ‘So be it - it is true!’

RECESSIONAL HYMN • The candles on the altar are extinguished and the cross leads the recession out of the sanctuary. Christ leads us -from feeding us on His Word and Sacrament - to entering the mission field to make disciples, baptizing them and teaching them the Lord’s commands. (**Matthew 28:19-20**)

THE DISMISSAL • Signals the end of the worship service with an exhortation for each believer to be a ‘living sacrifice’ (**cf. Romans 12:1**) for the Lord as they return to their day-to-day vocations.

POSTLUDE • Music to help those who have remained for a time of prayer.

CONCERNING THE LORD'S SUPPER

The Lord's Supper was commanded by Jesus Himself. (1 Corinthians 11:23-25) It is celebrated at this altar 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. Our Lord invites to His table those who trust in His words, repent of all sin, and set aside any refusal to forgive and love as He forgives and loves us, that they may show forth His death until He comes. We are also called upon to examine ourselves before participating in this holy meal. (cf. 1 Corinthians 10:16; 11:23-29; Mathew 26:28; John 6:53-58)

Q. Do you acknowledge your sins and are you willing to turn from them with the aid and assistance of the Holy Spirit?

A. Yes, I acknowledge my sin and seek the Lord's mercy. (1 John 1:8-9)

Q. Do you believe that God, for Jesus' sake, has forgiven you all your sins?

A. Yes, Christ died for me and suffered the punishment that I deserved. (Isaiah 53:4-6; Romans 6:21-23)

Q. Do you believe that the Lord offers Christian His body and blood, in, with, and under the bread and the wine for the strengthening of faith and the forgiveness of sins?

A. Yes, I believe the Scripture which teaches, "Is not the cup of thanksgiving for which we give thanks a participation in the blood of Christ? And is not the bread that we break a participation in the body of Christ?" (2 Corinthians 10:16)

Q. Why did Jesus willingly sacrifice Himself on behalf of lost and condemned sinners like us?

A. For His great love for the Father and for me and other sinners as it is revealed in John 3, John 11, Romans 5, and 1 John 3.

Q. Should Christians with weak faith receive the sacrament?

A. The Sacrament is especially offered for those of weak faith. (Isaiah 42:3; John 6:37)

Q. What conditions should cause a Christian to refrain from receiving the Sacrament?

A. Disbelief (Hebrews 11:6), unwillingness to forgive another (Matthew 6:14-15), hatred (John 4:19-21), a refusal to repent (Acts 17:30), and refusal to recognize the body and blood of the Lord in the Sacrament. (1 Corinthians 11:28-29)

Q. How then, does the Christian live?

A. The entirety of the Christian's life is offered to the Lord as a "living sacrifice." (Romans 12:1-2)

Members of the LCMS and Redeemer Lutheran Church believe that Jesus Christ is our Lord and Savior and affirm the statements above. If you agree, without reservation, to these statements above, you are invited to come to His Table. If you do not agree with one or more of these statements, please refrain from participating in Holy Communion. Our communion practice is not intended to offend or exclude, but is an expression of our concern for people and our high regard for the Sacrament as Christ instituted it. We encourage you to speak with our Pastor or Elders about any statement(s) of disagreement and/or regarding the Holy Supper and the process of joining our congregation.