

REDEEMER

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

October 27, 2019

Reformation Day Observed

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

Our Father, Who from Heaven Above Martin Luther

PROCESSIONAL HYMN

Thy Strong Word

Thy strong word did cleave the darkness;
At Thy speaking it was done.
For created light we thank Thee,
While Thine ordered seasons run.
Alleluia, alleluia!
Praise to Thee who light dost send!
Alleluia, alleluia!
Alleluia without end!

Lo, on those who dwelt in darkness,
Dark as night and deep as death,
Broke the light of Thy salvation,
Breathed Thine own life-breathing breath.
Alleluia, alleluia!
Praise to Thee who light dost send!
Alleluia, alleluia!
Alleluia without end!

God the Father, light-creator,
To Thee laud and honor be.
To Thee, Light of Light begotten,
Praise be sung eternally.
Holy Spirit, light-revealer,
Glory, glory be to Thee.
Mortals, angels, now and ever
Praise the holy Trinity!

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**)

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WELCOME & ANNOUNCEMENTS

CONFESSION AND ABSOLUTION

INVOCATION

Stand

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

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

Ⓒ **Amen.** Matthew 28: 19b; [18: 20]

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

Ⓒ **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.

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

Ⓒ **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.**

Ⓟ 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]

Ⓒ **Amen.**

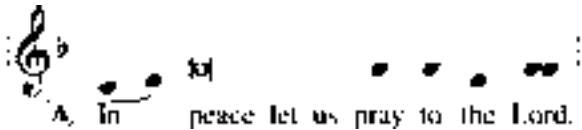
Stand

PASSING OF THE PEACE

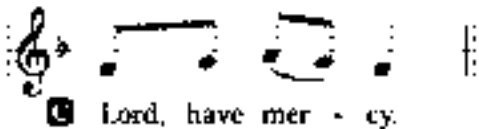
KYRIE

Lord, Have Mercy

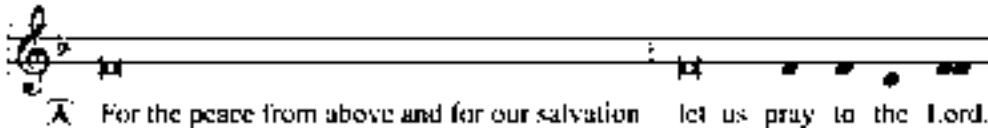
Mark 10: 47



A In peace let us pray to the Lord.



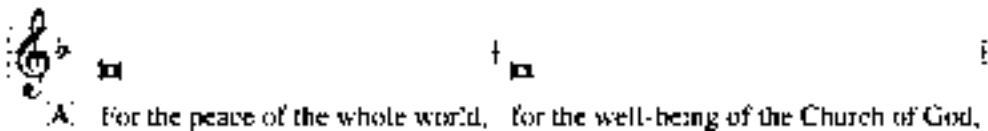
B Lord, have mer - cy.



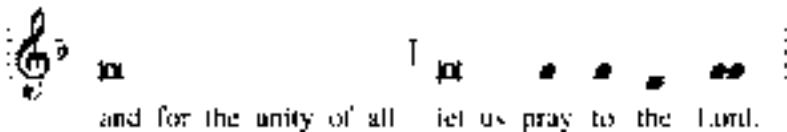
A For the peace from above and for our salvation let us pray to the Lord.



B Lord, have mer - cy.



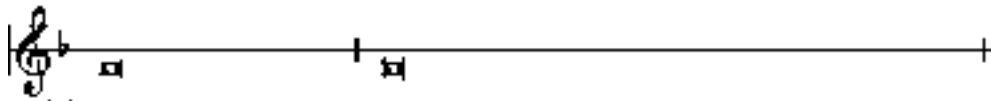
A for the peace of the whole world, for the well-being of the Church of God,



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



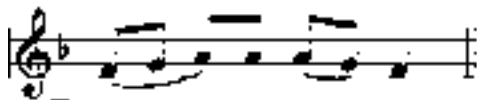
B Lord, have mer - cy.



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



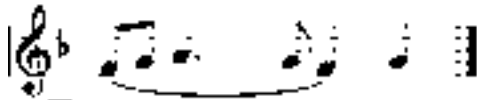
let us pray to the Lord.



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

This is the Feast

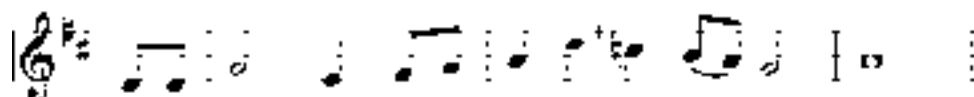
Revelation 5:12-13; 19:5-9

Marilyn Henstock, keyboard; Claire Walker, trumpet; Josiah Martin, timpani

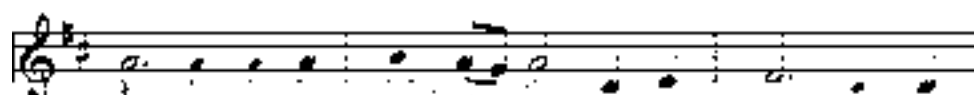
Refrain



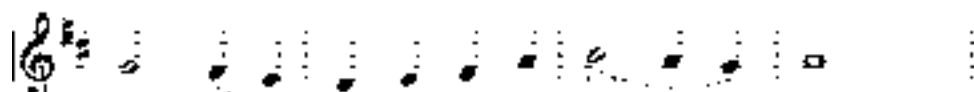
This is the feast of vic-to-ry for our God.



Al-le - lu - ia, al - le - lu - ia, al - le - lu - ia.




1 — Wor - thy is Christ, the Lamb who was slain, whose
2 Pow - er, rich - es, wis - dom, and strength, and
3 Sing with all the peo - ple of God, and
4 Bless - ing, hon - or, glo - ry, and might be to
5 For the Lamb who was slain has be -




blood set us free to be peo - ple of God. *Refrain*
hon - or, bless - ing, and glo - ry are His. *Refrain*
join in the hymn of all cre - a - tion: *Stanza 4*
God and the Lamb for - ev - er. A - men. *Refrain*
gun His reign. Al - le - lu - ia. *Final Refrain*

Final Refrain



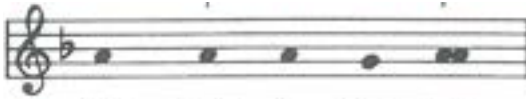
This is the feast of vic-to-ry for our God.



Al-le - lu - ia, al - le - lu - ia, al - le - lu - ia.

SALUTATION AND COLLECT OF THE DAY .

2 Timothy 4: 22



P The Lord be with you.



C And al - so with you.

- P** Almighty and gracious Lord, pour out Your Holy Spirit on Your faithful people. Keep us steadfast in Your grace and truth, protect and deliver us in times of temptation, defend us against all enemies, and grant to Your Church Your saving peace; through Jesus Christ, Your Son, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever.

C Amen.

ANTHEM

God Is Our Strong SalvationGordon Young

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

Revelation 14:6-7

After the reading:

- Ⓜ This is the Word of the Lord.
- Ⓞ Thanks be to God.

SECOND READING

Romans 3:19-28

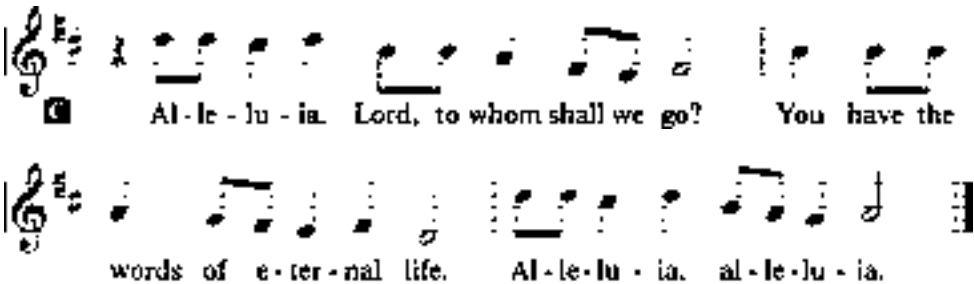
After the reading:

- Ⓜ This is the Word of the Lord.
- Ⓞ Thanks be to God.

Stand

VERSE

John 6:68



Al - le - lu - ia. Lord, to whom shall we go? You have the
words of e - ter - nal life. Al - le - lu - ia. al - le - lu - ia.

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HOLY GOSPEL

- Ⓟ The Holy Gospel according to St. John the 8th chapter.



Ⓞ Glo - ry to you, O Lord.

After the reading:

Ⓟ This is the Gospel of the Lord.



Ⓟ Praise to you, O Christ.

Sit

SERMON HYMN

A Mighty Fortress Is Our God

A mighty fortress is our God,
A sword and shield victorious;
He breaks the cruel oppressor's rod
And wins salvation glorious.
The old satanic foe
Has sworn to work us woe.
With craft and dreadful might
He arms himself to fight.
On earth he has no equal.

No strength of ours can match his might.
We would be lost, rejected.
But now a champion comes to fight,
Whom God Himself elected.
You ask who this may be?
The Lord of hosts is He,
Christ Jesus, mighty Lord,
God's only Son, adored.
He holds the field victorious.

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.

Though hordes of devils fill the land
All threat'ning to devour us,
We tremble not, unmoved we stand;
They cannot overpower us.
Let this world's tyrant rage;
In battle we'll engage.
His might is doomed to fail;
God's judgment must prevail!
One little word subdues him.

God's Word forever shall abide,
No thanks to foes, who fear it;
For God Himself fights by our side
With weapons of the Spirit.
Were they to take our house,
Goods, honor, child, or spouse,
Though life be wrenched away,
They cannot win the day.
The Kingdom's ours forever!

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SERMON

Jesus' Words of Reformation

Stand

THE APOSTLES CREED

**I believe in God, the Father Almighty,
maker of heaven and earth.**

**And in Jesus Christ, His only Son, our Lord,
who was conceived by the Holy Spirit,
born of the virgin Mary,
suffered under Pontius Pilate,
was crucified, died and was buried.
He descended into hell.
The third day He rose again from the dead.
He ascended into heaven
and sits at the right hand of God
the Father Almighty.**

From thence He will come to judge
the living and the dead.

I believe in the Holy Spirit,
the holy Christian Church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and the life everlasting. Amen.

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

Sit

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

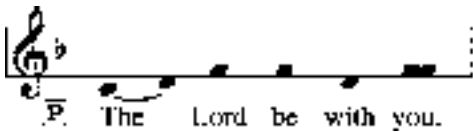
OFFERTORY

Christ Is Made the Sure Foundation
—Henry Purcell

SERVICE OF THE SACRAMENT

PREFACE

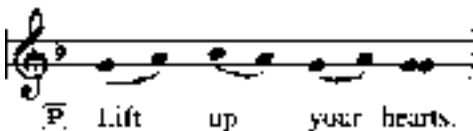
2 Timothy 4: 22; [Colossians 3:1]; [Psalm 136]



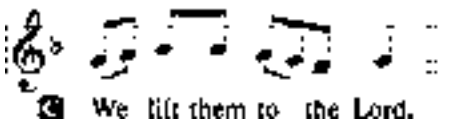
P. The Lord be with you.



Q. And al - so with you.



P. Lift up your hearts.



Q. We lift them to the Lord.

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.

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.

P. Let us give thanks to the Lord our God.

R. It is right to give Him thanks and praise.

Stand

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

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

SANCTUS

Holy, Holy, Holy

Isaiah 6: 3; Matthew 21: 9

R. 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

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.

PROCLAMATION OF CHRIST

- P** As often as we eat this bread and drink this cup, we proclaim the Lord's death until He comes. 1 Corinthians 11: 26
- C** **Amen. Come, Lord Jesus.** Revelation 22: 20
- P** 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

- C** **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

Each of hymns during communion represents one of principles of the Reformation, namely, Scripture alone; Grace alone; Faith alone.

As We Gather at Your Table

As we gather at your Table,
As we listen to your Word,
Help us know, O God, your presence:
Let our hearts and minds be stirred.
Nourish us with sacred story
Till we claim it as our own;
Teach us through this holy banquet
How to make Love's vict'ry known.

Turn our worship into witness
In the sacrament of life;
Send us forth to love and serve you,
Bringing peace where there is strife.
Give us, Christ, your great compassion
To forgive as you forgave;
May we still behold your image
In the world you died to save.

Gracious Spirit, help us summon
Other guests to share that feast
Where triumphant Love will welcome
Those who had been last and least.
There no more will envy blind us
Nor will pride our peace destroy,
As we join with saints and angels
To repeat the sounding joy.

The Church's One Foundation

The Church's one foundation
Is Jesus Christ, her Lord;
She is His new creation
By water and the Word.
From heav'n He came and sought her
To be His holy bride;
With His own blood He bought her,
And for her life He died.

Elect from ev'ry nation,
Yet one o'er all the earth;
Her charter of salvation:
One Lord, one faith, one birth.
One holy name she blesses,
Partakes one holy food,
And to one hope she presses
With ev'ry grace endued.

Though with a scornful wonder
The world sees her oppressed,
By schisms rent asunder,
By heresies distressed,
Yet saints their watch are keeping;
Their cry goes up, "How long?"
And soon the night of weeping
Shall be the morn of song.

Through toil and tribulation
And tumult of her war
She waits the consummation
Of peace forevermore
Till with the vision glorious
Her longing eyes are blest,
And the great Church victorious
Shall be the Church at rest.

Yet she on earth has union
With God, the Three in One,
And mystic sweet communion
With those whose rest is won.
O blessèd heav'nly chorus!
Lord, save us by Your grace
That we, like saints before us,
May see You face to face.

Text: Public domain

God Loved the World So That He Gave

God loved the world so that He gave
His only Son the lost to save,
That all who would in Him believe
Should everlasting life receive.

Christ Jesus is the ground of faith,
Who was made flesh and suffered death;
All then who trust in Him alone
Are built on this chief cornerstone.

God would not have the sinner die;
His Son with saving grace is nigh;
His Spirit in the Word declares
How we in Christ are heaven's heirs.

Be of good cheer, for God's own Son
Forgives all sins which you have done;
And, justified by Jesus' blood,
Your Baptism grants the highest good.

Glory to God the Father, Son,
And Holy Spirit, Three in One!
To You, O blessèd Trinity,
Be praise now and eternally!

Text: Public domain

TABLE THANKSGIVING

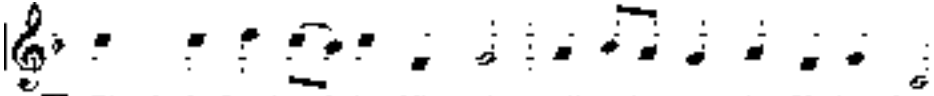
Ⓟ Now, may this the true body and blood of our Lord and Savior, Jesus the Christ, strengthen you in the one true faith unto life everlasting as you go in His peace and with His Spirit.

Ⓒ Amen.

POST-COMMUNION CANTICLE

Stand

Thank the Lord



Ⓒ Thank the Lord and sing His praise; tell ev-'ry-one what He has done.



Let all who seek the Lord re - joice and proud-ly bear His name.



He re-calls His prom-is - es and leads His peo-ple forth in joy



with shouts of thanks-giv-ing. Al-le-lu - ia, al-le-lu - ia.

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

Ⓟ God of all grace,
your Son Jesus Christ fed the hungry
with the bread of his life
and the word of his kingdom:
renew your people with your heavenly grace,
and in all our weakness
sustain us by your true and living bread;
who is alive and reigns, now and for ever.

Ⓒ 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

Lord, Keep Us Steadfast in Your Word

Lord, keep us steadfast in Your Word;
Curb those who by deceit or sword
Would wrest the kingdom from Your Son
And bring to naught all He has done.

Lord Jesus Christ, Your pow'r make known,
For You are Lord of lords alone;
Defend Your holy Church that we
May sing Your praise eternally.

O Comforter of priceless worth,
Send peace and unity on earth;
Support us in our final strife
And lead us out of death to life. Amen.

THE DISMISSAL

Ⓟ Go in peace; Trust Your King!

Ⓒ Thanks be to God!

POSTLUDE

Built on the Rock the Church Shall Stand Ludwig M. Lindeman

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.