



*15<sup>th</sup> Sunday after Pentecost  
September 17, 2017*



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## WELCOME

God welcomes you no matter who you are – and so do we. Thank you for joining us in God’s house today. Whether you are a first-time guest, a friend or relative of a member, or a curious observer from a different religious background, we are delighted to be with you in worship.

## A NOTE ABOUT WORSHIP

We believe that Jesus is the Savior of all. By his life, death, and resurrection Jesus saves all sinners simply because he loves us. That is called the gospel, and it’s the good news on every page of God’s Word. Therefore, the Bible is not just information about God or rules from God, but the saving power God uses to create and strengthen faith in our hearts and restore our lives. Lutheran worship places this good news at the center of the worship service with an order called *liturgy*. In both the Word and sacrament (Means of Grace), in specifically selected Scripture readings, and in carefully crafted and often ancient songs, prayers, and creeds, the liturgy proclaims the good news of Jesus from start to finish.

Lutheran worship is also designed to include the participation of the entire assembly (including children). For your ease and convenience, the order of service is printed out entirely. If a song is not found in this service folder, it can be found in the red hymnal located in front of you. Parts marked **L** are spoken or sung by the worship leader, and the parts marked **C** and printed in bold are spoken or sung by the congregation.

## FOR YOUR CONVENIENCE

- **Quiet Bags** are for any parents with small children. They are on a stand in the back of church.
- **Weekly News & Notes** are printed in the back of this worship folder.
- **Restrooms** are to the left as you walk out the back of church or in the basement.
- **Website:** [oursaviourwels.org](http://oursaviourwels.org)

## OUR CHURCH BODY

Our Saviour’s proclaims the truth about Jesus throughout the world as a member of the Wisconsin Evangelical Lutheran Synod ([wels.net](http://wels.net)). We are united in faith and teaching with the other churches of the Wisconsin Synod, as well as the churches of the Evangelical Lutheran Synod (ELS).



## WORSHIP SERIES



September 10 –  
A foundation that never fails  
**September 17 –**  
**Walls that need to come down**  
September 24 –  
Tolerance vs. true love

Sometimes before you can move forward, you have to take a step back to get everyone on the same page. Before sending the church out into the world, Jesus reminded them of what Christianity was all about, and, as a result, what they had to offer. This week we see that Christianity demolishes walls that need to come down. The blood of Jesus Christ has torn down the wall of hostility between sinners and their God. This gospel bears fruit as Christians tear down the walls that divide this world. United as one family, what makes us different no longer divides us.

## SERVING IN WORSHIP

*Presiding & Preaching*      *Pastor Tom Moldenhauer*  
*Organist*                      *Deb Selland*  
*Ushers*                         *Lee Roy Binder – Elder, Dave Miller, Larry Rutschke, Chuck Bosch, Larry Zacher*

## PRAYER OF THE DAY

Almighty and merciful God, it is only by your gift of grace that we come into your presence and offer true and faithful service. Grant that our worship on earth may always be pleasing to you, and in the life to come give us the fulfillment of what you have promised; through Jesus Christ, your Son, our Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever.

## NOTE ON TODAY'S ORDER OF SERVICE

The order of service that follows is a liturgical text approved by the WELS Hymnal Project. (The new hymnal's arrival is targeted for 2021.)



# ORDER OF SERVICE

## PASTOR'S WELCOME

## OPENING HYMN

*Oh, for a Faith that Will Not Shrink* | # 405

*Please stand.*

*These opening words remind us of our baptism and tell us who has gathered us together.*

## GATHERING

**L** In the name of the Father, and of the Son ✠ and of the Holy Spirit.

**C** (spoken) **Amen.**

## CONFESSION OF SINS

1 John 1:8 **L** If we claim to be without sin, we deceive ourselves and the truth is not in us.

1 John 1:9 **C** **If we confess our sins, God is faithful and just and will forgive us our sins and purify us from all unrighteousness.**

**L** Let us confess our sins to the Lord.

**C** **Holy God, gracious Father, I am sinful by nature and have sinned against you in my thoughts, words, and actions. I have not loved you with my whole heart; I have not loved others as I should. I deserve your punishment both now and forever. But Jesus, my Savior, paid for my sins with his holy life and innocent death. Trusting in him, I pray: God, have mercy on me, a sinner.**

*Silence for meditation and reflection.*

*God's declaration comes from heaven to us based on Christ's death and resurrection. We are released from guilt and pardoned from sin for his sake.*

## ABSOLUTION

**L** Our gracious Father in heaven has been merciful to us. He sent his only Son, Jesus Christ, who gave his life as the atoning sacrifice for the sins of the whole world. Therefore, as a called servant of Christ and by his authority, I forgive you all your sins in the name of the Father and of the Son ✠ and of the Holy Spirit.

**C** **Amen.**

# LORD, HAVE MERCY

# Kyrie Eleison

- L** In peace, let us pray to the Lord.
- C** **Lord, have mercy.**
- L** For the peace from above and for our salvation, let us pray to the Lord.
- C** **Lord, have mercy.**
- L** For the peace of the whole world, for the well-being of God’s Church, and for the unity of all, let us pray to the Lord.
- C** **Lord, have mercy.**
- L** For this holy house and all who offer here their worship and praise, let us pray to the Lord.
- C** **Lord, have mercy.**
- L** Help, save, comfort, and defend us, gracious Lord.
- C** **Amen.**

Kyrie Eleison is Greek for “Lord, have mercy.” It is an expression of faith used in worship since the time of the New Testament Church.

## Glory to God

*Refrain*



Glo-ry to God, glo-ry to God, glo-ry to God in the high-est and  
peace, peace, peace, and peace to his peo-ple on earth.

- L** Refrain
- C** **Refrain**
- L** Lord God, heavenly King, almighty God and Father.  
We worship you, we give you thanks, we praise you for your glory.
- C** **Refrain**
- L** Lord Jesus Christ, only Son of the Father, Lord God, Lamb of God,  
You take away the sin of the world: have mercy on us;  
You are seated at the right hand of God the Father:  
Receive our prayer, receive our prayer.
- C** **Refrain**
- L** For you alone are the Holy One, you alone are the Lord,  
You alone are the Most High, Jesus Christ,  
With the Holy Spirit in the glory of God the Father.
- C** **Refrain**



Christians love to praise God. He has graciously saved us from sin, death, and hell. And so these words, sung by the angels on Christmas night (Luke 2:13-14), have been set to different tunes and styles dating back to the 4<sup>th</sup> century.

This version of the Gloria was written by Rev. Michael Schultz, who is currently serving as the project director for the WELS New Hymnal Project.



# THE WORD

The Salutation has deep roots in Christian worship and begins the Word and the Sacrament sections of the service.

- L** The Lord be with you.
- C** (spoken) **And also with you.**

## PRAYER OF THE DAY

- L** Let us pray.

*Pastor says the Prayer of the Day (at the bottom of page 3).*

- C** **Amen.**

*Please be seated.*

## FIRST READING

**Isaiah 56:1, 6-8**

*God hears the prayers of his people from every nation.*

This is what the Lord says:  
 “Maintain justice  
 and do what is right,  
 for my salvation is close at hand  
 and my righteousness will soon be revealed.  
<sup>6</sup>And foreigners who bind themselves to the Lord  
 to minister to him,  
 to love the name of the Lord,  
 and to be his servants,  
 all who keep the Sabbath without desecrating it  
 and who hold fast to my covenant—  
<sup>7</sup>these I will bring to my holy mountain  
 and give them joy in my house of prayer.  
 Their burnt offerings and sacrifices  
 will be accepted on my altar;  
 for my house will be called  
 a house of prayer for all nations.”  
<sup>8</sup>The Sovereign Lord declares—  
 he who gathers the exiles of Israel:  
 “I will gather still others to them  
 besides those already gathered.”

- L** The Word of the Lord.
- C** **Thanks be to God.**

*Psalms have been used in worship since the Old Testament.*

SECOND READING

**Ephesians 2:13-22**

<sup>13</sup> But now in Christ Jesus you who once were far away have been brought near by the blood of Christ.

*By his death and resurrection, Christ has given equal peace to people from every nation.*

<sup>14</sup> For he himself is our peace, who has made the two groups one and has destroyed the barrier, the dividing wall of hostility, <sup>15</sup> by setting aside in his flesh the law with its commands and regulations. His purpose was to create in himself one new humanity out of the two, thus making peace, <sup>16</sup> and in one body to reconcile both of them to God through the cross, by which he put to death their hostility. <sup>17</sup> He came and preached peace to you who were far away and peace to those who were near. <sup>18</sup> For through him we both have access to the Father by one Spirit.

<sup>19</sup> Consequently, you are no longer foreigners and strangers, but fellow citizens with God’s people and also members of his household, <sup>20</sup> built on the foundation of the apostles and prophets, with Christ Jesus himself as the chief cornerstone.

<sup>21</sup> In him the whole building is joined together and rises to become a holy temple in the Lord. <sup>22</sup> And in him you too are being built together to become a dwelling in which God lives by his Spirit.

**L** The Word of the Lord.

**C** Thanks be to God.

VERSE OF THE DAY

**John 20:31**

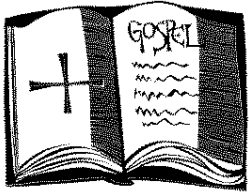
**C:** Al - le - lu - ia! Al - le - lu - ia! Al - le - lu - ia!

These words are writ - ten that we may be - lieve that

Je - sus is the Christ, the Son of God.

Al - le - lu - ia! Al - le - lu - ia! Al - le - lu - ia!

*The Verse of the Day takes us back to the ceremony of the ancient church when symbolism prepared worshipers for the words of Jesus in the Gospel. "Alleluia," has been a common word for God's people since the Old Testament. It means "praise the Lord."*



*Jesus demonstrates that his healing is for all.*

*Please stand.*

**GOSPEL**

**Matthew 15:21-28**

<sup>21</sup> Leaving that place, Jesus withdrew to the region of Tyre and Sidon. <sup>22</sup> A Canaanite woman from that vicinity came to him, crying out, “Lord, Son of David, have mercy on me! My daughter is demon-possessed and suffering terribly.”

<sup>23</sup> Jesus did not answer a word. So his disciples came to him and urged him, “Send her away, for she keeps crying out after us.”

<sup>24</sup> He answered, “I was sent only to the lost sheep of Israel.”

<sup>25</sup> The woman came and knelt before him. “Lord, help me!” she said.

<sup>26</sup> He replied, “It is not right to take the children’s bread and toss it to the dogs.”

<sup>27</sup> “Yes it is, Lord,” she said. “Even the dogs eat the crumbs that fall from their master’s table.”

<sup>28</sup> Then Jesus said to her, “Woman, you have great faith! Your request is granted.” And her daughter was healed at that moment.

**L** The Gospel of our Lord.

**C** Praise be to you, O Christ!

*Be seated.*

**HYMN OF THE DAY**

***The Church’s One Foundation | #538***

**SERMON**

**Ephesians 2:13-22**

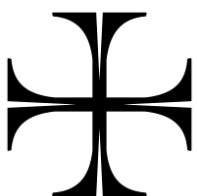
**God’s house has no walls.**

*Please stand.*

**NICENE CREED**

**C** We believe in one God, the Father, the Almighty, maker of heaven and earth, of all that is, seen and unseen.

We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God, begotten, not made, of one being with the Father. Through him all things were made. For us and for our salvation, he came down from heaven, was incarnate of the Holy Spirit and the virgin Mary, and became fully human. For our sake he was crucified under Pontius Pilate.





He suffered death and was buried. On the third day he rose again in accordance with the Scriptures. He ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead, and his kingdom will have no end.

We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son, who in unity with the Father and the Son is worshiped and glorified, who has spoken through the prophets. We believe in one holy Christian and apostolic Church. We acknowledge one baptism for the forgiveness of sins. We look for the resurrection of the dead and the life of the world to come. Amen.

*Please be seated.*

## PRAYER OF THE CHURCH

### THANK OFFERING

1 Corinthians 16:2; 2 Corinthians 9:6-8

*The members of Our Saviour's Lutheran join together to do the Lord's work in Bismarck and throughout the world in our church body, the WELS. Guests need not feel obligated to participate in this offering which supports our ministry.*

*Please stand as the offering is brought forward.*

*Help us be a friendly church by taking a moment to fill out the Friendship Register located at the end of the pew.*

# THE SACRAMENT

## PREFACE

**L** The Lord be with you.

**C** **And also with you.**

**L** Lift up your hearts.

**C** **We lift them up to the Lord.**

**L** Let us give thanks to the Lord, our God.

**C** **It is right to give him thanks and praise.**

**L** It is truly good and right that we should at all times and in all places give you thanks, almighty Father, through Jesus Christ, our Lord, who has brought down the barrier between us. Therefore with all the saints on earth and hosts of heaven, we praise your holy name and join their glorious song:



*This familiar and ancient worship greeting begins the Sacrament section with the joyful assurance of our Lord's powerful presence.*



# HOLY, HOLY, HOLY

Sanctus

Recorded for us in Isaiah 6:4, angels sing, "Holy, holy, holy is the Lord Almighty," in the presence of the Triune God. The Church sings the same song in preparation for His Supper, faithfully confessing the Lord's true presence in the Sacrament.

1 O ho - ly, ho - ly, ho - ly Lord God of pow'r and  
 2 Ho - san - na in the high - est! How tru - ly blest is

might, Your glo - ry, earth and heav - en In  
 he Who in God's name is com - ing To

count - less ways re - cite. Ho - san - na! Come and  
 set his peo - ple free! He comes to bring sal -

save us, Lord God of hosts on high, And  
 va - tion And with his blood out - poured, De -

in your grace and mer - cy Re - ceive our fer - vent cry.  
 liv - er us from bond - age—Ho - san - na, might - y Lord!

## PRAYER OF THANKSGIVING

Pastor offers a prayer in a similar way that Jesus did when he took bread and gave thanks before instituting this holy Supper.

**L** Blessed are you, Lord God, eternal King and gracious Father. In love you made us the crown of your creation. In mercy you planned our salvation. In grace you sent your Son to redeem us from sin.

We remember and give you thanks

that your eternal Son, Jesus, became flesh and made his dwelling among us, that he willingly placed himself under law to redeem those under law, that he humbled himself by becoming obedient to death on a cross, that he has destroyed death and has brought life and immortality to light through the gospel.

Bless us as we receive your Son's body and blood in this Sacrament. Forgive our sins, increase our faith, strengthen our fellowship, and deepen our longing for the day when Christ will welcome us to his eternal feast. Praise and thanks and honor and glory be to you, O God our Father, and to your Son, and to the Holy Spirit, one God, now and forever.

**C** Amen.

LORD'S PRAYER

Luke 11:1-4; Matthew 6:9-13

**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.

WORDS OF INSTITUTION

1 Corinthians 11:23-25

**L** Our Lord Jesus Christ, on the night he was betrayed, took bread; and when he had given thanks, he broke it and gave it to his disciples, saying, "Take and eat; this is my body, which is given for you. Do this in remembrance of me."

Then he took the cup, gave thanks, and gave it to them, saying, "Drink from it, all of you; this is my blood of the new covenant, which is poured out for you for the forgiveness of sins. Do this, whenever you drink it, in remembrance of me."

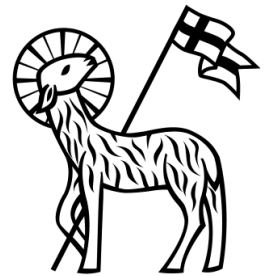
The peace of the Lord be with you always.

**C** Amen.

LAMB OF GOD

Agnus Dei

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 your peace. A - men.



John the Baptist saw Jesus and said, "Look the Lamb of God who takes away the sin of the world." John 1:29

## DISTRIBUTION OF THE SACRAMENT



God tells us in the Bible that his Supper is for sinners who are accurately instructed in his word, who examine themselves by living in repentance, and who recognize the miraculous real presence of Jesus' body and blood. It is our joy and honor to trust God's Holy Word. Therefore, we ask that only current members (WELS/ ELS) come forward to receive the Sacrament at the direction of the ushers. If you have questions, please speak with Pastor before taking part in the sacrament. He welcomes the chance to study what God says with you. And thanks so much for honoring God's Word in this manner.

✓ One option for preparation is available in the red hymnal on page 156.

During the distribution the congregation is invited to sing the following hymn:

HYMN *Jesus Christ, Our Blessed Savior* | #313

HYMN *In Christ There Is No East or West* | #539

*After the distribution, please stand.*

Psalm 118:1

**L** Give thanks to the Lord, for he is good.

**C** **His mercy endures forever.**

1 Corinthians  
11:26

**L** Whenever we eat this bread and drink this cup,

**C** **we proclaim the Lord's death until he comes.**

**L** We give you thanks, almighty God, that you have refreshed us with the saving gift. We pray that through it you will strengthen our faith in you and increase our love for one another. We ask this in the name of Jesus Christ, our Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever.

**C** **Amen.**

*This is the blessing God has bestowed on his people since the time of Moses (for over 3,500 years). These are the final words in worship as we depart with God's peace and power.*

## THE LORD'S BLESSING

Numbers 6:24-26

**L** The Lord bless you and keep you.  
The Lord make his face shine on you and be gracious to you.  
The Lord look on you with favor and ✠ give you peace.

**C** (spoken) **Amen.**

## THE SERVICE

The Common Service has been the standard liturgical rite in Lutheran congregations in North America since the dawn of the 20th century. Relying on models from Lutheran history and the wider Christian Church, the Common Service offered an authentic form of the Christian liturgy as well as a complete set of introits, collects, and graduals. Often borrowing from the Book of Common Prayer (Church of England), the Common Service provided not only liturgical structure but also a worship language: the language of the King James Version. Along with worshipers in the LCMS and the ELS, WELS members became accustomed to a musical setting composed in 1901.

Every Lutheran hymnal published since 1888 has included a version of the Common Service, and it remains the standard for Lutheran liturgical worship. At the same time, however, every hymnal committee has analyzed the value of the Common Service to provide worship forms for new generation of worshipers. For example, the language of the service is no longer that of the KJV, and composers have produced new musical settings. *Christian Worship: A Lutheran Hymnal* illustrates the results of that kind of analysis.

The WELS Hymnal Project has taken on the same task: to assess the standard Lutheran liturgical service and offer a version for 21st century worshipers. Several overriding principles emerged:

There is value in providing a standard liturgical rite so that worshipers can make it their own.

There is value in providing a variety of musical settings.

There is value in assessing liturgical revision in other confessional Lutheran churches to gain from their insights and experience.

The result of this study is a liturgical order entitled **The Service**. This rite, used in today's service, is both a text—a set of words—and also a progression or order of these words; Absolution follows Confession, the Psalm of the Day follows the First Reading, etc.

As one might expect, **The Service** shares similarities with the orders in *The Lutheran Hymnal* and *Christian Worship*. As it assessed these rites for worship today, however, the committee authorized several modifications.

Lord, Have Mercy (Kyrie) takes on a form which is not connected to Confession/Absolution (CW p. 15) but follows the more historic and widespread pattern as a responsive prayer for our Lord's many mercies.

The Nicene Creed follows the sermon and enables worshipers to confess their faith in the Word proclaimed in the day's Proper (i.e. Prayer of the Day, readings, psalm, Verse of the Day, Hymn of the Day, sermon).

The Service retains the historic texts of Glory to God (Gloria in Excelsis) and Holy, Holy, Holy (Sanctus) which had been changed in CW's Service of Word and Sacrament (p. 26).

For historic and practical considerations, The Service reverses the order of the Prayer of the Church and the Offering. Worshipers are seated during these longer prayers and during the offering in anticipation of the long stand in the Communion service.

The Communion liturgy includes the Lord's Prayer and a Prayer of Thanksgiving. WELS worshipers became familiar with these prayers as they used *Divine Service II* in *Christian Worship Supplement*. Thanksgiving prayers were part of the earliest forms of the liturgy but were eliminated at the time of the Reformation because they had come to echo false theology. As Jesus "gave thanks" when instituting the Sacrament, worshipers give thanks in these newly composed prayers as they anticipate our Savior's marvelous gift.

The new rite returns to a more historic version of the Christian/Lutheran service with the elimination of the Offertory (Create in Me) and Song of Simeon (Nunc Dimittis), both of which have liturgical origins no earlier than the 19th century but had been inserted by the framers of the original Common Service in 1888. The Song of Simeon retains its traditional place in evening worship.

Recent Lutheran hymnals have seen the wisdom of offering several musical settings to accompany the liturgical text. This is the plan also for the new WELS hymnal. Some musical settings will appear in the print edition of the hymnal; others will be available as digital resources. While the Kyrie is spoken in today's service, it too will have musical options.

The theology of the Christian/Lutheran liturgy is established by the Scriptures. Liturgical forms and their progression are based on the experience of past believers and on the needs of worshipers today. May the Spirit bless our worship as we gather around Word and Sacrament offered in this rite, and may The Service provide a path for us to praise and proclaim the love of Jesus.

*These notes were taken from the opening worship folder for the biannual WELS convention that was held this past August.*



# HYMNAL PROJECT

*I will declare your name in the assembly.*

WELS • HEBREWS 2:12

# NEWS & NOTES

## SERMONS

Copies of the sermon are available in the entryway.

## CHRISTMAS WREATHS & POINTSETTIAS

Sign up at the bulletin board. Make checks to “Our Saviour’s Mission Society” and give to Mariann Lang. Deadline for wreaths is Oct. 8 and for pointsettias, Oct. 29.

## LADIES MEETING

Next Sunday after worship women are encouraged to gather for the monthly meeting.

## MEALS FOR LENT

Sign up if you would be willing to organize a meal on Wednesdays in Lent (Feb 14-March 21). A meal would need to feed about 40-60 people.

## ADULT CHOIR

If you like singing praises to Jesus, the choir could use your voice. Practice before worship at 8am.

## OUR SAVIOUR’S APPAREL SALE

If you did not have a chance to order and Our Saviour’s clothing yet, the website will be reopened until September 17 – October 2. Make your order at this website:

[oursaviorslutheran.itemorder.com](http://oursaviorslutheran.itemorder.com)

## LITTLE TREASURES

To get this mission opportunity going, we could use a couple of people who have mid-mornings available twice a month. Talk to Pastor if interested.

## AREA REFORMATION FESTIVAL

Sunday, October 29, at 4pm will be a special celebration of the 500<sup>th</sup> anniversary of the Lutheran Reformation at Redeemer in Mandan. Martin Luther College German professor, Rev. James Danell, will be our guest preacher.

## THIS WEEK

Today	Choir @ 8am <b>Worship @ 9am (Lord’s Supper)</b> Bible Hour @ 10:15 (Sunday School for kids downstairs, Bible study for adults in the sanctuary, childcare in the meeting room)
Monday	Men’s Faith & Fellowship @ 6:30pm
Wednesday	Bible Night @ 6pm (Catechism, Women’s, Adult bible studies, and child care @ Redeemer)
Friday	WELS pastors circuit meeting @ 9:30 in Bismarck
Sunday	<b>Worship @ 9am</b> Ladies Meeting @ 10:15am Bible Hour @ 10:15am

## BIRTHDAYS

Hunter Kocis – September 18  
Linda Patzner – September 22

## REFORMATION 500



Our worship series in October will proclaim the truth that, 500 years ago, brought souls from the tumultuous storms of work righteousness to the peaceful stillness of rest in Christ. God’s truth still does that today. If you have friends, neighbors, or relatives who need rest from the storm, this is another opportunity to extend an invitation.