



# Tenth Sunday After Pentecost

August 13, 2017  
10 a.m.

*Wicker Park Lutheran Church*

Welcome! In an effort to care for God's creation, this bulletin was designed to be easy to use, reduce paper, and printed on 30% recycled paper. If you're with us for the first time, please know that the congregational responses are in bold and on their own line. Italicized and boxed information help to give liturgical directions or answer the question "why do we do what we do?" In the hymnal, hymn numbers are the large numbers at the top of the page and found toward the back of the hymnal. More information can be found on the pew's "Welcome" card. Don't hesitate to ask us questions. For now, prepare yourself as we gather to connect with God and each another.

## ABOUT TODAY'S LITURGY

If you've ever wondered what Lutheran worship is all about and why we do what we do, you've come on the perfect Sunday! Today concludes the two-part "learn the liturgy" series. Beginning with the early church, our Sunday worship has a four-fold pattern – gathering, word, meal, and sending. These divisions are indicated in the bulletin and described by a simple heading. Today we will explore the final two divisions of the service – meal and sending – using verbal and printed explanations. One important thing to remember in it all is that the principal actor is God, not us. It is God who gathers us, God who gives us the word and meal of promise, and God who sends us out in love to our neighbors. Settle in, and get ready to explore the pattern of worship followed by Christians around the world for almost as long as the Christian church has been in existence.

## GATHERING

*The Holy Spirit calls us together as people of God*

### PRELUDE

*Only In God*

Before worship officially begins, we gather our thoughts and still our restless bodies. The prelude is chosen to set the tone for the service. In Lent, we begin with contemplative pieces. In Easter, we have joyful and lively preludes. The music does more than fill time and space, the prelude is our first entry into the service to help prepare us for what we are about to experience.

We sing as the Spirit gathers us for worship. This hymn sets the tone for today's exploration and hints at what we will experience. Any guesses about today's focus – caught in a storm, maybe?

During the hymn, we're also introduced to the leaders of today's communal experience. First and foremost, the processional cross (used as early as the fourth century, and well before a stationary altar-table cross) enters the space reminding us of God's presence. We do not simply call to mind God's presence with words, but we also see the cross, a symbol of God's presence in tangible form, reminding us that God took on human form in Jesus to be among us, our Immanuel, meaning "God with us." God is the primary focus and central actor in all of our actions.

We turn to follow the cross as it enters as a full-bodied expression and a sign of our incarnational faith. As Christians, we know that bodies matter (recall our focus on Jesus' physical birth, meals that he ate, and his crucifixion and resurrection). As expression of the incarnation, some bow as the cross passes, others make the sign of the cross, and some simply turn.

To more fully embrace our bodies' sense of smell, we sometimes use incense as a reminder of God's presence. In most religions—including Judaism and Christianity—incense is a doorway to the holy. The incense in the procession gets our attention - the sweet smell invites us to be open; the rising smoke is like prayers offered; it gives honor to holy people and holy things.

## APOSTOLIC GREETING

The greeting below uses the words of the apostle Paul (2 Corinthians 13:13) to greet the church in Corinth. These words mean what they say. In God's mercy, the words convey the very grace, love, and communion of which they speak.

The grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Spirit be with you all.

**And also with you.**

## PRAYER OF THE DAY

This prayer collects the themes and images from today's readings as we prepare to explore them in the next section of the liturgy – word. Based on today's prayer, can you infer what we're talking about? Might we be talking about storms, fear, rescue, and deliverance?

While the images and language changes each week, the prayer of the day has a similar form. It begins with an address to God, followed by thanksgiving for God's saving acts in history, a direct petition to God emphasizing the reign and promises of God, and a Trinitarian conclusion.

Let us pray ...Jesus Christ, our Savior and Lord.

**Amen.**

*Please be seated.*

In the second major division of the liturgy, we hear the word of God proclaimed in the public reading of scripture. As with many Protestant Christians around the world, we follow a three-year cycle of readings called the Revised Common Lectionary. This typically includes a central reading from one of the gospels along with a thematically-related reading from the Hebrew Bible (Old Testament), the Christian Scriptures (New Testament), and a psalm. We use the Revised Common Lectionary because it promotes the unity of the church, exposes us to the breadth of scripture, and symbolizes the evangelical meaning of the church year—that is, that all of the scriptures and all of the good news, to which they bear witness, come to us as a gift: God’s mercy in Jesus Christ, proclaimed in the scriptures, saves, directs, and liberates us in our time.

In a time when most watch screens, hearing these stories, unfolded Sunday after Sunday and read in community, can beckon our untapped imaginations. The readings are not merely a source for moral or legalistic advice, but rather a place for meeting the God who knows us and has heard our cries. Our many stories, stories of hate and death and loss, are echoed here, and our hope and faith are awakened. These texts tell the story of God and the world in differing, balancing ways, with room for us in the telling. We are held by these scriptures, as if they were witnesses, and our stories are joined with the story of our ancestors in faith.

**FIRST READING: 1 Kings 19:9-15a**

*See Celebrate insert*

*The reading ends:* The word of the Lord.

**Thanks be to God.**

**SECOND READING: Romans 10:5-15**

*See Celebrate insert*

*The reading ends:* The word of the Lord.

**Thanks be to God.**

**GOSPEL ACCLAMATION**

*Please stand. The alleluia (below) is sung together. After, the cantor sings the verse and all repeat the alleluia.*

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

The holy Gospel according to Saint Matthew.

**Glory to you, O Lord.**

**GOSPEL: Matthew 14:22-33**

*See Celebrate insert*

We stand as a sign of Christ's resurrection. The Gospel is read centered in the congregation as a reminder of God's presence with us and among us. After all, Jesus is Immanuel, meaning "God with us." We turn with our bodies to hear the word of God spoken through the Word made flesh (Jesus as described in John 1) among God's people (you - the gathered assembly) on this day. The Word is not only found in ancient words, but rather the Word is here, among us, enlivening our work for peace, justice, love, and understanding.

*The reading ends:* The Gospel of the Lord.

**Praise to you, O Christ.**

*The Gospel Acclamation (previous page) is repeated.*

**HOMILY**

Rev. Jason S. Glombicki

*Please be seated.*

Preaching brings God's word of law and gospel into this particular time and place to awaken and nourish faith. Preaching occupies a central place in the Sunday assembly, as the preacher interprets and proclaims the texts that have just been read. The aim of this proclamation is clear: in the power of the Spirit, the preacher speaks of Jesus Christ in these texts so that we may come to trust in God with our lives, turning then in faith toward our neighbors in service, witness, and love. Preachers have the dual task of speaking the truth about the human condition—hatred, loss, failure, violence, death—but also bearing witness to the grace freely offered by God in Christ, giving the possibility of hope and life. As Lutherans, we experience these in law *and* gospel. In preaching, we experience the Word as relevant in our lives.

**SILENT MEDITATION**

*We are called into and out of a time of silent reflection using a singing bowl.*

Our liturgy is not only made up of words and gestures, but we also use silence to call us into a deep, centering connection with God and other. We recall the words of Psalmist: "Be still and know that I am God" (Psalm 46:10).

**HYMN OF THE DAY**

*Praise, Praise! You are My Rock* ELW (Red Hymnal) Hymn #862

*Please rise as indicated.*

The hymn of the day is one of the few central elements that is distinctive to the Holy Communion pattern for worship as practiced by Lutherans since the time of Martin Luther and the other reformers. It is the time for the assembly to proclaim the word of God in song, emphasizing what has just been proclaimed in scripture and in preaching.

## PRAYERS OF INTERCESSION

Our prayers reflect the wideness of God’s mercy for the whole world and follow a similar pattern each Sunday. We pray for the church, all creation, those who lead, those in need, and we conclude with thanksgiving for those who have been examples of faithful living, the saints. All at once, the prayers are global and contextual, comprehensive and specific.

*Each petition concludes:* Lord, in your mercy,  
**hear our prayer.**

*The presiding minister concludes:* ... trusting in the mercy of Christ Jesus.  
**Amen.**

## PEACE

The peace is more than a time to stretch. In one sense, this greeting sums up the prayers of intercession that just concluded: the peace of the risen Christ is the answer to our prayer, God’s gift to us all. We remember that after the resurrection Jesus stood among the disciples and said, “Peace be with you” (John 20:19).

In passing the peace, we take a moment to reconcile ourselves before God and one another as we enter into the meal where we become the body of Christ. Matthew’s gospel reminds us: “So when you are offering your gifts at the altar, if you remember that your sibling has something against you, leave your gift there before the altar and go; first be reconciled to your sibling, and then come and offer your gift” (5:23-24).

The peace of Christ be with you always.

**And also with you.**

*The people greet one another with a sign of peace.*

## WELCOME AND ANNOUNCEMENTS

*Please be seated.*

While some congregations have the welcome and announcements at the beginning of the service, ours are the bridge between the central two divisions of the service – word and meal. The announcements give a rich contextual flavor of how God works in us, through us, and around us in our congregation. As we move through the second division of the service (word), we move from corporate learning (scripture reading and preaching) to corporate response (hymn of the day and prayers) and conclude with individualized responses in a corporate setting (peace and announcements). In response to the W/word (both Jesus and the scriptures), these announcements provide opportunities to generously offer our full selves – our wealth, passions, dreams, and talents – to serve the church and the world.

In the third major division of the liturgy, the word of God, as St. Augustine said, is now proclaimed by the assembly eating and drinking these “visible words.” Apostle Paul writes, “As often as you eat this bread and drink the cup, you proclaim the Lord’s death until he comes” (1 Corinthians 11:26). By the power of the Holy Spirit, we become what we eat – the body of Christ.

## **Typical Ways to Describe an Atypical Meal**

*Match the descriptors with common titles for the meal.*

\_\_\_\_\_ Eucharist

\_\_\_\_\_ Holy Communion

\_\_\_\_\_ Mass

\_\_\_\_\_ The Lord’s Supper

\_\_\_\_\_ Divine Service

\_\_\_\_\_ Sacrament of the Altar

- a) Feast with the risen Lord
- b) Confession of thanksgiving for all God’s acts of creation and redemption
- c) Giving of God’s body and blood for the sake of forgiveness of sins, life, and salvation
- d) From German, literally “God-service” (genitive) or “God’s ‘service’ to the people”
- e) Dismissal to service, or literally “a sending”
- f) Christ and his people together, or literally “sharing in common”

## **OFFERING & OFFERTORY**

*On Eagle’s Wings*

During the offering, we continue our response to the word by enacting and practicing our generosity. We offer not only our money but we also make a commitment with our time to serve the church and the world. Here we are transformed when the Word in flesh (Jesus) and the words of scripture (Biblical texts) push us into action with our commitments and gifts. Before we begin the great thanksgiving, we pause to call to mind our motivations and commitments. We remember the Word (Jesus) who reminds us that, “Where your treasure is, there your heart will be also” (Matthew 6:21).

As the offering is gathered, the assisting minister sets the table for the meal. Then, the bread and wine are carried forward by representatives of the community. It’d be easier to have the bread and wine on the altar-table. But, in this ritual, we offer ourselves with the bread and wine - from the earth and from what human hands have formed (during “hands-on bread making”). With the bread and wine, we offer our lives, our gifts, our passions, our hopes, and our dreams. We ask that God would use all of them—all of us—to be a blessing to the world.

**First time here, or want to deepen your connection?** Fill out the “welcome card” found in the pew in front of you and toss it in the offering plate.

**WPLC is self-funded by our generous members and donors. To financially support our work in Wicker Park, Chicago, and throughout the world:**

- Text 773-993-1621 with the amount including a dollar sign (e.g. \$30) – credit card
- Visit [www.is.gd/wplcoffering](http://www.is.gd/wplcoffering) for online or recurring giving – credit card or bank info.
- Download our iPhone app at [www.is.gd/givingapp](http://www.is.gd/givingapp) - credit or bank info.
- Give in the offering plate with check or cash (with cash, please include your name and full address on the envelope so we can attribute the gift and thank you appropriately.)

## THE DIALOGUE

With “the dialogue” we begin “the great thanksgiving,” which concludes after the Lord’s Prayer. This part of the liturgy has its roots in Jewish meal blessings. Whether brief or extended, the great thanksgiving at one and same time gives thanks for the gifts of God in the sacrament of Communion and proclaims the command and promise of Jesus at the last supper.

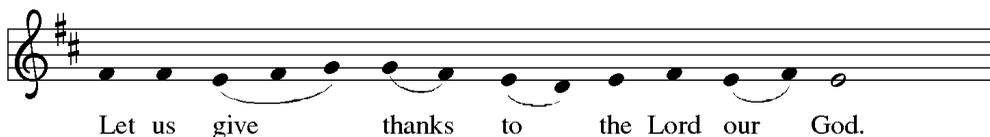
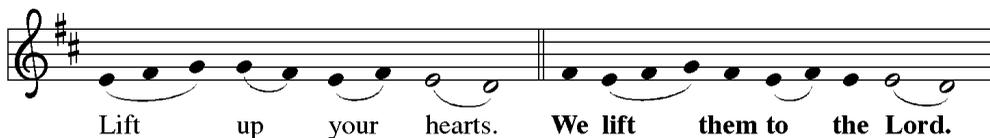
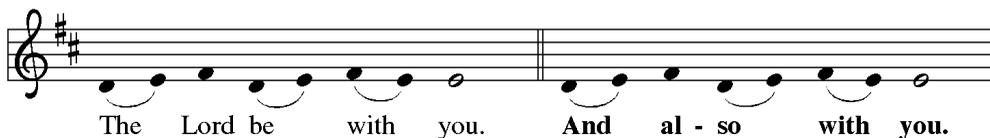
The dialogue is an ancient Christian text with the assembly’s full participation in three parts:

- 1) We began the service with the “apostolic greeting;” now the greeting is more simplistic using words spoken by the angel Gabriel to Mary (Jesus’s mother) in Luke 1:28. With these words, the assembly is invited to know of the presence of the risen Christ, in whom we are gathered, whom we encountered in the word.
- 2) The presider calls the assembly to “lift up” their hearts – a metaphor for the place where God is. However, the assembly gently corrects the presider (who is merely human) by reminding the presider that our hearts are where the risen Christ is. The presence of Christ is present here and so we are with God now.
- 3) Finally, after that layered conversation, we are all center back in giving thanks to God.

## The Embodiment of Our Faith

As a people centered in the incarnation, gestures and postures communicate God's presence. A few reminders of that during the liturgy include:

- \_\_\_\_\_ honors God's presence. When the leader does this towards the assembly it's the recognition of God in all people. When we do this to the cross we honor Christ's death and resurrection. We also see this action in nearly every religion to help humankind honor something or someone beyond ourselves with humility.
- \_\_\_\_\_ is a sign of respect that reminds us of the resurrection.
- The \_\_\_\_\_ is made by the tracing an upright cross across the body with the right hand. It recalls our baptism, the great mystery that the execution of Jesus on a cross might bring life, and the importance of Christ's incarnation.
- \_\_\_\_\_, with arms outstretched and open hands, is a prayer posture used before the second century. This Latin word is translated as "one who is praying or pleading." It is not exclusively Christian, as both pagans and Jews used this posture before early Christians adopted it. It's commonly found in early Christian art and communicates vulnerability, openness, and trust.
- \_\_\_\_\_ are a common prayer posture found in many world religions. Religious historians trace this gesture back to the act of shackling a prisoner's hands. As such, some see it as a sign of submission or loyalty while others find the practice helpful to focus and center oneself.



## PREFACE

From the Latin for “proclamation,” the preface begins to proclaim publicly the merciful and saving acts of God. While the specific words vary, it begins with an initial recounting or public proclamation of the reasons for giving thanks to God for Jesus Christ.

It is indeed right, our duty and our joy . . . we praise your name and join their unending hymn:

## SANCTUS

The presider and the assembly, for the first time during this third division, are joined together to sing their praise and thanksgiving. The preface seamlessly blends into the Sanctus (*Hoby, Hoby, Hoby*) – a continuation of the praises of all creation using words from Isaiah 6, Psalm 118, Matthew 21, and Revelation 4. In our response, we find that our feeble gestures of thanksgiving are being joined to the praises of all the angels, all the cosmos, and all the church of every time and place. We give thanks for a God who comes among us with mercy, grace, love, forgiveness, and peace.



Ho - ly, ho - ly, ho - ly Lord, God of pow'r and might,



ho - ly, ho - ly, ho - ly Lord, God of pow'r and might,



heav-en and earth are full, full of your glo - ry.



Ho - san - na in the high - est, 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, ho - san - na in the high - est.

## THANKSGIVING AT THE TABLE

This prayer brings together the past, the present, and the future. Of the many forms of the thanksgiving at the table, most follow a regular pattern: thanksgiving to God for creation and redemption, especially as made known to us in Jesus; the familiar words of institution; a prayer remembering the ministry of Jesus (*anamnesis*); a prayer for the presence and gift of the Holy Spirit (*epiclesis*); additional prayers for unity and life; and a final doxology and amen.

The “Words of Institution” are found in the center of this prayer beginning with, “In the night in which he was betrayed, our Lord Jesus took bread, and gave thanks...” The Lutheran formula generally combines words from the Gospels of Mark, Matthew, and Luke in addition to the apostle Paul’s account in 1 Corinthians 11:24-25.

Today’s prayer reflects the language of the hymn “Lift Every Voice and Sing” (hymn #841) by James Weldon Johnson, sometimes called the “Black National Anthem.” Remembering the suffering ones of the world, it gathers that memory into a proclamation of the story of the biblical God: “The cry of the poor has become your own cry.”

God of our weary years, God of our silent tears...we proclaim the Lord’s death until he comes.



Christ has died. Christ is ris'n. Christ will come a - gain.

Remembering ...all glory and honor is yours, almighty Father, now and forever.



A - men, a - men, a - men. A - men, a - men.

## LORD'S PRAYER

The Lord’s Prayer is taken from the Gospel of Matthew (6:9-13), and a similar version can be found in Luke 11. The first three of the seven petitions address God; the other four are related to human needs and concerns. The Protestant version of the Lord’s Prayer concludes with the doxology, which is a later addendum appearing in some manuscripts of Matthew’s gospel. With its petitions for the coming of God’s reign and, at the same time, for bread and forgiveness now, it has also been the most traditional prayer before communion used by all the Christian community.

Gathered into one by the Holy Spirit, let us pray as Jesus taught us.

**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.**

## INVITATION TO COMMUNION

These words of hospitality are gracious and inviting; they assure us that Christ wants to dine with us. These words make clear that Jesus is the host – this is neither the presider’s table nor Wicker Park Lutheran Church’s table; rather, this is Christ’s table.

During the offering, we watched the table be set for the meal, we anticipated that we would be invited. These short, simple words now signal to us that this moment has finally arrived.

All are welcome to Christ’s table.

**Thanks be to God.**

## LAMB OF GOD

The “Lamb of God,” or the Agnus Dei, is based upon John the Baptist’s reference to Jesus (John 1:29) along with the interpretation that Jesus is the “Lamb” in Revelation 5:6.



Je - sus, Lamb of God, have mer - cy on us.



Je - sus, bear - er of our sins, have mer - cy on us.



Je - sus, re - deem - er, re - deem - er of the world,

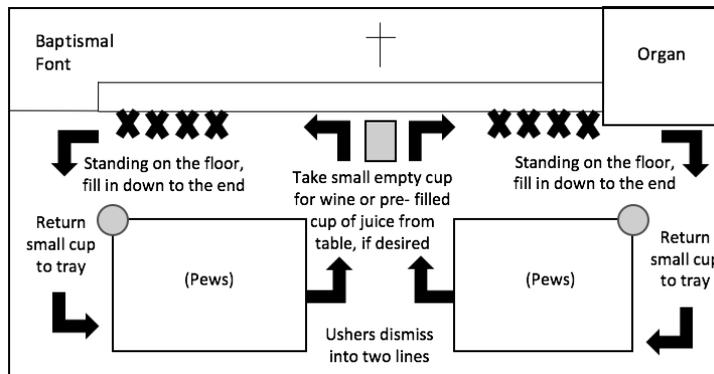


grant us peace, grant us peace.

*Please be seated.*

When receiving bread or wine it will be offered with the phrase “given for you,” quoting the words of institution. This phrase is to be understood as plural – “given for you all” – while it is also addressed to a particular person – “given for you,” specifically.

While Communion is most appropriate for baptized Christians, all are invited—ours is a table of welcome, not division. Ushers will indicate when to come forward via the center aisle. On the center table, the pre-filled cups have grape juice or you may bring an empty cup forward to be filled with wine. A common cup of wine is also available. All our bread is gluten free and vegan. If not communing you may fold your hands across your chest for a blessing. Return to your seat by the side aisle while returning your used cup to the side tray. Inform an usher if you need Communion in the pew.



## SENDING

*God blesses us and sends us in mission to the world.*

The sending is usually the shortest and simplest division of the liturgy. This portion is not called “going,” which we would do, but “sending,” which God does. God sends us from this place to live our vocation in the world. We go to be the hands and feet of Christ in the world; to live our baptism; to work for justice and peace; to live with reverence for all of life; to become more at home in our bodies and in the earth.

So too, the sending reminds us that every assembly gathering is a cycle, existing for a time and then dispersing. We gathered at the church’s entrance; we heard and proclaimed the word; we were nourished at the meal; and now we complete the cycle, returning to the church’s entrance, a place of both gathering and sending.

## BLESSING

*Please rise as indicated.*

As part of the sending, the presider's voice pronounces the blessing or benediction, God's good word, over those gathered. At the time of the sending, we are no longer the same individuals who earlier crossed the threshold of the worship space. We are now a community who has encountered the living Christ in this place, and has been empowered for ministry to be witnesses.

Today's blessing comes from Numbers 6:23-26.

## SENDING HYMN

*My Life Flows on in Endless Song*

ELW (Red Hymnal) Hymn #763

*Turn to face the cross as it leads us out into the world to strive for peace and justice.*

Singing at the sending strengthens the assembly as it prepares to disperse. With the dismissal, this hymn gives voice one last time to the entire assembly, enabling their final praises and response to God for all the gifts received. Sending songs may give thanks for the meal just shared, may acknowledge gratitude for the assembly, or may empower the assembly for its mission in the world.

## DISMISSAL

If the blessing speaks God into action for the people, then the dismissal speaks the people into action. We leave this space where holy things have taken place, but God does not leave us, and we do not leave God. We depart into the world wearing, or carrying, the name of God. Wherever we go, God goes with us. Our actions and interactions are shaped through the name and attributes of God that we bear. These complex, yet simple, words remind us of our baptismal call and collective mission as God's people.

The final spoken words – “thanks be to God” – come from Apostle Paul's letter to the church in Corinth where he says, “Thanks be to God, who gives us the victory through our Lord Jesus Christ” (1 Corinthians 15:57).

Go in peace. Christ is with you.

**Thanks be to God.**

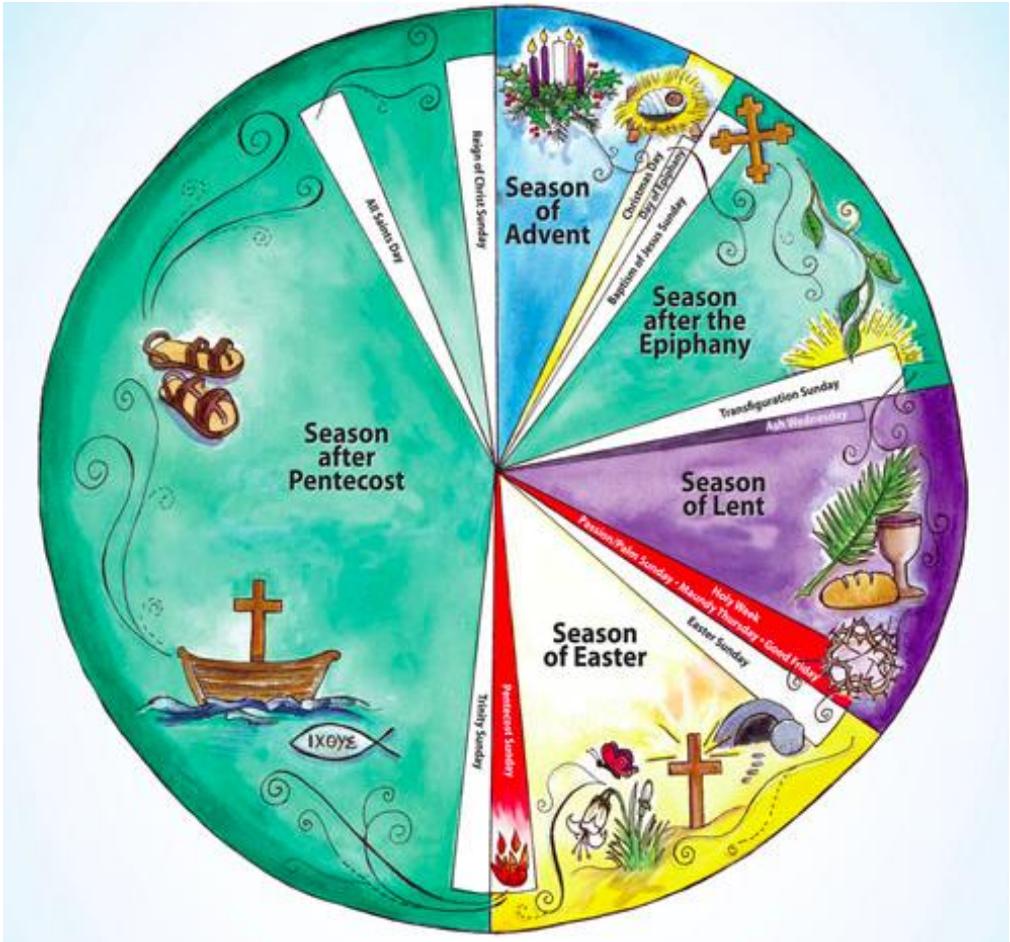
## POSTLUDE

*Dunstan*

The postlude does more than offer background music. It is chosen to set the tone for our sending. In Lent, it may be reflective. In Easter, it might be exuberant. This music communicates and sends us with God's blessing to be a blessing. Thanks be to God!

## The Cycle of the Church Year

The seasons (of both the church and the environment) remind us of God's constant activity – not only God's interventions into human history, but also God's grace-filled activity among us now. Through the cycles of the liturgical year we realize more and more deeply that we are a part of God's ongoing saving and loving activity. You can read more about this in the front pages of the red/cranberry hymnal beginning on page 13.



<b>Season</b>	<b>Length</b>	<b>Color</b>	<b>Focus</b>
Advent	Four weeks preceding Christmas	(Royal) blue	Advent comes from Latin meaning “coming” – the coming of Christ’s presence in Bethlehem, in the here and now, and for all of time. We also focus on hope, waiting, and anticipation.
Christmas	December 25 through January 6	White	The joy of the incarnation and the light of Christ.
Time (or “Season”) after Epiphany	January 7 through the Tuesday before Ash Wednesday (length varies)	Green	Growing in the knowledge of Jesus as God’s Son and the liberator of the world.
Lent	Forty days and six Sundays before Easter (includes Maundy “command” Thursday and Good Friday)	Purple	From the Anglo-Saxon for “spring.” A time of reflection on baptism and repentance.
Easter	50 days or “a week of weeks” (includes Easter and Pentecost Sundays)	White or gold	The Joy of Christ’s resurrection and new life.
Time (or “Season”) after Pentecost	Day after Pentecost until first Sunday of Advent (length varies)	Green	A time for spiritual growth (individually and collectively) in prayer, scripture, and the sacraments.

**Our Mission:** *As a passionate, Christian community, we are committed to nurturing and building up the body of Christ through welcoming, creative and diverse ministries.*

**Our Vision:** *To be a thriving Christian presence in metro Chicago, recognized as offering spiritual and social resources in our community.*

## **WICKER PARK LUTHERAN CHURCH**

[www.wickerparklutheran.org](http://www.wickerparklutheran.org)

*Instagram @wplc\_chicago ~ Facebook /wickerparklutheran*

*Pastoral Emergency (773) 609-5285 ~ Office (773) 276-0263*

**the Rev. Jason S. Glombicki**, pastor ([pastor@wickerparklutheran.org](mailto:pastor@wickerparklutheran.org))

**Jordan Chua**, church musician ([churchmusician@wickerparklutheran.org](mailto:churchmusician@wickerparklutheran.org))

**Mary O'Brien**, parish assistant ([office@wickerparklutheran.org](mailto:office@wickerparklutheran.org))

*All music and images from SundaysandSeasons.com. Copyright 2017 Augsburg Fortress.*

*All rights reserved. Reprinted by permission under Augsburg Fortress Liturgies Annual License #2071.*

*Information on the liturgy provided by seminarian Josh Evans, Rev. Craig Mueller, Margaret Kyle, resources for the Evangelical Lutheran Worship, and Altar Guide and Sacristy Handbook by S. Anita Stauffer.*