



# Ninth Sunday After Pentecost

August 6, 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 helps 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 begins 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 first two divisions of the service – gathering and word – using verbal and printed explanations in your bulletin. 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

*Dwelling Place*

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.

## INTRODUCTION

*As the church bells ring, please rise and face the cross at the rear.*

We begin in the name of the creator, redeemer, and sustainer.

**Amen.**

*The presider introduces the beginning of the “learn the liturgy” series.*

## GATHERING HYMN

*All Who Hunger, Gather Gladly*

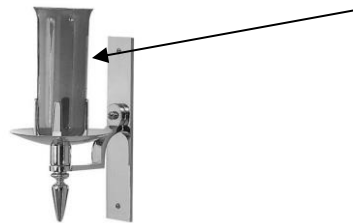
ELW (Red Hymnal) Hymn #461

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 for today’s focus - feeling hungry?

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 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 others will simply turn. To more fully embrace our bodies’ sense of smell, we sometimes use incense as a reminder of God’s presence.

## THANKSGIVING FOR BAPTISM



The Lord be with you.

**And also with you.**

Let us give thanks to the Lord our God.

**It is right to give our thanks and praise.**

We give you thanks, O God...in the unity of the Holy Spirit, now and forever.

**Amen.**

## 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 – the "word." Based on today's prayer, can you infer what we're talking about? Might we be talking about hunger, food, generosity, and abundance?

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.*

## WORD

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*God speaks to us in scripture reading, preaching, and song*

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 many mainly see images on 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: Isaiah 55:1-5**

*See Celebrate insert*

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

**Thanks be to God.**

**PSALM 145:8-9, 14-21**

*See Celebrate insert*

*The psalm refrain is introduced by the cantor and then repeated by the congregation. After, the psalm's verses are sung responsively between the cantor and the congregation.*

The psalms are ancient poetry that are inherently musical and are intended for singing.

**SECOND READING: Romans 9:1-5**

*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 14:13-21**

*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) 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 (above) is repeated.*

## SERMON

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 the 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

*O Jesus, Joy of Loving Hearts*

ELW (Red Hymnal) Hymn #658

*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. 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.

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, we hold ours at the center of the liturgy. Here, we get a rich contextual flavor of how God works in us, through us, and around us in our particular context. They set the stage for our individual response to the corporate work we've done during the service.

During the offering, we give not only of our money but we also make a commitment with our time to serve the church and the world. Here is a transformational moment when we allow the Word in flesh (Jesus) and the words of scripture (Biblical texts) push us into action with our commitments and gifts. Before we take communion, we pause to call to mind our motivations and commitments. We remember the Word (Jesus) who reminds us that, "Where your treasurer is, there your heart will be also" (Matthew 6:21).

## MEAL

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*God feeds us with the presence of Christ*

## OFFERING & OFFERTORY

*Precious Lord, Take My Hand*

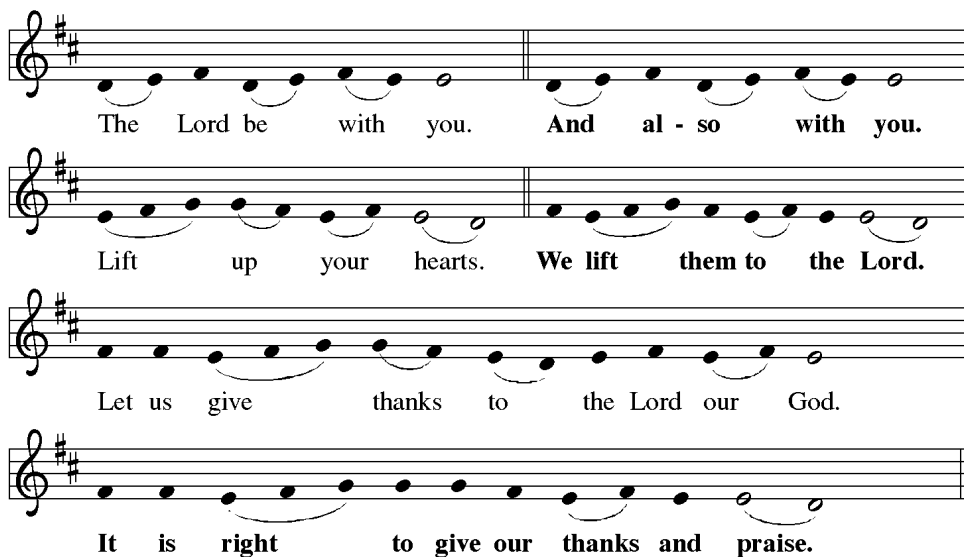
**First time here, or want to deepen your connection?** Fill out the "welcome card" found in the pew in front of you and toss it in the offering plate.

**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. 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 Lord be with you. And al - so with you.

Lift up your hearts. We lift them to the Lord.

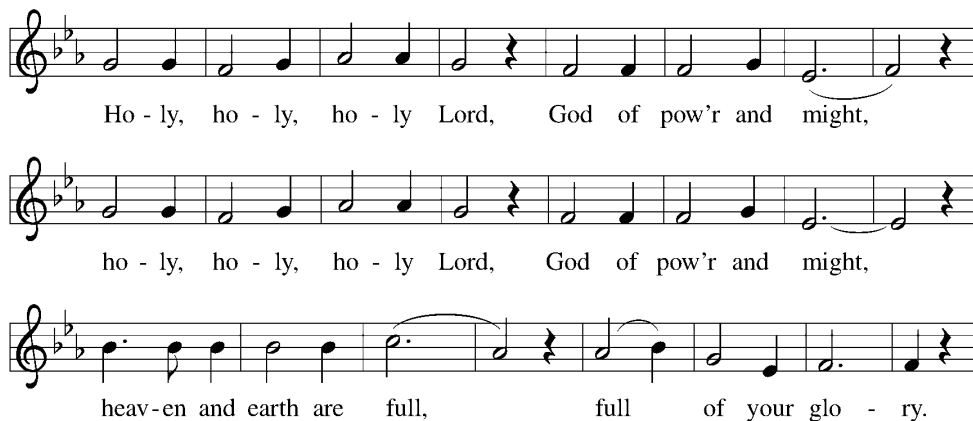
Let us give thanks to the Lord our God.

It is right to give our thanks and praise.

## PREFACE

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

## SANCTUS



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.

## EUCHARISTIC PRAYER

This prayer brings together the past, the present, and the future. It includes a thanksgiving to God for acts of salvation, Jesus' words of institution, and a prayer for the Holy Spirit to enliven our work to become Christ to and for the world.

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.

Holy, mighty, and merciful Lord...be all honor and glory, now and forever.

**Amen.**

## LORD'S PRAYER

The Lord's Prayer is taken from the Gospel of Matthew (6:9-13). 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 that we say also concludes with the doxology, which is a later addendum appearing in some manuscripts of Matthew's gospel.

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 not the presider’s table or Wicker Park Lutheran Church’s table.

Earlier, as 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.

You 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 in John 1:29 referring to Jesus.



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,



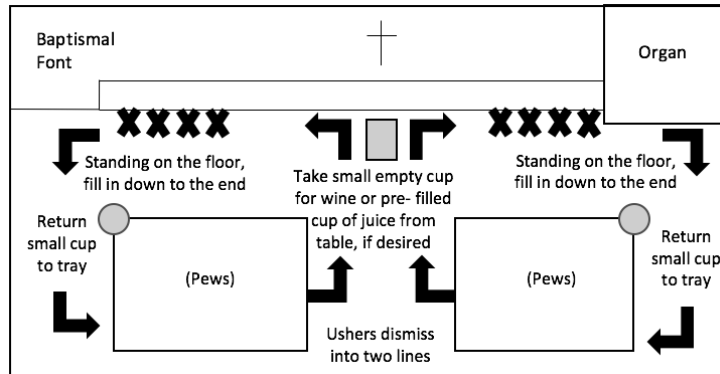
grant us peace, grant us peace.

## COMMUNION & COMMUNION MUSIC

*Center of My Life*

*Please be seated.*

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.*

### BLESSING

*Please rise as indicated.*

### SENDING HYMN

*Let Us Talents and Tongues Employ*

ELW (Red Hymnal) Hymn #674

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

### DISMISSAL

Go in peace. Christ is with you.

**Thanks be to God.**

### POSTLUDE

*A Living Faith*

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*Information on the liturgy provided by seminarian Josh Evans and resources for the Evangelical Lutheran Worship.*

## ANNOUNCEMENTS

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*We are the body of Christ, sharing God's love*

*This is a small sampling of what is happening at WPLC. For more complete updates, please sign up for our e-mail announcements by completing the "Tell Us About Yourself" portion on the backside of the "Welcome" pew card.*

### **You Are Welcome Here**

"Welcome one another as Christ has welcomed you" (Romans 15:7). We take Apostle Paul's reminder seriously. As such, our congregation welcomes, affirms, and includes all people. No matter your religious past, gender or gender identity, sexual orientation, marital status, race, country of birth, socioeconomic or employment status, physical ability, political party, immigration status, home address, medical or psychological history—you are welcome! We are glad you're with us today.

### **In Our Prayers**

*Prayer list additions can be made with the "Welcome" pew card. Prayers are included for two months with each request.* Donna Jackson, homebound; Cynthia Stevens; Marion Turner; Rose Lynch's sons, Robbie and Larry; Maria Edstrom's father, Phil Edstrom; those mourning the loss of Kellie Casey's cousin, Anna Schmitt; Valerie Martin's sister, Winfred Louise Albea; Heather Burdsall's brother, Angel Dawson; and longtime friends of Tammi Franke, Margaret and Al Hart.

### **Save the Dates**

*WPLC Playgroup* (Wednesdays, 10 a.m. to 12 p.m.) – Every Wednesday the WPLC playgroup gathers in the church nursery from 10 a.m. to noon. For more information and/or entry instructions, please contact Kirsten ([komuszyn@gmail.com](mailto:komuszyn@gmail.com)) or Suzanne ([slw295@gmail.com](mailto:slw295@gmail.com)).

*Hands-On Bread Making* (First Sundays, 8–9 a.m.) – Join in the sacred task of making the bread for our Communion meal along with baking a special treat to be determined by the bakers! Stop by any time during the baking. Contact Heidi Hedeker ([heidi.hedeker@kendall.edu](mailto:heidi.hedeker@kendall.edu)) with any questions.

### **Connect with the Community at a Movie in Wicker Park**

WPLC strives to offer spiritual and social programs in the community. As such, we're partnering with Wicker Park Bucktown Chamber to sponsor one of the Chicago Park District's Movies in the Park. The date we're helping sponsor is Thursday, August 24 - see last week's e-news for details!

### **Help Us Teach Future Pastors**

In September, we will welcome two seminary students from the Lutheran School of Theology at Chicago. These two students, Elliott Drake and Jessie Edelman, will worship with us, help in all our Sunday volunteer roles, observe ministry, preach a sermon, take part in a project, and be mentored by Pastor Jason. As a side note, these students are different from our pastoral resident. In preparation for their arrival, we are forming a support and feedback committee (comprising five or six WPLC members). The committee will meet with the students five to six times from September 2017 through May 2018. If you're interested in helping form new leaders in the church or have questions, please contact Pastor Jason ([pastor@wickerparklutheran.org](mailto:pastor@wickerparklutheran.org) or 773-276-0263).

## Welcoming Our Next Pastoral Resident: Vicar Bridget

The Congregation Council is delighted to announce that Vicar Bridget Jones will be our next pastoral resident beginning August 27! Vicar Bridget is a student at the Lutheran School of Theology at Chicago pursuing a Master of Divinity degree and has completed her year-long pastoral internship that is required for ordination. She will work at WPLC approximately seven to fifteen hours each week and will teach education classes, preach, and take part in other projects, all while deepening her pastoral learning. Learn more at [www.wickerparklutheran.org/about-us/staff](http://www.wickerparklutheran.org/about-us/staff)

## Calendars on Our Website

Wondering what's going on in our faith community and/or our building this week? Visit "[www.wickerparklutheran.org/calendars](http://www.wickerparklutheran.org/calendars)" to find out.

## Geothermal and Building Committee Meeting: Thursday, August 17 at 7 p.m.

All are invited to join the Building Committee and Geothermal Subcommittee for this important meeting. After a year of conversations, reducing the air infiltration into our building, and working with a consultant to design a potential geothermal heating and cooling system for the church, the findings are ready for review and conversation. At the meeting, the Building Committee will also review bids to repair water infiltration into the building. This will be an exciting and important meeting. Please contact Building Committee chair Jonathan Meyer ([jmeyer2008@gmail.com](mailto:jmeyer2008@gmail.com)) or Pastor Jason (773-276-0263 or [pastor@wickerparklutheran.org](mailto:pastor@wickerparklutheran.org)) with any questions or comments.

## Special Summer Services

- Feast of Mary, Mother of Our Lord (August 20 at 10 a.m.)
- Moses and the Israelites Series (August 27–September 10 at 10 a.m.)

**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))