

Trinity Sunday

CHRIST LUTHERAN CHURCH | Lodi, California

May 30, 2021

WELCOME TO WORSHIP

Welcome to Christ Lutheran Church. We pray that your soul will be strengthened by the good news about God's grace, love, and forgiveness given to us. If you would like to learn more about our church, please speak with our pastor or one of our members after the service.

- For the sake of those who are preparing for worship please keep conversations in the fellowship hall. Our live-stream microphone picks up everything.
- **Bathrooms** are located in the fellowship hall. A changing table is located in the women's bathroom.
- A worship monitor is to the right as you exit. We encourage children of all ages to participate in our worship. Please don't be afraid to bring them into the service. We have a nursery room with toys, books, and other items that you can use to help calm your child.
- Our order of worship is printed in this booklet. If at any time during worship you have a question, feel free to ask someone sitting near you for help. We are more than happy to assist you in any way that we can.
- Before you leave, please sign our guest register. Located on the lectern in the entryway.

WORSHIP THEME

When Isaiah beheld the glory of the Lord, he cried out "Woe is me!" For the sinner cannot stand in the presence of a holy God and live (Is. 6:1–7). But God the Father lifted up His Son Jesus for us on the cross, that whoever believes in Him should not perish but have eternal life. This eternal life of Christ is given us according to the Holy Spirit's good pleasure in Baptism. "Unless one is born [again] of water and the Spirit, he cannot enter the kingdom of God" (John 3:5). To sinners in fear of death, the messengers of God place on our lips the living body and blood of Christ and speak His words of absolution, "Your guilt is taken away, and your sin atoned for" (Is. 6:7). Having received forgiveness and life from the Father through the Son by the Holy Spirit, we join with the angels in praising the blessed Trinity, "Holy, holy, holy is the LORD of hosts!" (Is. 6:3).

Divine Service I

OPENING HYMN

God Himself Is Present | CW 224



1 God him - self is pres - ent— Let us now a - dore him
2 God him - self is pres - ent— Hear the harps re - sound - ing;
3 Fount of ev - 'ry bless - ing, Pu - ri - fy my spir - it,



And with awe ap - pear be - fore him.
See the hosts the throne sur - round - ing.
Trust - ing on - ly in your mer - it.



God is in his tem - ple— All with - in keep si - lence,
“Ho - ly, ho - ly, ho - ly”— Hear the hymn as - cend - ing,
Like the ho - ly an - gels, Wor - ship - ing be - fore you,



Hum - bly kneel in deep - est rev - 'rence.
Songs of saints and an - gels blend - ing.
May I cease - less - ly a - dore you.



He a - lone On his throne Is our
Bow your ear To us here: Hear, O
Let your will Ev - er still Rule your



God and Sav - ior; Praise his name for - ev - er!
Christ, the prais - es That your Church now rais - es.
church ter - res - trial As the hosts ce - les - tial.

Text: Gerhard Tersteegen, 1697–1769, abr.; tr. Frederick W. Foster, 1760–1835, and John Miller, 1756–90, alt.
Tune: WUNDERBARER KÖNIG (668 668 33 66) Joachim Neander, 1650–80, alt.

CONFESSION OF SINS

The Reformation never sought to abolish Private Confession and Absolution; as the Augsburg Confession says, "Private Absolution ought to be retained in the Churches." However, in addition to Private Confession, General Confession before the Sacrament developed as a way to further prepare oneself for the reception of Christ's Body and Blood.

M: In the name of the Father and of the Son and of the Holy Spirit.

C: Amen.

M: Beloved in the Lord: let us draw near with a true heart and confess our sins to God our Father, asking him in the name of our Lord Jesus Christ to grant us forgiveness.

C: **Holy and merciful Father, I confess that I am by nature sinful and that I have disobeyed you in my thoughts, words, and actions. I have done what is evil and failed to do what is good. For this I deserve your punishment both now and in eternity. But I am truly sorry for my sins, and trusting in my Savior Jesus Christ, I pray: Lord, have mercy on me, a sinner.**

We invoke the name of the Trinity to signify our worship is exclusively Christian and to remember that we are God's baptized people. Gathered in his Name, we are sure he is with us to bless.

LORD, HAVE MERCY – Kyrie

*"Kyrie eleison" means, "Lord, have mercy." In the **Kyrie** we come before God with the prayer that was on the lips of Blind Bartimaeus. We approach our merciful Savior as citizens of heaven, seeking His mercy for our salvation, the peace of the whole world, the well-being of His church, our worship, and our everlasting defense (Mark 10:49).*



M: God, our heavenly Father, has been merciful to us and has given his only Son to be the atoning sacrifice for our sins. 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.

M: In the peace of forgiveness, let us praise the Lord.

GLORY TO GOD – *Gloria in Excelsis*

The musical score is written on seven staves of five-line systems, each with a treble clef. The notes are black, and the lyrics are printed below the staves. The first staff begins with a double bar line. The second staff has a double bar line after the first measure. The third staff has a double bar line after the first measure. The fourth staff has a double bar line after the first measure. The fifth staff has a double bar line after the first measure. The sixth staff has a double bar line after the first measure. The seventh staff has a double bar line after the first measure.

Glo - ry to God in the
high - est, and peace to his peo - ple on earth.
Lord God, heav - en - ly King, al - might - y God and
Fa - ther, we wor - ship you, we give you thanks, we
praise you for your glo - ry! Glo - ry to God in the
high - est, and peace to his peo - ple on earth.
Lord Je - sus Christ, on - ly

Son of the Fa - ther, Lord God,

Lamb of God, you take a - way the sin of the

world; have mer - cy on us.

You are seat - ed at the right hand of the

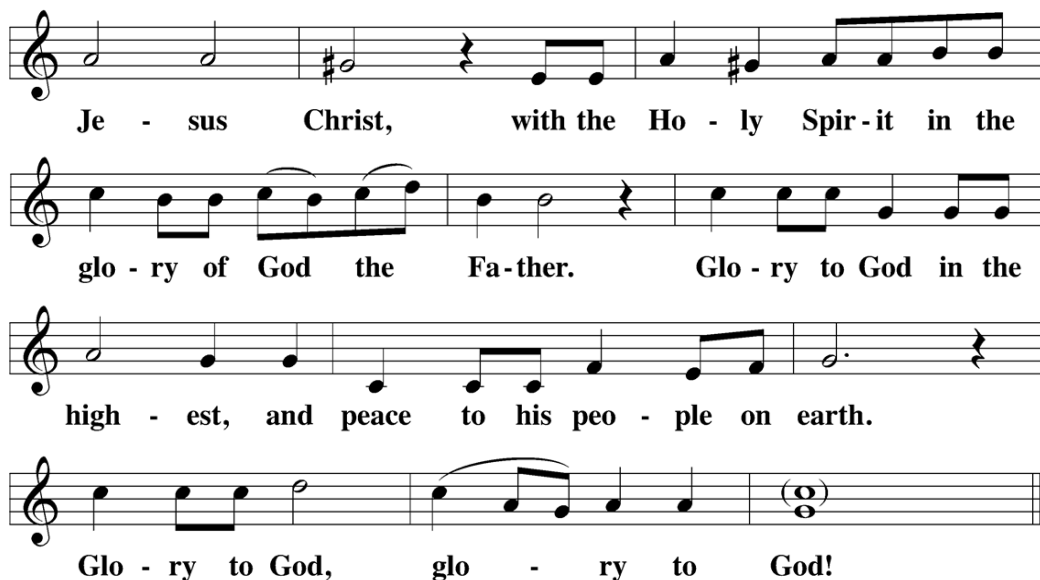
Fa - ther; re - ceive our prayer, re -

ceive our prayer. Glo - ry to God in the

high - est, and peace to his peo - ple on earth. For

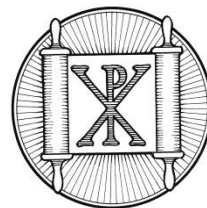
you a - lone are the Ho - ly One, you a - lone are the

Lord, you a - lone are the Most High,



The Service of the Word

Having just received absolution for their sins, believers now gather around the Word of God to find encouragement and peace for their lives on earth.



PRAYER OF THE DAY

M: The Lord be with you.

C: And also with you.

M: Let us pray.

Almighty and everlasting God, You have given us grace to acknowledge the glory of the eternal Trinity by the confession of a true faith and to worship the Unity in the power of the Divine Majesty. Keep us steadfast in this faith and defend us from all adversities; for you, O Father, Son, and Holy Spirit, live and reign, one God, now and forever.

C: Amen.

FIRST LESSON

Isaiah 6:1-8

When Isaiah saw the glory of the Lord, he cried out, "Woe is me for I am ruined!" A sinner cannot stand in the presence of a holy God and live. To sinners in fear of death, the messengers of God place on our lips the

body and blood of Jesus and speak his words of absolution, “Your guilt is taken away, and your sin atoned for.” Having received forgiveness we join the angels in praising our triune God.

In the year that King Uzziah died, I saw the Lord seated on a high and lofty throne, and the hem of his robe filled the temple. ²Seraphim^[a] were standing above him; they each had six wings: with two they covered their faces, with two they covered their feet, and with two they flew. ³And one called to another:

Holy, holy, holy is the LORD of Armies;
his glory fills the whole earth.

⁴The foundations of the doorways shook at the sound of their voices, and the temple was filled with smoke.

⁵Then I said:

Woe is me for I am ruined^[a]
because I am a man of unclean lips
and live among a people of unclean lips,
and because my eyes have seen the King,
the LORD of Armies.

⁶Then one of the seraphim flew to me, and in his hand was a glowing coal that he had taken from the altar with tongs. ⁷He touched my mouth with it and said:

Now that this has touched your lips,
your iniquity is removed
and your sin is atoned for.

⁸Then I heard the voice of the Lord asking:

Who will I send?

Who will go for us?

PSALM OF THE DAY

Psalms 150 | **p.122**

Refrain



Psalm tone



Praise God in his sanctuary
praise him in his mighty heavens.

Praise him for his acts of power;
praise him for his surpassing greatness.

Refrain

Praise him with the sounding of the trumpet,
praise him with the harp and lyre.
praise him with tambourine and dancing,
praise him with strings and flute,
praise him with the clash of cymbals,
praise him with resounding cymbals.

Refrain

Let everything that has breath praise the LORD.
Praise the LORD.

Glory be to the Father and to the Son
and to the Holy Spirit,
as it was in the beginning,
is now, and will be forever. Amen.

Refrain

SECOND LESSON

Acts 2: 22-36

Jesus is both Lord and Messiah.

²² “Fellow Israelites, listen to these words: This Jesus of Nazareth was a man attested to you by God with miracles, wonders, and signs that God did among you through him, just as you yourselves know. ²³ Though he was delivered up according to God’s determined plan and foreknowledge, you used^a lawless people to nail him to a cross and kill him. ²⁴ God raised him up, ending the pains of death, because it was not possible for him to be held by death. ²⁵ For David says of him:

**I saw the Lord ever before me;
because he is at my right hand,
I will not be shaken.**

²⁶ **Therefore my heart is glad
and my tongue rejoices.**

**Moreover, my flesh will rest in hope,
²⁷ because you will not abandon me in Hades
or allow your holy one to see decay.**

**28 You have revealed the paths of life to me;
you will fill me with gladness
in your presence. ^[b]**

²⁹ “Brothers and sisters, I can confidently speak to you about the patriarch David: He is both dead and buried, and his tomb is with us to this day. ³⁰ Since he was a prophet, he knew that God had sworn an oath to him to seat one of his descendants^[a] on his throne. ³¹ Seeing what was to come, he spoke concerning the resurrection of the Messiah: **He^[a] was not abandoned in Hades, and his flesh did not experience decay.**^[a]

³²“God has raised this Jesus; we are all witnesses of this. ³³Therefore, since he has been exalted to the right hand of God and has received from the Father the promised Holy Spirit, he has poured out what you both see and hear. ³⁴For it was not David who ascended into the heavens, but he himself says:

The Lord declared to my Lord,
‘Sit at my right hand
³⁵ until I make your enemies your footstool.’ ^[a]

³⁶“Therefore let all the house of Israel know with certainty that God has made this Jesus, whom you crucified, both Lord and Messiah.”

VERSE OF THE DAY

Isaiah 6:3

Alleluia. Holy, holy, holy is the Lord Almighty; the whole earth is full of his glory.

Alleluia.

GOSPEL

John 3:1-17

God the Father lifted up His Son Jesus for us on the cross, that whoever believes in him should not perish but have eternal life. This eternal life of Christ is given to us according to the Holy Spirit's good pleasure in Baptism.

M: The Gospel according to John, chapter 3.



Glo-ry be to you, O Lord! Glo-ry be to you, O Lord!

There was a man from the Pharisees named Nicodemus, a ruler of the Jews. ²This man came to him at night and said, “Rabbi, we know that you are a teacher who has come from God, for no one could perform these signs you do unless God were with him.”

³Jesus replied, “Truly I tell you, unless someone is born again,^[a] he cannot see the kingdom of God.”

⁴“How can anyone be born when he is old?” Nicodemus asked him. “Can he enter his mother’s womb a second time and be born?”

⁵Jesus answered, “Truly I tell you, unless someone is born of water and the Spirit, he cannot enter the kingdom of God. ⁶Whatever is born of the flesh is flesh, and whatever is born of the Spirit is spirit. ⁷Do not be amazed that I told you that you must be born again. ⁸The wind blows where it pleases, and you hear its sound, but you don’t know where it comes from or where it is going. So it is with everyone born of the Spirit.”

⁹“How can these things be?” asked Nicodemus.

¹⁰“Are you a teacher^[a] of Israel and don’t know these things?” Jesus replied. ¹¹“Truly I tell you, we speak what we know and we testify to what we have seen, but you do not accept our testimony. ¹²If I have told you about earthly things and you don’t believe, how will you believe if I tell you about heavenly things? ¹³No one has ascended into heaven except the one who descended from heaven —the Son of Man.^[a]

¹⁴“Just as Moses lifted up the snake in the wilderness, so the Son of Man must be lifted up, ¹⁵so that everyone who believes in him may^[a] have eternal life. ¹⁶For God loved the world in this way:^[a] He gave^[a] his one and only Son, so that everyone who believes in him will not perish but have eternal life. ¹⁷For God did not send his Son into the world to condemn the world, but to save the world through him.

After the reading of the Gospel, the Minister will say:

M: This is the Gospel of the Lord.



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

ATHANASIAN CREED

This creed is named after Athanasius, a staunch defender of the Christian faith in the fourth century. It was prepared to assist the Church in combating two errors that undermined Bible teaching. One error denied that God's Son and the Holy Spirit are of one being or Godhead with the Father. The other error denied that Jesus Christ is true God and true man in one person. The Athanasian Creed continues to serve the Christian Church as a standard of the truth. It declares that whoever rejects the doctrine of the Trinity and the doctrine of Christ is without the saving faith.

Whoever wishes to be saved must, above all else, hold to the true Christian faith.

Whoever does not keep this faith pure in all points will certainly perish forever.

Now this is the true Christian faith:

We worship one God in three persons and three persons in one God,
without mixing the persons or dividing the divine being.
For each person — the Father, the Son, and the Holy Spirit -- is distinct,
but the deity of Father, Son, and Holy Spirit is one,
equal in glory and coeternal in majesty.
What the Father is, so is the Son, and so is the Holy Spirit.
The Father is uncreated, the Son uncreated, the Holy Spirit uncreated;
the Father is infinite, the Son infinite, the Holy Spirit infinite;
the Father is eternal, the Son eternal, the Holy Spirit eternal;
yet they are not three who are eternal, but there is one who is eternal,
just as they are not three who are uncreated, nor three who are infinite,
but there is one who is uncreated and one who is infinite.
In the same way the Father is almighty, the Son is almighty, and the Holy Spirit is
almighty;
yet they are not three who are almighty, but there is one who is almighty.
So the Father is God, the Son is God, the Holy Spirit is God;
yet they are not three Gods, but one God.
So the Father is Lord, the Son is Lord, the Holy Spirit is Lord;
yet they are not three Lords, but one Lord.
For just as Christian truth compels us to confess each person individually
to be God and Lord,
so the true Christian faith forbids us to speak of three Gods or three Lords.
The Father is neither made nor created nor begotten of anyone.
The Son is neither made nor created, but is begotten of the Father alone.
The Holy Spirit is neither made nor created nor begotten,
but proceeds from the Father and the Son.
So there is one Father, not three Fathers; one Son, not three Sons;
one Holy Spirit, not three Holy Spirits.
And within this Trinity none comes before or after; none is greater or inferior,
but all three persons are coequal and coeternal,
so that in every way, as stated before, all three persons are to be worshiped as one
God and one God worshiped as three persons.
Whoever wishes to be saved must have this conviction of the Trinity.

It is furthermore necessary for eternal salvation truly to believe
that our Lord Jesus Christ also took on human flesh.
Now this is the true Christian faith:

We believe and confess that our Lord Jesus Christ, God's Son,
is both God and man.

He is God, eternally begotten from the nature of the Father, and he is man, born in
time from the nature of his mother, fully God, fully man, with rational soul and
human flesh,

equal to the Father as to his deity, less than the Father as to his humanity;
and though he is both God and Man, Christ is not two persons but one,
one, not by changing the deity into flesh, but by taking the humanity into God;
one, indeed, not by mixture of the natures, but by unity in one person;
for just as the rational soul and flesh are one human being,
so God and man are one Christ.

He suffered for our salvation, descended into hell, rose the third day from the dead.

He ascended into heaven, is seated at the right hand of God the Father almighty,
and from there he will come to judge the living and the dead.

At his coming all people will rise with their own bodies
to answer for their personal deeds.


Those who have done good will enter eternal life,
but those who have done evil will go into eternal fire.

This is the true Christian faith.

Whoever does not faithfully and firmly believe this cannot be saved.

HYMN OF THE DAY


Oh, that I Had a Thousand Voices | CW 194



1 Oh, that I had a thou - sand voic - es
 2 Dear Fa - ther, end - less praise I ren - der
 3 I praise you, Sav - ior, whose com - pas - sion
 4 Glo - ry and praise, still on - ward reach - ing,
 5 Shall I not then be filled with glad - ness?




To praise my God with thou - sand tongues!
 For soul and bod - y, no - bly joined;
 Has brought you down to ran - som me.
 Be yours, O Spir - it of all grace,
 Shall I not praise you ev - er - more



My heart, which in the Lord re - joic - es,
 I praise you, Guard - ian kind and ten - der,
 Your pit - ying heart sought my sal - va - tion;
 Whose ho - ly pow'r and faith - ful teach - ing
 And tri - umph o - ver fear and sad - ness,



Would then pro - claim in grate - ful songs
 For all the dai - ly joys I find
 You bore the cross tri - um - phant - ly,
 Give me a - mong your saints a place.
 Al - though my cup of woe runs o'er?



To all, wher - ev - er I might be,
 So rich - ly spread on ev - 'ry side
 Brought me from bond - age full re - lease,
 What - ev - er good by me is done,
 Though heav'n and earth shall dis - ap - pear,



What great things God has done for me.
 And free - ly for my use sup - plied.
 Made me your own, and gave me peace.
 Is worked by grace di - vine a - lone.
 Your end - less love is ev - er near.

Text: Johann Mentzer, 1658–1734, abr.; tr. composite.

Tune: O DASS ICH TAUSEND ZÜNGEN HÄTTE (DRETZEL) (98 98 88) Cornelius H. Dretzel, 1697–1775, alt.

CREATE IN ME

Using the words of Psalm 51, we pray that God use the Word which we have just heard to "create a pure heart" in us. We pray that he "not cast us away," but instead show us salvation.



Be seated

OFFERING

Offerings gathered during the week are placed on the altar.

PRAYER OF THE CHURCH

M: Gracious Lord, heavenly Father, on this day we pause to remember the sacrifices made for freedom throughout the past centuries.

C: We owe a debt of gratitude to those who have paid dearly for the liberty we enjoy.

- M: Yet, O Lord, we know that good government, peace, and freedom are really gifts granted from Your fatherly hand, as we confess in the Creed.
- C: As we remember those who have served our nation, help us to remember that civic duty, no matter how well done, does not grant entrance into Your kingdom.**
- M: We are saved by grace, through faith in Christ, apart from our works. Freed from the Law's demands,
- C: We know that we are now free to serve our neighbors for my neighbor's sake. May the sacrifices of those who have gone before me serve as examples.**
- M: Almighty God, guide the leaders of our nation. Watch over those who serve in our armed forces, especially those far from home. And above all, grant that we, Your children by faith in Christ, may find a field of service in which we, as salt and leaven, may uphold righteousness, order, and peace.
- Special prayers may follow.*
- M: Hear us, Lord, as we bring you our private petitions.
- Silent prayer.*
- M: Now, eternal God and Father, keep us in the saving faith and so enable us to overcome all things through our Lord Jesus Christ.

LORD'S PRAYER

Our Father, who art in heaven, hallowed be thy name thy kingdom come, thy will be done on earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us. Lead us not into temptation, but deliver us from evil. For thine is the kingdom and the power and the glory for ever and ever. Amen.

THE SACRAMENT

- M:** The Lord be with you.
- C:** And also with you.
- M:** Lift up your hearts.
- C:** We lift them up to the Lord.
- M:** Let us give thanks to the Lord, our God.
- C:** It is good and right so to do.

M: It is truly good and right that we should at all times and in all places give you thanks, O Lord, holy Father, almighty and everlasting God, through Jesus Christ, our Lord, who poured out the Holy Spirit to empower his Church to proclaim the gospel in all the world. Therefore, with all the saints on earth and hosts of heaven, we praise your holy name and join their glorious song:

HOLY, HOLY, HOLY – Sanctus

Sanctus means “holy”. The body and blood of our Lord are present in this sacrament, and so we use the words of the angels from Isaiah 6 to acknowledge the holy presence of God in this meal



Ho - ly, ho - ly, ho - ly Lord, God of pow - er,



God of might: heav'n and earth are full of your glo -



ry. 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.

WORDS OF INSTITUTION

M: 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.*”

M: The peace of the Lord be with you always.

C: Amen.

O CHRIST, LAMB OF GOD – *Agnus Dei*

O Christ, Lamb of
God, you take a - way the sin of the world; have
mer - cy on us. O Christ, Lamb of
God, you take a - way the sin of the world; have



Be seated

DISTRIBUTION

Participation in the Sacrament is an expression of a common faith. Our guests today who are not members of a congregation in the Wisconsin Evangelical Lutheran Synod (or a church in fellowship with the WELS) are invited to speak with the pastor to learn how you might receive the sacrament with us in the future.

THANKSGIVING

SONG OF SIMEON – *Nunc Dimittis*

As aged Simeon rejoiced at holding baby Jesus in His own arms, so we rejoice at having received Jesus with our own mouths.

In peace, Lord, you let your
 ser - vant now de - part ac - cord - ing to your word. For my
 eyes have seen your sal - va - tion, which you have pre - pared for
 ev - 'ry peo - ple, a light to light - en the Gen - tiles and the
 glo - ry, the glo - ry of your peo - ple Is - ra - el.

Stand

M: O give thanks to the Lord, for he is good.

C: **And his mercy endures forever.**

M: We give thanks, almighty God, that you have refreshed us with this Holy Supper. 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.

THE BLESSING – *Aaronic blessing*

In Numbers 6 God tells Aaron to put His name on the people of God with these words. As we began the service with the Lord's name so we are sent out in His name with His blessing.

M: 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: Amen.

HYMN

Holy, Holy, Holy, Lord God Almighty | **CW 195**

1 Ho - ly, ho - ly, ho - ly! Lord God Al -
2 Ho - ly, ho - ly, ho - ly! All the saints a -
3 Ho - ly, ho - ly, ho - ly! Though the dark - ness
4 Ho - ly, ho - ly, ho - ly! Lord God Al -

might - y! Ear - ly in the morn - ing our
dore thee, Cast - ing down their gold - en crowns a -
hide thee, Though the eye of sin - ful man thy
might - y! All thy works shall praise thy name in

song shall rise to thee; Ho - ly, ho - ly,
round the glass - y sea; Cher - u - bim and
glo - ry may not see, On - ly thou art
earth and sky and sea. Ho - ly, ho - ly,

ho - ly, mer - ci - ful and might - y,
ser - a - phim fall - ing down be - fore thee,
ho - ly; there is none be - side thee,
ho - ly, mer - ci - ful and might - y,

God in three per - sons, bless - ed Trin - i - ty!
Who was and is and ev - er - more shall be.
Per - fect in pow'r, in love, and pu - ri - ty.
God in three per - sons, bless - ed Trin - i - ty!

Text: Reginald Heber, 1783–1826, alt.

Tune: NICAEA (11 12 12 10) John B. Dykes, 1823–76.



Remembering Loss

It is not a day to celebrate—the one they call Memorial Day.

It is a day for remembering.

Picnics and parks do not fit as well into the day as do gravestones and flags.

This is a day for remembering loss.

The young do not understand the day. We must teach them.

Those who have never trained for war, those who have never fought in war, they do not understand war. Do not understand the cost.

Those who have paid the price of freedom must instruct those who have only enjoyed the pleasure of freedom.

Otherwise, freedom may be lost.

Those who have sweated and fought and killed on foreign shores to protect those who lived in comfort with home-cooked meals need not be reminded to remember loss.

They live with those memories. Many of them wonder why their body does not lie in a grave marked by an American flag on this Memorial Day.

Some feel guilty that it does not.

The Christian warrior understands the reason for being spared. That warrior knows that survival is not due to superior skill or weapons.

Life and death lie in the hands of God Almighty.

It is something to remember on Memorial Day.

Deliverance came from the Good God not from Good Luck.

That is a sobering thought. It is something to remember. It is something to be shared.

Life itself, much less a life lived in freedom, is not our inalienable right. It is an undeserved gift from the gracious God.

This is something to remember. Something to teach others.

Ancient Israel was to remember to teach this to its children.

The march to the Promised land took over forty years to complete. People who were children when crossing the Red Sea became the parents or grandparents of those born in the Land of Israel.

Those who survived the plagues and the poisonous snakes, they had experienced the discipline of the Lord. Those who stood at the foot of Mount Sinai saw his majesty. Those who first ate the manna, who saw enemy attacks fail, they saw him deliver with his mighty hand, his outstretched arm.

They remembered how the Lord delivered Israel. They were to teach the next generation.

Those who remember how the Lord delivered America are to teach the next generation.

We do remember loss on this day. But mostly, we remember what America has gained and the final deliverance already won.

To God alone the glory!

“Remember today that your children were not the ones who saw and experienced the discipline of the LORD your God: his majesty, his mighty hand, his outstretched arm...” (Deuteronomy 11:2)

- WELS National Civilian Chaplain, Pastor Paul Ziemer.



LUTHERAN MILITARY SUPPORT GROUP

Shoulder to Shoulder in Service

LMSG is a national non-profit organization made up of more than 350 congregations that are members of the Evangelical Lutheran Synod (ELS) and the Wisconsin Evangelical Lutheran Synod (WELS). Formed by veterans, LMSG is designed to connect and share Christian fellowship and support with all military men and women and their families. Since its formation in 2015, LMSG has approved grants that contributed thousands of dollars toward local congregations to support and thank our active duty, veterans and their families.

To learn more about LMSG and its work, visit www.lutheranmilitary.org.

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The Common Service: Texts revised from The Lutheran Hymnal, 1941. Music revised by James Engel.

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WELCOME TO CHRIST EV. LUTHERAN CHURCH!

We preach a message of forgiveness, hope and peace
through the death and resurrection of Jesus Christ.

Families and individuals of all ages will find opportunities
both to grow and to serve.

Our mission statement:

Look what Christ is doing!

He binds us together in
fellowship

He gathers us in for worship

He builds us up for service

He sends us out with the
gospel