

Given And Shed
For You...



Ruthfred Lutheran Church

Welcome to Ruthfred Lutheran Church!

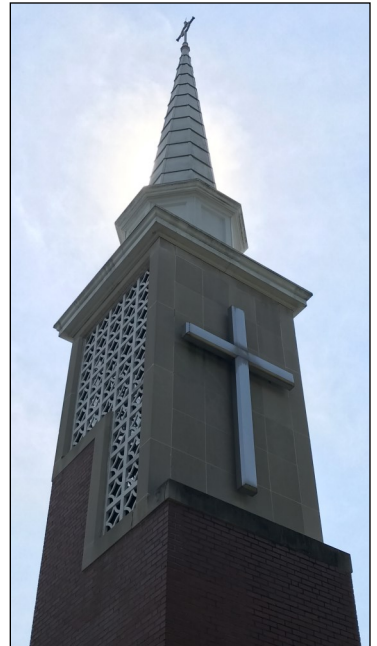
Member of the Association of Free Lutheran Congregations (www.aflc.org)

**We are delighted to have you with us today as we gather to
worship the Lord Jesus Christ.**

If you are visiting, we are glad you are here! Whether you are visiting from out of town, seeking a new church home, or for any other reason, thank you for choosing to worship with us. We would love to get in touch with you. Please fill out your contact information on the back cover of this bulletin, and place it in the offering basket.

About Us:

- ◆ Since her opening service on Christmas Eve in 1948 and her charter the following year, Ruthfred Lutheran Church has been a congregation rooted in the conviction that the Bible is inspired by God, living and active, capable to produce faith in its hearers, and true and faithful in all its parts. As such, our preaching and teaching aim to be faithful to its correct interpretation and is central to our worship of God.
- ◆ Our Divine Service, called the “Common Service,” possesses a rich history that stems from the early days of the Lutheran Reformation. It is centered upon God’s Word, and proclaims the realities of God’s abundant grace in Jesus Christ from its start to its close. If this is a new form of worship for you, this bulletin will serve as a welcome companion. The order of service begins on page 3.
- ◆ The Divine Service begins as our organist begins the Prelude. When the music starts, please quiet your hearts as you prayerfully prepare for worship.



Our cover is a paper cut, or *scherenschnitte*, created specially for our church by our very own Kathryn Carr. The artwork will reflect liturgical and Ruthfred-specific themes that occur throughout the year.

The Divine Service of the Word

Maundy Thursday, April 14, 2022

“Holy Communion with our Lord”

Prelude:

“Bread of the World”

(C. Langlois)

“Humbly, I Adore Thee”

(C. Callahan)

The Opening Hymn:

“’Tis Midnight, and on Olive’s Brow”

(AMB85)

(Please stand as we join our hearts in song)

1 'Tis mid-night, and on Ol - ive's brow The star is dimmed that
2 'Tis mid-night, and from all re - moved The Sav - ior wres - tles
3 'Tis mid-night, and for oth - ers' guilt The Man of Sor - rows
4 'Tis mid-night, and from e - ther - plains Is borne the song that

late - ly shone: 'Tis mid - night; in the gar - den
lone with fears; E'en that dis - ci - ple whom He
weeps in blood; Yet He that hath in an - guish
an - gels know; Un - heard by mor - tals are the

now The suf - fring Sav - ior prays a - lone.
loved Heeds not His Mas - ter's grief and tears.
knelt Is not for - sak - en by His God.
strains That sweet - ly soothe the Sav - ior's woe.

Text: William Bingham Tappan, 1794–1849
Tune: William B. Bradbury, 1816–1868

OLIVE'S BROW
LM

The Call to Worship and Invocation

Pastor (P): We open this service in the name of the Father, and of the Son, and of the Holy Spirit.

Congregation (C): Amen

The Order for Public Confession (SBH, p. 247)

Lent is a season where we are invited to examine ourselves. When we do we find that we are confronted with our sinfulness. As we begin our worship of Him, we come to Him together, and in the quietness of our own hearts, asking for His forgiveness, knowing that because of Christ, He gladly grants it. (1 John 1:9)

C: Almighty God, unto whom all hearts are open, all desires known, and from whom no secrets are hid, cleanse the thoughts of our hearts by the inspiration of Thy Holy Spirit, that we may perfectly love Thee, and worthily magnify Thy holy Name; through Jesus Christ, Thy Son our Lord, Amen.

P: Let us humbly kneel, and make confession unto God, imploring His forgiveness through Jesus Christ our Lord.

C: O God, our heavenly Father, I confess unto Thee that I have grievously sinned against Thee in many ways; not only by outward transgressions, but also by secret thoughts and desires which I cannot fully understand, but which are all known unto Thee. I do earnestly repent, and am heartily sorry for these my offenses, and I beseech Thee of Thy great goodness to have mercy upon me, and for the sake of Thy dear Son, Jesus Christ our Lord, to forgive my sins, and graciously to help my infirmities. Amen.

The Absolution, Admonition & Blessing:

The Absolution is based upon God's instruction in Luke 24:47 that repentance and the forgiveness of sins should be widely proclaimed in the name of Jesus. (See also 1 John. 1:9).

P: Almighty God, our heavenly Father, hath had mercy upon us, and for the sake of the sufferings, death, and resurrection of His dear Son, Jesus Christ our Lord, forgiveth us all our sins. As a Minister of the Church of Christ, and by His authority, I therefore declare unto you who do truly repent and believe in Him, the entire forgiveness of all your sins. In the Name of the Father, and of the Son, and of the Holy Ghost.

P: On the other hand, by the same authority, I declare unto the impenitent and unbelieving, that so long as they continue in their impenitence, God hath not forgiven their sins, and will assuredly visit their iniquities upon them, if they turn not from their evil ways, and come to true repentance and faith in Christ, ere the day of grace be ended.

P: The Grace of our Lord Jesus Christ, and the Love of God, and the Communion of the Holy Ghost, be with you all.

C: Amen

"Introit" means "to enter into," and is a responsive reading meant to lead God's forgiven children into the worship of Him. The words are from Scripture, and relate to the theme of the day in the liturgical calendar.

God's chief means of extending His grace to His children is through His Word. Hearing it and learning it are central to His proper worship.

The "Gradual" (Latin for *step*) is a liturgical reading bridging the readings of the epistle and the Gospel. It is comprised of Scripture, mostly the Psalms.

The Introit (Read Responsively; Please stand)

P: God forbid that I should glory.

C: Save in the Cross of our Lord Jesus Christ. In Him is salvation, life and resurrection from the dead.

P: By Him we are redeemed and set at liberty. God be merciful to us, and bless us.

C: And cause His face to shine upon us. (Galatians 6: 14; Psalm 67: 1)

The Gloria Patri (Sung in Unison; SBH p. 17)

**Glory be to the Father, and to the Son, and to the Holy Ghost;
As it was in the beginning is now and ever shall be, world
without end. Amen.**

Old Testament Lesson: Genesis 14:18-20 (NASB)

¹⁸ And Melchizedek king of Salem brought out bread and wine; now he was a priest of God Most High. ¹⁹ He blessed him and said, "Blessed be Abram of God Most High, Possessor of heaven and earth;" ²⁰ and blessed be God Most High, Who has delivered your enemies into your hand." He gave him a tenth of all.

The Epistle Lesson: Colossians 1:19-23 (NASB)

¹⁹ For it was the Father's good pleasure for all the fullness to dwell in Him, ²⁰ and through Him to reconcile all things to Himself, having made peace through the blood of His cross; through Him, I say, whether things on earth or things in heaven. ²¹ And although you were formerly alienated and hostile in mind, engaged in evil deeds, ²² yet He has now reconciled you in His fleshly body through death, in order to present you before Him holy and blameless and beyond reproach— ²³ if indeed you continue in the faith firmly established and steadfast, and not moved away from the hope of the gospel that you have heard, which was proclaimed in all creation under heaven, and of which I, Paul, was made a minister.

The Gradual:

Christ has humbled himself and become obedient unto death, even the death of the Cross. Wherefore God also has highly exalted him and given him a Name which is above every name. (Philippians 2: 8-9)

Following the Gradual reading, the congregation shall sing:

The Sentence for Lent

***Christ hath humbled himself, and become obedient
unto death: even the death of the Cross.***

The Holy Gospel Readings: Matthew 26: 26-29 (NASB)

The Congregation shall rise and sing, **“Glory be to Thee, O Lord.”**

²⁶ While they were eating, Jesus took some bread, and after a blessing, He broke it and gave it to the disciples, and said, “Take, eat; this is My body.” ²⁷ And when He had taken a cup and given thanks, He gave it to them, saying, “Drink from it, all of you; ²⁸ for this is My blood of the covenant, which is poured out for many for forgiveness of sins. ²⁹ But I say to you, I will not drink of this fruit of the vine from now on until that day when I drink it new with you in My Father’s kingdom.”

The Congregation shall sing, **“Praise be to Thee, O Christ.**

The Confession of Faith: The Nicene Creed (Confessed in Unison)

I believe in one God, the Father Almighty, Maker of heaven and earth, And of all things visible and invisible.

And in one Lord Jesus Christ, the only-begotten Son of God, Begotten of His Father before all worlds, God of God, Light of Light, Very God of very God, Begotten, not made, Being of one substance with the Father, By whom all things were made; Who for us men, and for our salvation, came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, And was made man; And was crucified also for us under Pontius Pilate. He suffered and was buried; And the third day He rose again, according to the Scriptures, and ascended into heaven, and sitteth on the right hand of the Father. And He shall come again with glory to judge both the quick and the dead; whose Kingdom shall have no end.

And I believe in the Holy Ghost, The Lord and Giver of Life, Who proceedeth from the Father and the Son, Who with the Father and the Son together is worshipped and glorified, Who spake by the Prophets. And I believe one Holy Christian and Apostolic Church. I acknowledge one Baptism for the remission of sins. And I look for the Resurrection of the dead, and the Life of the world to come.

During the Service of Holy Communion, we confess our faith using the Words of the Nicene Creed. Though officially adopted a few hundred years after Christ’s earthly ministry, the Creed emphasizes the truths that had been taught since the time of the Apostles, namely, that Christ is both fully God and fully man. As such, we are assured that in the person of Jesus Christ, God Himself became like us in every way, yet perfect and without sin; and shed His own Blood and gave His own Body in death so that we could find in Him forgiveness of sin and life eternal.

This creed has been used in worship across denominational lines.

The Special Music

2:00 Sue Swan—*The Last Supper* (Pote)

7:30 Senior Choir Anthem—*The Last Supper* (Pote)

Take, eat, this is my body broken for you.
Eat this bread, broken for you.
Do this in remembrance of me.

Take, drink, this is my blood of the new covenant.
Drink this cup, poured out for you.
Do this in remembrance of me.

Truly I say to you, I shall not drink again of the fruit of the vine,
until that day when I drink it anew with you in the kingdom of God.

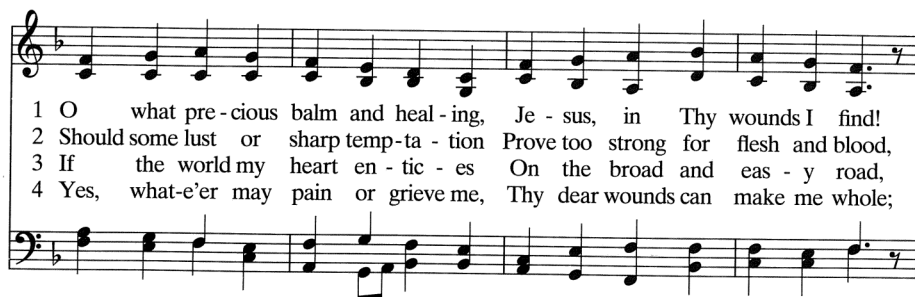
Take, eat, this is my body. Take, drink, this is my blood,
which is poured out for you, for remission of sins.
Do this in remembrance of me.

Eat this bread, drink this cup.
Do this in remembrance of me.

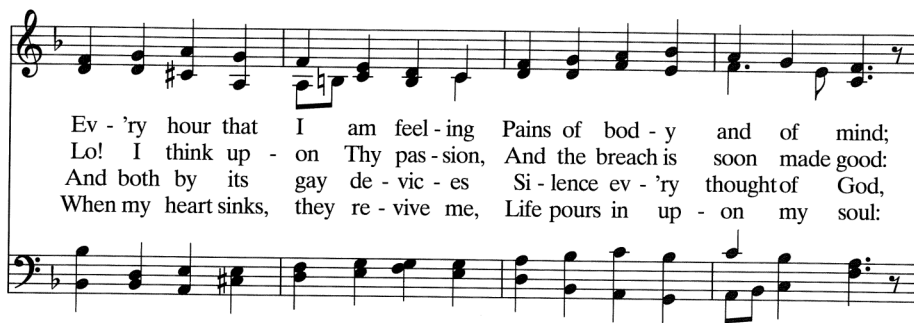
The Announcements

The Sermon Hymn:

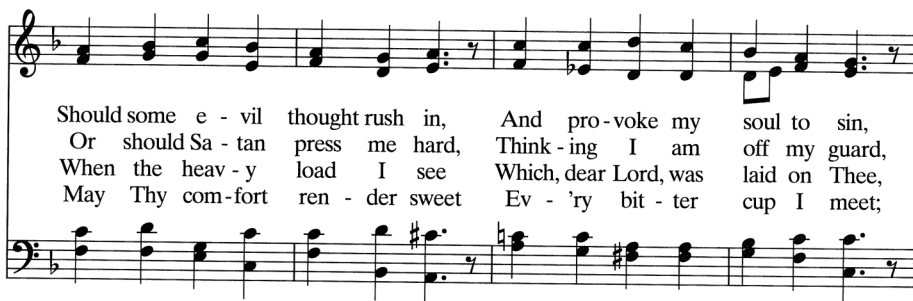
"O What Precious Balm and Healing" (AMB82)



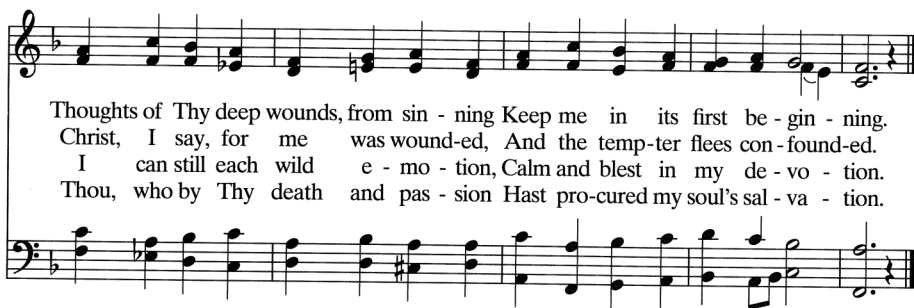
1 O what pre-cious balm and heal-ing, Je-sus, in Thy wounds I find!
2 Should some lust or sharp temp-ta-tion Prove too strong for flesh and blood,
3 If the world my heart en-tic-es On the broad and eas-y road,
4 Yes, what-e'er may pain or grieve me, Thy dear wounds can make me whole;



Ev-'ry hour that I am feel-ing Pains of bod-y and of mind;
Lo! I think up-on Thy pas-sion, And the breach is soon made good:
And both by its gay de-vic-es Si-lence ev-'ry thought of God,
When my heart sinks, they re-vive me, Life pours in up-on my soul:



Should some e-vil thought rush in, And pro-voke my soul to sin,
Or should Sa-tan press me hard, Think-ing I am off my guard,
When the heav-y load I see Which, dear Lord, was laid on Thee,
May Thy com-fort ren-der sweet Ev-'ry bit-ter cup I meet;



Thoughts of Thy deep wounds, from sin-ning Keep me in its first be-gin-ning.
Christ, I say, for me was wound-ed, And the temp-ter flees con-found-ed.
I can still each wild e-mo-tion, Calm and blest in my de-vo-tion.
Thou, who by Thy death and pas-sion Hast pro-cured my soul's sal-va-tion.

Text: Bernard of Clairvaux, 1091–1133; Johann Heermann, 1585–1647; tr. Richard Massie, 1800–1887
Tune: Louis Bourgeois, ca. 1510–1561

FREU DICH SEHR
87 87 77 88

The sermon is the central focus of our worship, as it is where we hear and learn from God's Word. This year our Lenten sermon series is entitled: "The Passion of Our Lord." We will see the significance for us today of the journey of Christ from the Upper Room the night of his arrest, to the Cross the following day.

The Sermon:

"Holy Communion with our Lord" | Matthew 26:26-29

Sermon Notes:

The Offertory Response (Sung in Unison; Please Stand)

Create in me a clean heart, O God: and renew a right spirit within me. Cast me not away from Thy presence: and take not Thy Holy Spirit from me. Restore unto me the joy of Thy salvation: and uphold me with Thy free Spirit. (Psalm 51:10-12)

Today we have the privilege of receiving Holy Communion together. We do not require membership to participate in this. However, we do ask that those coming to receive Communion would be baptized believers in the saving work of Jesus Christ, who are of confirmation age (completed 8th grade), and who are in agreement with the biblical teaching of Christ concerning it.

We believe and teach that Holy Communion is a Sacrament in which we receive the true body and blood of our Lord Jesus Christ in, with, and under the bread and the wine, that it was instituted by Christ himself, and that it is given to us Christians to eat and to drink.

We believe and teach that the benefit for Christians receiving Communion is expressed in the words "given" and "shed for you for the forgiveness of sins" (See Matthew 26:26-29). As described by Martin Luther in his *Small Catechism*, these words show us that "forgiveness of sin, life and salvation" are given to us in Communion.

Luther formulated a list of 20 questions with appropriate responses to guide the believer to prepare their hearts for Communion. We include a selection of those questions on the following page for the purpose of aiding you in the same way.

The Service for Communion

P: The Lord be with you.

C: And with thy Spirit.

P: Lift up your hearts.

C: We lift them up unto the Lord.

P: Let us give thanks unto the Lord our God.

C: It is meet and right so to do.

P: It is truly meet, right, and salutary that we should at all times, and in all places, give thanks unto Thee, O Lord, Holy Father, Almighty, Everlasting God. Therefore with angels and archangels, and with all the company of heaven, we laud and magnify thy glorious Name; ever more praising thee, and saying:

C: Holy, holy, holy, Lord God of Sabaoth; Heaven and earth are full of Thy glory; Hosanna in the highest. Blessed is He that cometh in the name of the Lord. Hosanna in the highest.

The Prayer of Thanksgiving:

P: Holy art Thou, Almighty and Merciful God. Our Lord Jesus Christ, in the night in which He was betrayed, took bread, and when He had given thanks, He broke it and gave it to His disciples, saying, take, eat; this is my Body which is given for you; This do in remembrance of Me.

After the same manner also, He took the cup, when He had supped, and, when He had given thanks, He gave it to them, saying, Drink of it all of you, for this cup is the New Testament in my Blood, which is shed for you, and for many, for the remission of sins; this do, as oft as ye drink it, in remembrance of Me.

Remembering, therefore, His salutary precept,...

And unto Thee, O God, Father, Son, and Holy Spirit, be all honor and glory in Thy holy Church, world without end. Amen.

The Lord's Prayer

P: 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;

C: For Thine is the kingdom and the power and the glory, forever and ever. Amen.

Do you believe that you are a sinner?

Yes, I believe that I am a sinner.

Are you sorry for your sins?

Yes, I am sorry that I have sinned against God.

Do you desire to be saved?

Yes, such is my desire.

In Whom do you trust?

In my dear Lord, Jesus Christ.

What has Christ done for you that you trust in him?

He died for me and shed his blood for me on the cross for the forgiveness of sins.

Do you believe that the true body and blood of Christ are in the Sacrament?

Yes, I believe it.

What induces you to believe this?

The Word of Christ, "Take, eat this is My body; This is My blood, drink of it all of you."

Why ought we to remember and proclaim His death?

That we may learn to believe that no creature could make satisfaction for our sins but Christ, true God and man; and that we may learn to look with terror at our sins, and to regard them as great indeed, and to find joy and comfort in Him alone, and thus be saved through such faith.

Finally, why do you wish to go to receive Holy Communion?

That I may learn to believe that Christ died for my sin out of great love, as before said; and that I may also learn from Him to love God and my neighbor.

P: The peace of the Lord be with you alway.

C: And with thy Spirit.

The Agnus Dei:

C: O Christ thou Lamb of God, that takest away the sin of the world, have mercy upon us;

O Christ thou Lamb of God, that takest away the sin of the world, have mercy upon us;


O Christ thou Lamb of God, that takest away the sin of the world, grant us thy peace. Amen.

The Distribution

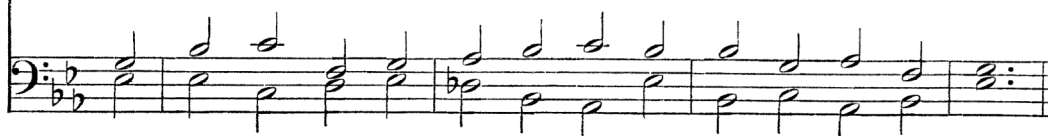

During Communion we shall sing:

SBH#266—According to Thy Gracious Word (see next page)


"According to Thy Gracious Word" (SBH266)



1. Ac - cord - ing to thy gra-cious word, In meek hu - mil - i - ty,
 2. Thy Bod - y, bro - ken for my sake, My bread from heaven shall be;
 3. Geth - sem - a - ne can I for - get, Or there thy con - flict see,

This will I do, my dy - ing Lord, I will re - mem - ber thee.
 Thy tes - ta - men - tal cup I take, And thus re - mem - ber thee.
 Thine ag - o - ny and blood-y sweat, And not re - mem - ber thee? A-men.



4 When to the Cross I turn mine eyes, 5 Remember thee, and all thy pains,
 And rest on Calvary, And all thy love to me;
 O Lamb of God, my Sacrifice, Yea, while a breath, a pulse remains,
 I must remember thee! Will I remember thee.

6 And when these failing lips grow dumb,
 And mind and memory flee,
 When thou shalt in thy kingdom come,
 Jesus, remember me. Amen.

James Montgomery, 1771-1854

The Nunc Dimittis:

U: Lord now lettest Thou Thy servant depart in peace, according to Thy word; For mine eyes have seen Thy salvation, which Thou hast prepared before the face of all people; A light to lighten the Gentiles, and the Glory of Thy people Israel. Glory be to the Father, and to the Son, and to the Holy Ghost; As it was in the beginning, is now and ever shall be, world without end. Amen.

The Prayer

P: O give thanks unto the Lord, for He is good.

C: And His mercy endureth forever

The Closing Prayer *(after which the congregation shall sing "Amen.")*

P: The Lord be with you.

C. And with thy spirit

P: Bless we the Lord.

C: Thanks be to God.

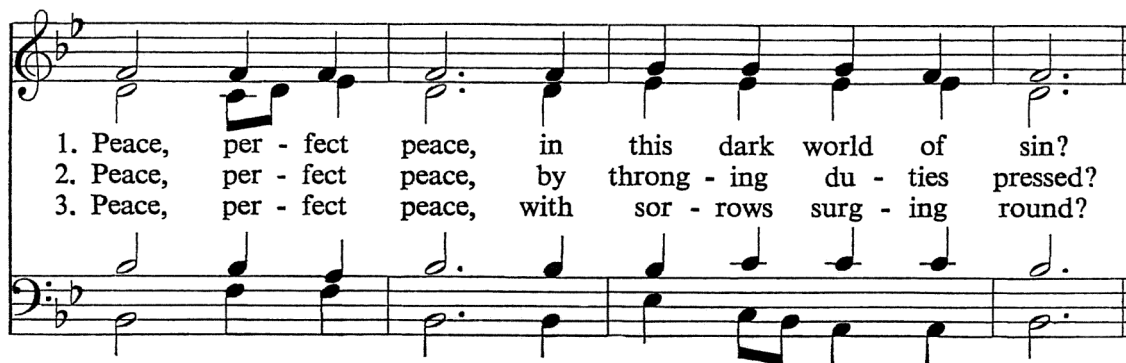
The Benediction

P: Now the God of peace, who brought up from the dead the great Shepherd of the sheep through the blood of the eternal covenant, *even* Jesus our Lord, equip you in every good thing to do His will, working in us that which is pleasing in His sight, through Jesus Christ, to whom *be* the glory forever and ever.

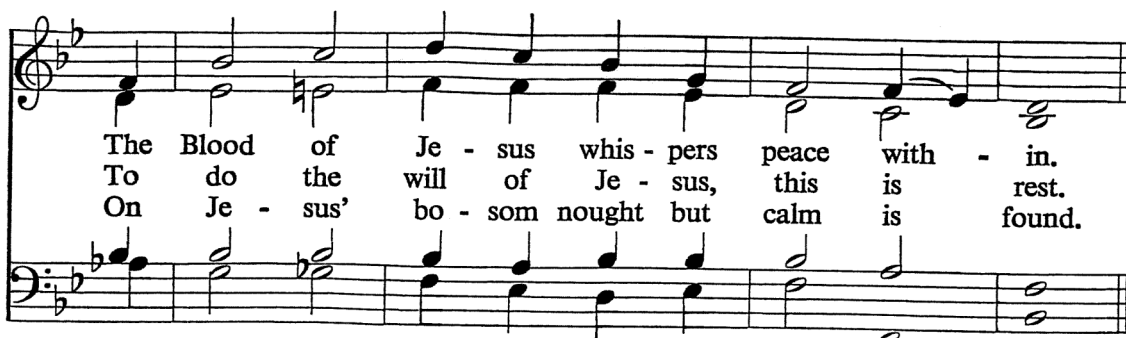
(Hebrews 13:20-21)

C: Amen

The Closing Hymn: "Peace, Perfect Peace" (SBH571)



1. Peace, per - fect peace, in this dark world of sin?
2. Peace, per - fect peace, by throng - ing du - ties pressed?
3. Peace, per - fect peace, with sor - rows surg - ing round?



The Blood of Je - sus whis - pers peace with - in.
To do the will of Je - sus, this is rest.
On Je - sus' bo - som nought but calm is found.

- 4 Peace, perfect peace, with loved ones far away?
In Jesus' keeping we are safe, and they.
- 5 Peace, perfect peace, our future all unknown?
Jesus we know, and he is on the throne.
- 6 Peace, perfect peace, death shadowing us and ours?
Jesus has vanquished death and all its powers.
- 7 It is enough; earth's struggles soon shall cease,
And Jesus call us to heaven's perfect peace.

Edward Henry Bickersteth, 1825–1906

The Silent Prayer & Chimes

The Postlude: "Largo" (G. F. Handel)

Our Communion Practice: We do not practice the communion of children who are not instructed and confirmed, but the children are encouraged to come to the altar rail for a family blessing. Please sign a communion card and hand it to the deacon. If you are not a member of a Lutheran Church, please speak to the pastors anytime about communion and its meaning.



Please use this space to let the
pastors, elders and/or church
know of your prayer needs.

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- 15

Visiting with us?

Please use this tear-off section to help us get to know a little bit about you and how we may best serve you.

If you have a specific concern or prayer request, please use the space on the other side of this fold.

Date:

Name:

Children:

Address:

Phone (indicate home, cell, etc.)

Email:

I am a/an:

- ☐ 1st-Time Visitor
- ☐ 2nd-Time Visitor
- ☐ Out-of-Town Visitor
- ☐ Regular Attendee

I would like to learn more about:

- ☐ What It Means To Be a Christian
- ☐ Church Membership
- ☐ Ruthfred's Ministries or Groups
- ☐ Ways To Share My Gifts

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