

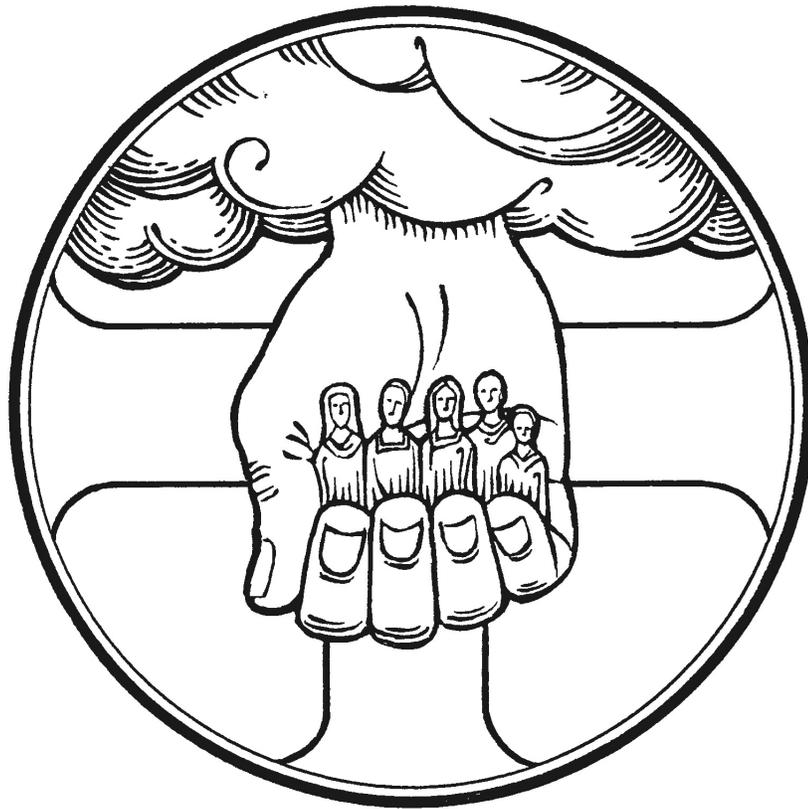
**A Prayer  
Upon  
Entering  
Church**

Heavenly Father, as Your Son was without sin, have mercy on unworthy sinners.

Guide, lead, and protect so that we may glorify Your good works daily by the grace of Jesus Christ, the Holy Spirit, one God.

Amen

*~ from the  
Zion board of  
elders*



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## **The Third Sunday after Pentecost**

June 25, 2017 + 9:00 and 11:00 A.M.

**Welcome to the Lord's Day.** What can separate us from the love of God in Christ Jesus? The answer of Scripture is clear: nothing! Even if the world, the devil, and our own sinful selves should persecute us for faith in Him (yes, even kill us!), nothing can break the bond forged in the body and blood of Jesus. He descended even into hell for us, so what could keep Him from us now? Here is the great promise of today's Scripture readings, and here, too, is the great call of faith: in view of such love, to endure with patience.

## **Sharing God's Blessings Today**

- The flowers at the altar are sponsored in loving memory of Katy Bliese (June 24 birthday) by her family.
- The flowers at the lectern and pulpit are sponsored in loving memory of their parents, Arvilla and Roland Wendorff, by Eric and Kathy Wendorff.
- The sponsor charts for 2017 for Broadcasts and Flowers are available for you to sign up. The charts are by the stairs by the northwest entry.

## **An Old (but now new) Take on Youth Ministry**

The [early Church] Fathers had enormous success in youth and young-adult ministry. Many of the early martyrs were teens, as were many of the Christians who took to the desert for the solitary life. There's ample evidence that a disproportionate number of conversions, too, came from the young . . . How did the Fathers do it? They made wild promises. They promised young people great things, like persecution, lower social status, public ridicule, severely limited employment opportunities, frequent fasting, a high risk of jail and torture, and maybe, just maybe, an early, violent death at the hands of their pagan rulers.

The Fathers looked young people in the eye and called them to live purely in the midst of a pornographic culture. They looked at some young men and women and boldly told them they had a calling to virginity. And it worked. Even the pagans noticed how well it worked . . .

What made the Church attractive in the third century can make it just as attractive in the twenty-first. In the ancient world and in ours, young people want a challenge. They want to love with their whole being. They're willing to do things the hard way — if people they respect look them in the eye and make the big demands. These are distinguishing marks of youth. You don't find too many middle-aged men petitioning the Marines for a long stay at Parris Island. It's young men who beg for that kind of rigor. No young man or woman really wants to give his life away cheaply. [The early Church] knew better. So do the kids in our parishes.

*~ Mike Aquila, fathersofthechurch.com, 6-7-06, accessed 5-17*

## **Announcements**

Parish announcements may be found in the weekly newsletter, *For You*, provided by the ushers.



## PRELUDES

“Prelude and Fugue in B ♭”

... J. S. Bach

“Open Now Thy Gates of Beauty”

... D. Cherwein & M. Rotermund

## RINGING OF THE BELLS

*Please stand.*

## INVOCATION

P: In the name of the Father, and of the ✠ Son, and of the Holy Spirit.

C: **Amen**

## CONFESSION AND ABSOLUTION

P: Almighty God, to 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 your Holy Spirit, that we may perfectly love you and worthily magnify your holy name, through Jesus Christ our Lord.

C: **Amen**

P: If we say we have no sin, we deceive ourselves, and the truth is not in us. But if we confess our sins, God who is faithful and just will forgive our sins and cleanse us from all unrighteousness.

*Please kneel. Silence for reflection.*

P: Most merciful God,

**C: we confess that we are in bondage to sin and cannot free ourselves. We have sinned against you in thought, word, and deed, by what we have done and by what we have left undone. We have not loved you with our whole heart; we have not loved our neighbors as ourselves. For the sake of your Son, Jesus Christ, have mercy on us. Forgive us, renew us, and lead us, so that we may delight in your will and walk in your ways, to the glory of your holy name. Amen**

P: Almighty God, in his mercy, has given his Son to die for us and, for his sake, forgives us all our sins. As a called and ordained minister of the Church, and by the authority of Christ, I therefore forgive you all your sins, in the name of the Father, and of the ☩ Son, and of the Holy Spirit.

**C: Amen**

*Please stand.*

## ENTRANCE HYMN

“Open Now Thy Gates of Beauty” green hymnal #250

## THE APOSTOLIC GREETING

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

**C: And also with you.**

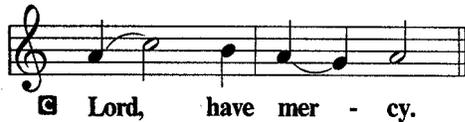
## KYRIE

P: In peace, let us pray to the Lord.

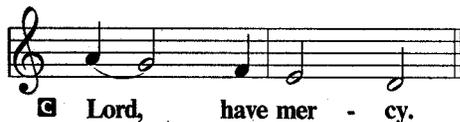


Lord, have mer - cy.

P: For the peace from above, and for our salvation, let us pray to the Lord.



P: For the peace of the whole world, for the well-being of the holy Church, and for the unity of all, let us pray to the Lord.



P: For this holy house, and for all who offer here their worship and praise, let us pray to the Lord.



P: Help, save, comfort, and defend us, gracious Lord.



## GLORIA

P: Glory to God in the highest, and peace to his people on earth.



*The Kyrie is not another confession of sins, but a prayer for grace and help in time of need... the ardent cry of the Church for assistance. The cry for mercy is biblical, particularly for those seeking release from bondage that only Jesus the King could give.*

*~ Pr. Arthur A. Just, The Ordinaries of the Divine Service, 2001 A.D.*

The creed asks, "Has your life a Lord? Is Christ your Lord?" To assert the Lordship implies first of all that Christ comes from beyond the ordinary stuff out of which human limitations emerge; He comes into our order. He comes, and then becomes my Lord. There was little that was natural about the process, though the process moves amid the ordinariness of the natural: the birth of a baby, the walking of Palestinian paths, the death of a man outside Jerusalem, His triumph in men's hearts . . .

praise you for your glo - ry. 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. For you a - lone are the  
 Ho - ly One, you a - lone are the Lord, you a -  
 lone are the Most High, Je - sus Christ, with the Ho - ly Spir - it,  
 in the glo - ry of God the Fa - ther. A - men

## SALUTATION AND COLLECT

P: The Lord be with you.

☐ And al - so with you.

P: Let us pray . . . O God, because your abiding presence always goes with us, keep us aware of your daily mercies that we may live secure and content in your eternal love; through Jesus Christ, your Son, our Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever.

C: **Amen**

*Please be seated.*

**OLD TESTAMENT** Jeremiah 20:7-13

<sup>7</sup>O LORD, you have deceived me, and I was deceived; you are stronger than I, and you have prevailed. I have become a laughing-stock all the day; everyone mocks me. <sup>8</sup>For whenever I speak, I cry out, I shout, "Violence and destruction!" For the word of the LORD has become for me a reproach and derision all day long. <sup>9</sup>If I say, "I will not mention him, or speak any more in his name," there is in my heart as it were a burning fire shut up in my bones, and I am weary with holding it in, and I cannot. <sup>10</sup>For I hear many whispering. Terror is on every side! "Denounce him! Let us denounce him!" say all my close friends, watching for my fall. "Perhaps he will be deceived; then we can overcome him and take our revenge on him." <sup>11</sup>But the LORD is with me as a dread warrior; therefore my persecutors will stumble; they will not overcome me. They will be greatly shamed, for they will not succeed. Their eternal dishonor will never be forgotten. <sup>12</sup>O LORD of hosts, who tests the righteous, who sees the heart and the mind, let me see your vengeance upon them, for to you have I committed my cause. <sup>13</sup>Sing to the LORD; praise the LORD! For he has delivered the life of the needy from the hand of evildoers.

L: The Word of the Lord.

C: **Thanks be to God.**

*. . . Should he triumph?  
Ought not the first question to be: should a man have a Lord? The answer will issue from the answer to the question "What kind of Lord is Jesus Christ?" Does He want to vanquish the heart of man or woo it? Does He want to overpower and annihilate or to win and keep?  
~ Martin Marty, Hidden Discipline*

## **PSALM 91:1-10**

L: He who dwells in the shelter of 'the Most High,\*  
abides under the shadow of 'the Almighty.

He shall say to the LORD, |  
"You are my refuge 'and my stronghold,\*  
my God in whom I 'put my trust."

**C: He shall deliver you from the snare 'of the hunter\*  
and from the 'deadly pestilence.**

**He shall cover you with his pinions, and you shall find  
refuge un'der his wings;\*  
his faithfulness shall be a 'shield and buckler.**

L: You shall not be afraid of any ter'ror by night,\*  
nor of the arrow that 'flies by day;

of the plague that stalks 'in the darkness,\*  
nor of the sickness that lays 'waste at midday.

**C: A thousand shall fall at your side and ten thousand at  
'your right hand,\*  
but it shall 'not come near you.**

**Your eyes have only 'to behold\*  
to see the reward 'of the wicked.**

L: Because you have made the 'LORD your refuge,\*  
and the Most High your 'habitation,

there shall no evil hap'pen to you,\*  
neither shall any plague come 'near your dwelling.

**All: Glory 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**

**EPISTLE** Romans 6:12-23

<sup>12</sup>Let not sin therefore reign in your mortal body, to make you obey its passions. <sup>13</sup>Do not present your members to sin as instruments for unrighteousness, but present yourselves to God as those who have been brought from death to life, and your members to God as instruments for righteousness. <sup>14</sup>For sin will have no dominion over you, since you are not under law but under grace. <sup>15</sup>What then? Are we to sin because we are not under law but under grace? By no means! <sup>16</sup>Do you not know that if you present yourselves to anyone as obedient slaves, you are slaves of the one whom you obey, either of sin, which leads to death, or of obedience, which leads to righteousness? <sup>17</sup>But thanks be to God, that you who were once slaves of sin have become obedient from the heart to the standard of teaching to which you were committed, <sup>18</sup>and, having been set free from sin, have become slaves of righteousness. <sup>19</sup>I am speaking in human terms, because of your natural limitations. For just as you once presented your members as slaves to impurity and to lawlessness leading to more lawlessness, so now present your members as slaves to righteousness leading to sanctification. <sup>20</sup>For when you were slaves of sin, you were free in regard to righteousness. <sup>21</sup>But what fruit were you getting at that time from the things of which you are now ashamed? For the end of those things is death. <sup>22</sup>But now that you have been set free from sin and have become slaves of God, the fruit you get leads to sanctification and its end, eternal life. <sup>23</sup>For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.

L: The Word of the Lord.

C: **Thanks be to God.**

*Until you  
have given up  
your self to  
Him you will  
not have a  
real self . . .  
Nothing that  
you have not  
given away  
will ever  
really be  
yours. Noth-  
ing in you  
that has not  
died will ever  
be raised from  
the dead.  
Look for  
yourself, and  
you will find  
in the long  
run only ha-  
tred, loneli-  
ness, despair,  
rage, ruin,  
and decay.  
But look for  
Christ and  
you will find  
Him, and  
with Him  
everything  
else thrown  
in.*

*~ C.S. Lewis,  
Mere  
Christian-  
ity*

The advance toward triumph goes the Messianic way, through persecution and death (10:28); but the men who oppose are men, who can kill but not destroy. The one fear that is to dominate the life of the apostle is not the paralyzing fear of men but the impelling fear of God. The apostle is to fear that he may deny the cause and the kingdom of Him who can destroy him eternally. That fear drives out every other fear. But Jesus does not merely fight fire with fire . . .

Please stand.

## VERSE

Al - le - lu - ia. Lord, to whom shall we go?  
You have the words of e - ter - nal life. Al - le - lu - ia.

## GOSPEL

P: The Holy Gospel according to St. Matthew, the 10th chapter.

Glo - ry to you, O Lord.

<sup>5a</sup>These twelve Jesus sent out, instructing them, <sup>21</sup>“Brother will deliver brother over to death, and the father his child, and children will rise against parents and have them put to death, <sup>22</sup>and you will be hated by all for my name’s sake. But the one who endures to the end will be saved. <sup>23</sup>When they persecute you in one town, flee to the next, for truly, I say to you, you will not have gone through all the towns of Israel before the Son of Man comes. <sup>24</sup>“A disciple is not above his teacher, nor a servant above his master. <sup>25</sup>It is enough for the disciple to be like his teacher, and the servant like his master. If they have called the master of the house Beelzebul, how much more will they malign those of his household. <sup>26</sup>“So have no fear of them, for nothing is covered that will not be revealed, or hidden that will not be known. <sup>27</sup>What I tell you in the dark, say in the light, and what you hear whispered, proclaim on the housetops. <sup>28</sup>And do not fear those who kill the body but cannot kill the soul. Rather fear him who can destroy both soul and body in hell. <sup>29</sup>Are not two sparrows sold for a penny? And not one of them will fall

to the ground apart from your Father. <sup>30</sup>But even the hairs of your head are all numbered. <sup>31</sup>Fear not, therefore; you are of more value than many sparrows. <sup>32</sup>So everyone who acknowledges me before men, I also will acknowledge before my Father who is in heaven, <sup>33</sup>but whoever denies me before men, I also will deny before my Father who is in heaven."

P: The Gospel of the Lord.



## APOSTLES CREED

P: Let us confess the faith with one heart:

**C: I believe in God, the Father almighty, creator of heaven and earth.**

**I believe in Jesus Christ, his only Son, our Lord. He was conceived by the power of the Holy Spirit and born of the virgin Mary. He suffered under Pontius Pilate, was crucified, died, and was buried. He descended into hell. On the third day he rose again. He ascended into heaven, and is seated at the right hand of the Father. He will come again to judge the living and the dead.**

**I believe in the Holy Spirit, the holy catholic Church, the communion of saints, the forgiveness of sins, the ✠ resurrection of the body, and the life everlasting. Amen**

*Please be seated.*

## HYMN OF THE DAY

"Salvation Unto Us Has Come" green hymnal #297

*... He reminds the disciple that the God whom he fears is also the God whom he loves and trusts as his Father, the God whose eye is on the sparrow. He has numbered the hairs on the disciple's head; the assailant's hand that reaches for the disciple's hair, to drag him off or to hold him steady for the coup de grace, shall not go unmarked. The disciple is to know that the life which he has laid into the Father's hand shall be kept safely there (10:28-30).  
~ Pr. Martin Franzmann  
Follow Me*

Early Christians conceded to the Pharisees that their morality, measured according to a detailed code, required an observance more exacting than their own. Is there evidence that the Christians at any time attempted to "out Pharisee" the Pharisees? Following the example of Jesus, his followers from the beginning were indifferent to certain aspects of the Law such as regulations of the temple, sacrifice, Sabbath, and ritual cleansing (Mt 12:1-14; 15:1-3) . . . .

## SERMON

"A Victory Besides Our Own"

*Please kneel.*

## PRAYER OF THE CHURCH

P: Let us pray for the whole people of God in Christ Jesus, and for all people according to their needs.

P: . . . Lord in your mercy,

**C: hear our prayer.**

P: Into your hands, O Lord, we commend all for whom we pray, trusting in your mercy; through your Son, Jesus Christ our Lord.

**C: Amen**

*Please be seated.*

## OFFERING

*While the offerings are received, please pass in your row the **Friendship Register**, and add your name(s). If you are a guest or visitor, please include your address.*

## VOLUNTARY

"All Glory Be to God on High"

... T. Albrecht

*Please stand.*

## OFFERTORY



Let the vine - yards be fruit - ful, Lord, and fill to the brim our  
cup of bless - ing. Gath - er a har - vest from the seeds that were sown, that  
we may be fed with the bread of life. Gath - er the hopes and  
dreams of all; u - nite them with the prayers we of - fer. Grace our ta - ble  
with your pres - ence, and give us a fore - taste of the feast to come.

## OFFERTORY PRAYER

P: Let us pray . . . Merciful Father,

C: we offer with joy and thanksgiving what you have first given us — our selves, our time, and our possessions, signs of your gracious love. Receive them for the sake of him who offered himself for us, Jesus Christ our Lord. Amen

## THE GREAT THANKSGIVING

P: The Lord be with you.



And al - so with you.

. . . . This in-  
difference to  
the Law, not  
simply the  
proclamation  
that Jesus was  
the Messiah,  
led to the ex-  
clusion of Je-  
sus' followers  
from the Jew-  
ish syna-  
gogues and  
was the first  
cause for divi-  
sion between  
the two reli-  
gious commu-  
nities. The  
different un-  
derstandings  
of righteous-  
ness had to be  
made clear in  
the catechesis.  
Christian mor-  
ality centered  
on acts of  
mercy, not on  
legal preci-  
sion .

~ Pr. David  
Scaer,  
Discourses  
in Matthew

P: Lift up your hearts.

□ We lift them to the Lord.

Musical notation for the first phrase, featuring a treble clef, a key signature of two sharps (F# and C#), and a 3/4 time signature. The melody consists of eighth notes: G4, A4, B4, C5, B4, A4, G4, F#4, E4, D4.

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

□ It is right to give him thanks and praise.

Musical notation for the second phrase, featuring a treble clef, a key signature of two sharps (F# and C#), and a 3/4 time signature. The melody consists of eighth notes: G4, A4, B4, C5, B4, A4, G4, F#4, E4, D4.

P: It is indeed right and salutary . . . we praise your name and join their unending hymn:

### SANCTUS ("Holy")

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

Musical notation for the Sanctus, consisting of five staves. Each staff begins with a treble clef, a key signature of two sharps (F# and C#), and a 3/4 time signature. The lyrics are written below the notes.

## WORDS OF INSTITUTION

P: Our Lord Jesus Christ, on the night when he was betrayed, took bread; and when he had given thanks, he broke it and gave it to the disciples and said: "Take, eat; this is my body, which is given for you. This do in remembrance of me."

In the same way also he took the cup after the supper, and when he had given thanks, he gave it to them, saying: "Drink of it, all of you; this cup is the new testament in my blood, which is shed for you for the forgiveness of sins. This do, as often as you drink of it, in remembrance of me.

## THE LORD'S PRAYER

P: Lord, remember us in your kingdom, and teach us to pray:

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

## ACCLAMATION

P: As often as we eat this bread and drink this cup,

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

Then, while the Agnus Dei is sung, let him (the pastor) communicate, first himself and then the people.  
 ~ Martin Luther,  
 The Order of Communion for the Church at Wittenberg, 1523 A.D.

## AGNUS DEI ("Lamb of God")

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

*Please be seated.*

*The congregation is ushered forward for Communion. If you cannot use the steps to the altar, you may either ask an usher to have Communion brought to you, or you may go to the altar in the side (west) chapel. Those not communing may cross their arms over their chest for a blessing.*

*Holy Communion is the body and blood of our Lord Jesus Christ which He joyfully gives to His Church to eat and to drink. This gift bestows tremendous benefits. His body and blood forgives ours sins, strengthens our faith, binds us to the Lord, and unites us with each other. In this is life and salvation.*

*The Lord therefore invites to His altar baptized Christians who trust that they will receive in Holy Communion all that He promises there: His body and blood, the forgiveness of sins, union with Christ and His Church, life, and salvation. Know that He gives it to you with great joy.*

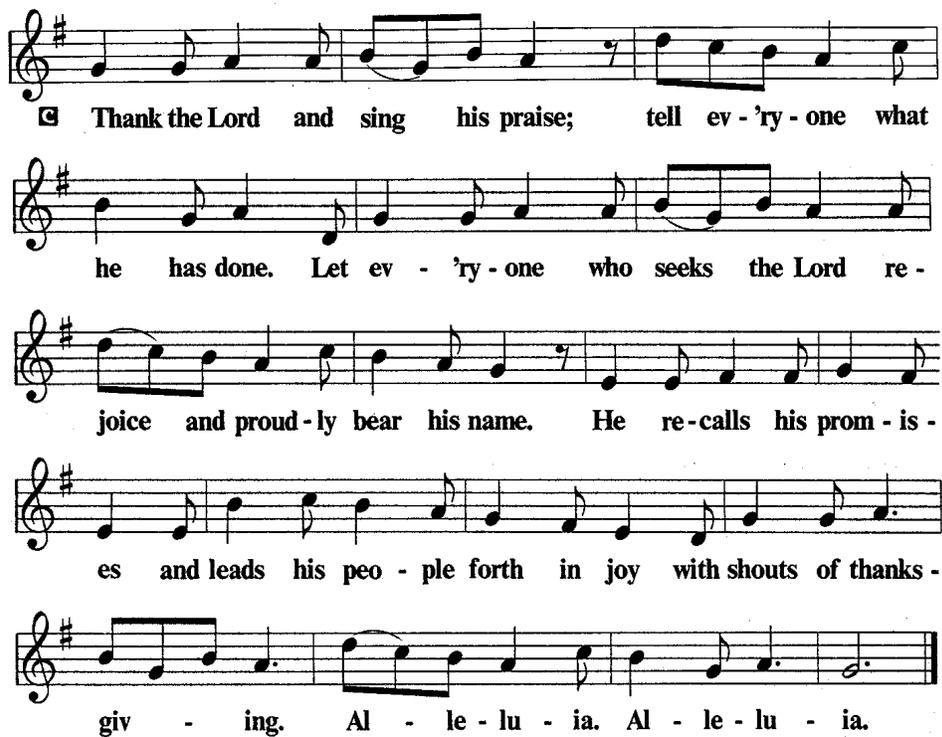
## COMMUNION HYMNS

“Guide Me Ever, great Redeemer” green hymnal #343

“Word of God, Come Down on Earth” blue hymnal #716

*Please stand after all have received the sacrament.*

## POST-COMMUNION CANTICLE



☐ Thank the Lord and sing his praise; tell ev - 'ry - one what  
he has done. Let ev - 'ry - one who seeks the Lord re -  
joice and proud - ly bear his name. He re - calls his prom - is -  
es and leads his peo - ple forth in joy with shouts of thanks -  
giv - ing. Al - le - lu - ia. Al - le - lu - ia.

**A Prayer  
As You Go**  
Father, we  
pray that  
you give us  
the ability to  
teach others  
what we  
have  
learned by  
hearing  
Your word.  
Amen

*~ from the  
Zion board  
of elders*

## POST-COMMUNION PRAYER

P: We give you thanks, almighty God, that you have refreshed us through the healing power of this gift of life; and we pray that in your mercy you would strengthen us, through this gift, in faith toward you and in fervent love toward one another; for the sake of Jesus Christ our Lord.

C: **Amen**

## BENEDICTION

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



## SILENT PRAYER

## POSTLUDE

Toccata on "Salvation Unto Us Has Come" ... S. Johnson

**+ Soli Deo Gloria +**  
*To God alone be glory*

## **Serving at Worship**

Presiding: The Rev. Dr. Steven K. Gjerde

Organist: Rodney Riese

Lector: (9:00) Bob Hochberger

(11:00) Rob Steffen

Radio Announcer: (9:00) Keith Glasel

Acolyte: (9:00) Grace Stimac

(11:00) Jay Stahl

Elder: (9:00) Scott Schubring

(11:00) Gordon Schalow

Ushers: (9:00) Sally Christoffersen; Gary Habeck;

Steve and Marlene Kroening

(11:00) Al Lippert; Herbert Zahrt

Communion Assistants:

(9:00) Sally Christoffersen; Ted Gulhaugen; Bill Metter

(11:00) Marge Gausewitz; Ted Gulhaugen; Cheryl Plautz

Altar Guild: Dianne Ames; Anna Mae Zeinemann

## **Acknowledgements**

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## **Zion Lutheran Church**

**Sixth and Grant Streets, Wausau, Wisconsin 54403**

Those who trust in the Lord shall be like Mount Zion,  
which cannot be moved, but abides forever. (Psalm 125:1)

**Church Telephone: 715-848-7286**

**Senior Pastor** Steven K. Gjerde

**Visitation Pastor** Theodore B. Gulhaugen

**Pastoral Assistant** Joseph C. Pinzl

**Kantor** Irene Beethe

**Parish Nurse** Lenore Grosinske

**Office Manager** Pam Gabriel

**Secretary** Anna Mae Zeinemann

**Custodian** Michael Renken

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[zion@dwave.net](mailto:zion@dwave.net)

**To visit our webpage:**

[www.zionlutheranwausau.com](http://www.zionlutheranwausau.com)

**Host of the Wausau Lutheran Hour**

Sundays, 9:00 am, WSAU Radio 550AM (or  
click "Listen Live" at [www.wsau.com](http://www.wsau.com))

**Member Congregation of Lutheran Core**

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