

CHRIST THE KING


Last Sunday of End Times
November 22 & 23, 2014



WELCOME TO ST. PAUL'S!

Thank you for joining us for worship today. In our service we gather before God to offer him our praise and thanks. We also gather for strength that God's perfect and powerful word gives us to live as his people. You can join us any time, but before you leave please stick around for a few minutes after worship to meet and greet one another. If you are new to the area or looking for a church home, please accept the invitation to meet our pastors. You can greet either of them after the service or set up an appointment at your convenience. They are happy to make a personal visit.

Information

- ✓ **Weekly News & Notes** - Pick a copy from an usher or find it at our website: stpaulsalgoma.org
- ✓ **Restrooms** are located in the basement. An accessible bathroom is next to the kitchen.
- ✓ **Large-print bulletins** are available. Speak to an usher.
- ✓ **The Children's Room** is located in the northwest corner of the basement. It has toys for children and a TV to watch the service.
- ✓ **T-Coil Hearing assistance devices** are available. Speak to an usher. 
- ✓ **Acknowledgements** Hymns and songs are reprinted under OneLicense #A-715548 and CCLI # 11238509
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Our Congregation

Church Campus

406 4th Street Algoma, WI 54201
Secretary: 487-5712
sec.stpauls@gmail.com

School Campus

1115 Division Street Algoma, WI 54201
Secretary: 487-5712
knights@itol.com

Our Staff

Rev. John Moll – *pastor & acting principal*
Administration & Education
Office: 920.487.2679 Cell: 920.255.5009
pastormoll@stpaulsalgoma.org

Rev. Thomas Moldenhauer – *pastor*
Worship, Outreach & EPIC
Office: 920.487.2263 Cell: 920.285.2881
tommoldenhauer@gmail.com

Mr. Leon Raether – *7th & 8th Grade*
Mr. Scott Stevenson – *5th & 6th Grade*
Miss Vicki Jensen – *3rd & 4th Grade*
Mrs. Lori Miller – *1st & 2nd Grade*
Miss Lisa Nickle - *K4 & K5*
Rev. Roy Beyer – *Resource*
Mrs. Amanda Moldenhauer – *Spanish*

Worship Theme

Lord, Keep Us...

November 2 - Reformation

...Faithful to the Word!

November 9 - Last Judgment

...Mindful of the Judgment!

November 16 - Saints Triumphant

...Watchful for our Triumph!

November 23 - Christ the King

...Worshiping our King!

Each worship service is a different look at the same person. To some that might sound boring, but look again at who that person is – JESUS! He is our Savior, the Messiah, the Christ, the Chosen One, the Word, the One and Only, the Lord Almighty, the Prince of Peace, the Alpha and Omega, the Lamb of God, the Servant, the Substitute, the Good Shepherd, the Way, the Truth, the Life, God’s Son, True Man, True God, our Prophet, our Priest, and our King. Can we ever have too many glimpses into the grace of God? Can we ever hear too often about the forgiveness and life we have through Jesus Christ our Lord? Can we ever listen and learn enough? Of course not!

C.S. Lewis once said: *“Every service is a structure of acts and words through which we receive a sacrament, or repent, or ask, or adore...it ‘works’ best – when, through long familiarity, we don’t have to think about it. As long as you notice, and have to count the steps, you are not yet dancing but only learning to dance.”*



From time to time we should take time to “learn the steps,” so to speak. It is our prayer that by reviewing what we do in worship, we will have a deeper appreciation for our familiar worship service and “dance” better! Today, praise our King for the opportunities we have every week to be in his presence, listen to his voice, and glorify his name.

Serving at Worship

Presiding Ministers

Pastor Thomas Moldenhauer & Pastor John Moll

Organist

whoever

Reader of Explanations

Name - 4pm; Name - 8am; Name - 10am

Participants

Adult Choir, 8 & 10 am

Prayer of the Day

Lord Jesus Christ, by your victory you have broken the power of the evil one. Fill our hearts with joy and peace as we look with hope to that day when every creature in heaven and earth will acclaim you King of kings and Lord of lords to your unending praise and glory; for you live and reign with the Father and the Holy Spirit, one God, now and forever. Amen.

The Church Year

For Centuries, the Christian Church has worshiped according the Church Year. The Church Year begins in December with the season of Advent. The first six months (December through May) follow the life of Jesus Christ from his birth until his death, resurrection on Easter, and ascension. The second half (June through November) follows the teachings of Christ.

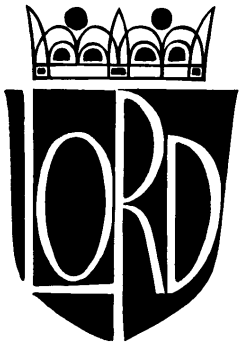
Today is the last Sunday of the Church Year. On the Festival of Christ the King, we remember that the entire Church Year and every service celebrates the rule of Christ over our hearts and lives now and forever.

THE FESTIVAL OF CHRIST THE KING



On this festival notice how King Jesus reigns in our worship. We follow a liturgy, an order of service, as we come together to meet with our God. The word “liturgy” means “service of the people.” While the entire life of the Christian is to be a liturgy—service to God—here, in worship, we have an opportunity to express servitude to our King in a very special way. As he rules over us, our King listens to the confessions, prayers, and thankfulness of his people. He then comforts us as he clearly proclaims his forgiveness, his grace, and his guidance. God’s action in worship is the most important. An old German expression for worship, Gottesdienst, means “service of God” and can be understood to mean both the service God renders to us and that which we render to him.

We worship in an orderly way using a liturgy. Some of what we use today dates back to the time of Martin Luther and the beginnings of distinctly Lutheran worship. Even more dates further back to the ancient Christian church of New Testament believers. In some places our worship even goes back to Old Testament worship in the synagogue. Worship of God’s people in past ages focused on proclaiming the Savior through Word and Sacrament, and we recognize the value for us today by keeping that focus.



The Gathering

The opening hymn often begins our worship as we lift our voices to our King. The opening hymn either summons us together for confession, praise, the Word, prayer, and the sacrament, or it fixes our attention on a specific theme that will reoccur throughout the service.

Today, we are making use of a gathering rite. Gathering rites are used to combine word and song into a package: confession, God's proclamation of forgiveness, and praise focus our attention on a specific time of the church year or a unique theme for worship.

So then, as we begin our liturgy, we call upon our Triune God—Father, Son, and Holy Spirit—asking Him to gather us and gather with us. With these words we are reminded of our baptism and how God connected us to our King through baptism. With these words, we also dedicate our worship to God's glory. May all of our prayers, songs, and worship glorify our King, who gave us His own name as our possession in baptism!

*Romans 6:1-11;
Galatians 3:27;
Colossians 2:10-12*

L In the name of the Father and of the Son + and of the Holy Spirit.

C Amen.

C *♫ Crown him with many crowns, the Lamb upon his throne.
Hark how the heav'nly anthem drowns all music but its own.
Awake, my soul, and sing of him who died for thee,
And hail him as they matchless king Through all eternity.*

L Grace and peace to you from him who is, and who was, and who is to come, and from the seven spirits before his throne, and from Jesus Christ, who is the faithful witness, the firstborn from the dead, and the ruler of the kings of the earth.

C **To him who loves us and has freed us from our sins by his blood, and has made us to be a kingdom and priests to serve his God and Father – to him be glory and power forever and ever!
Amen.**

Revelation 1:4-7

L “The days are coming,” declares the LORD, “when I will raise up to David a righteous Branch, a King who will reign wisely and do what is just and right in the land. In his days Judah will be saved and Israel will live in safety. This is the name by which he will be called: The LORD Our Righteousness.”

Jeremiah 23:5,6

C *♪ Crown him the Lord of heav’n, enthroned in worlds above;
Crown him the King to whom is giv’n
the wondrous name of Love.
Crown him with many crowns, as thrones before him fall;
Crown him, ye kings, with many crowns, for he is King of all.*

It is certainly fitting to use “Crown Him with Many Crowns” for this gathering rite.

Matthew Bridges’s original version, published in 1851, had six stanzas of eight lines. Godfrey Thring’s six stanza version, was written “to supply the place in some of the stanzas of Matthew Bridges’s well-known hymn, of which some did not approve; it was afterwards thought better to re-write the whole, so that the two hymns might be kept entirely distinct.”

The hymn we sing today is portions of both. Singing this final product, the message is clear: Jesus is eternally victorious, Jesus is deserving of our constant worship, and Jesus wears the crown as King of all.

As we gather together we confess our sins. We sense the insurmountably great divide that separates our holy King from his sinful people. Psalm 24:4 states that “he who has clean hands and a pure heart” can approach God. Therefore, here at the very beginning of our service, we confess our many and various sins, each one of them being completely unacceptable to our King. We stand in his presence and plead for mercy. God responds with soothing words of forgiveness and the assurance that our King made the perfect sacrifice for us. He took our punishment. Through Jesus Christ, we have full and free forgiveness for all our sins.

L We have come to worship our King, but if we examine our life and our human nature, we find ourselves unworthy to stand in his presence. Therefore, let us acknowledge our sinfulness and ask him to forgive us.

C **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, Christ the King, I pray: Lord, have mercy on me, a sinner.**

C *♩ Crown him the Lord of love - Behold his hands and side,
Rich wounds, yet visible above, In beauty glorified.
No angel in the sky Can fully bear that sight,
But downward bends his wond'ring eye At mysteries so bright.*

L Christ, our King has won your forgiveness through His death and resurrection. In his stead and by his command, I forgive you all your sins in the name of the Father and of the Son † and of the Holy Spirit. Let us praise our King for the new life he gives us.

Luke 2:14

The King demonstrated his undeserved love for each one of us. He left his throne to humbly live among us, to remove our sins, and to make us his faithful people for eternity. And now we respond to his grace. On the first Christmas night, the angels sang "Gloria in excelsis Deo," that is, "Glory to God in the highest!" After confession and God's proclamation of forgiveness, we have the same joy and similar praises on our lips for our King.

C *♩ Crown him the Lord of life, Who triumphed o'er the grave
And rose victorious in the strife For those he came to save.
His glories now we sing Who died and rose on high,
Who died eternal life to bring And lives that death may die.*

Prayer of the Day

In this short prayer we ask God to accomplish a spiritual task, based on the theme of the service. The theme is expressed most clearly in the reading from the Gospel and has common threads throughout the other Bible readings. The Prayer of the Day is often ancient, dating back to the 5th century. It's not surprising that the Church keeps using these prayers. The needs of God's people never change. So, we ask our King to spiritually provide for us out of his wisdom and grace.

L Let us pray.

Pastor offers the Prayer of the Day.

C Amen.





THE WORD OF GOD

Faith comes from hearing the message, and the message is heard through the word of Christ. –Romans 10:17

Worship now reaches a high point as we hear God speak through his word. Our King comes to us himself, speaking powerfully and working miraculously in our hearts. We fall silent in awe and respect to listen to him.

The reading of and use of Scripture lessons dates back to the early years of Jewish synagogue worship, where God's people heard readings from the Mosaic Law and the Prophets, and where psalms were sung by those who gathered. This practice continued in the early Christian church of the New Testament where, in time, readings from the epistles and the Gospels were added.

The first readings are usually from the Old Testament, the portion of the Bible written in Hebrew before the time of Christ. These readings typically tell us the story of God's interaction with his people. They use the law to show us our sin and also the gospel to reveal God's repeated promises to his people. Throughout much of the Old Testament, kings ruled God's people. They were sinful men, some worse than others, but God always kept his promise to send the one King who would save his people and rule them forever.

First Lesson

Ezekiel 34:11-16,23,24

The Lord and King shepherds his people as no one else can.

I myself will tend my sheep and have them lie down, declares the Sovereign Lord.

Ezekiel 34:15

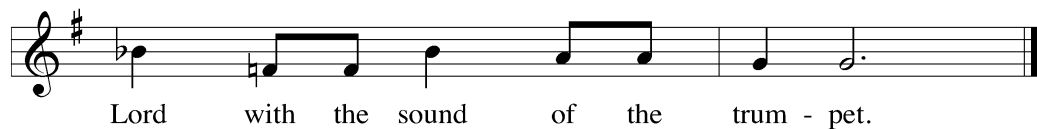
The Psalm of the Day fits with the other Bible readings. It is set to music because the psalms were used for worship in the synagogue. We don't know the melodies, but God had these prayers and praises recorded for his people to use in worship. The Psalms, known as the songbook of the Old Testament, serve as such a great way to learn about our King and the way he rules over his people.

Psalm of the Day

Psalm 47

The pastors will sing the refrain. Then, the congregation will sing the refrain. The verses will be sung by the pastors and the following refrains by the congregation.

Refrain



Psalm Tone



Psalm 47 is written by the Sons of Korah. They were known as temple singers because King David had put these descendants of Levi in charge of the musical service in the house of the Lord.

This psalm, also used for the celebration of our Lord's Ascension, beautifully pictures the joy of God's people as they worship their all-powerful and eternal King.

Clap your hands, all you nations;
shout to God with cries of joy.

How awesome is the LORD Most High,
the great King over all the earth!

God reigns over the nations;
God is seated on his holy throne.

Refrain

God has ascended amid shouts of joy,
the LORD amid the sounding of trumpets.

Sing praises to God, sing praises;
sing praises to our King, sing praises.

For God is the King of all the earth;
sing to him a psalm of praise.

**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

The second readings typically come from the New Testament letters written in Greek, often called epistles. These were personal and practical letters written under inspiration from the Holy Spirit, usually to a church or person. These readings show us how our King's saving work is central to the Christian doctrine and useful for guidance and application to our lives of Christian service.

Second Lesson

1 Corinthians 15:20-28

Our risen Savior prevails as King of kings.

He must reign until he has put all enemies under his feet.

1 Corinthians 15:25

In worship we want to find ways to use all our gifts for our King. We use these God-given gifts of music and art to the very best of our abilities because our King deserves the best. One way we do this is with choirs and anthems. For centuries choirs have enhanced worship by skillfully providing proclamation and praise with voices and instruments.

Anthem

Adult Choir – 8 & 10 am

We stand for the third reading, the Gospel, because it presents Jesus himself, our Savior and King. In this reading we see how Jesus fulfilled the gracious promises God made in the Old Testament. Unlike other earthly kings, Jesus rules us not with rules, fears, and punishments but with humility, service, and love. We find comfort knowing that he is our source of forgiveness, peace, salvation and eternal life.

After the Gospel is read, and in some services after it is announced, the congregation acclaims the King for his Word of truth and life.

They knelt in front of him and mocked him. "Hail, King of the Jews!" they said.

Matthew 27:29



Gospel

Matthew 27:27-31

Soldiers mock Jesus not knowing he is The King.

- L** The Gospel of our Lord and King.
- C** Thanks be to God.

Hymn of the Day

We prepare ourselves for the sermon by singing a hymn. This hymn reflects the theme of the day and often the truths most evident in the reading from the Gospel.

God's people, from the earliest times, have sung hymns. The book of Psalms was the hymnal of God's people in the Old Testament. On the night before he died, Jesus and his disciples sang a hymn at the close of their Passover celebration. The Apostle Paul, in his epistles, encourages all Christian to sing "psalms, hymns and spiritual songs."

During the period of the Middle Ages, many of the common people lost the ability to read and write. As a result, singing in worship was done by choirs of priests. Sadly, the singing was in Latin rather than the native language of the people.

Martin Luther is known for his desire to put the Bible back into the hearts and lives of the common people. One method that Luther used was setting the words of the Bible to music. For example, his great hymn, "A Mighty Fortress," is based on Psalm 46. Thus, the Lutheran Church became known as the "singing church," a heritage that we greatly treasure still today.

*Ephesians 5:19
Colossians 3:16*

Today's Hymn of the Day is, "The Head that Once Was Crowned." It was written by Thomas Kelly. He was born in Ireland, 1769. While studying law in London, he found that all his efforts to reform his life and have a right relationship with God were useless on his own. However, God gave him peace through the good news of Jesus Christ. He abandoned the study of law for the preaching of the gospel. Over the next 50 years, 765 hymns came from his pen. This hymn was originally published in 1820. It connects to the Gospel for the day as we see our suffering King crowned with thorns, but it also gives us the joy of knowing our King lives and we, too, will live with him in glory.

The Head that Once Was Crowned

CW # 217

**1 The head that once was crowned with thorns
Is crowned with glory now;
A royal diadem adorns The mighty victor's brow.**

**2 The highest place that heav'n affords Is his, is his by right,
The King of kings and Lord of lords And heav'n's eternal light,**

Women

**3 The joy of all who dwell above, The joy of all below
To whom he manifests his love And grants his name to know.**

Men

**4 To them the cross, with all its shame, With all its grace, is giv'n;
Their name, an everlasting name; Their joy, the joy of heav'n.**

**5 They suffer with their Lord below; They reign with him above,
Their profit and their joy, to know The myst'ry of his love.**

**6 The cross he bore is life and health,
Though shame and death to him;
His people's hope, his people's wealth, Their everlasting theme.**

Thomas Kelly wrote towards the end of his life, "It will be perceived by those who read these hymns, that though there is an interval between the first and the last of near sixty years, both speak of the same great truths, and in the same way. In the course of that long period, the author has seen much and heard much; but nothing that he has seen or heard has made the least change in his mind that he is conscious of, as to the grand truths of the Gospel. What pacifies the conscience then, does so now. 'Other foundation can no man lay than that is laid, which is Jesus Christ.'"

Sermon

2 Corinthians 4

“Therefore, since through God’s mercy we have this ministry, we do not lose heart. ² Rather, we have renounced secret and shameful ways; we do not use deception, nor do we distort the word of God. On the contrary, by setting forth the truth plainly we commend ourselves to everyone’s conscience in the sight of God...

⁵ For what we preach is not ourselves, but Jesus Christ as Lord, and ourselves as your servants for Jesus’ sake...

⁷ But we have this treasure in jars of clay to show that this all-surpassing power is from God and not from us.”

The sermon dates back to the Old Testament times of priests, scribes, and teachers of the law. During worship in the synagogue they would read a portion of God’s Word and explain its meaning to the people. This has been a part of Christian worship ever since.

The sermon is the place where God’s Word is explained and illustrated. Not only is the context and meaning communicated, but the Word is applied to our hearts and lives, addressing what is especially relevant to our situation and station in life.

Therefore, the pastor diligently prepares to ensure that his words are well chosen and eloquently communicated – befitting of the King. This process in our church body remains quite extensive. For each sermon, the preacher is committed to prayer, translating the original language, analyzing the historical and grammatical context, breaking down the message of law and gospel, outlining his thoughts, and writing the message in a clear, current, and organized way.

However, the power of God’s Word in the sermon does not come from the pastor or the preaching style but from the work of the Holy Spirit as he carries the proclamation of law and gospel to the heart. So, the worshiper will understand that time spent listening to the sermon is not a waste, as if sitting through the ramblings of religious teacher, but it is hearing the voice of our King through his called servant.

Today, an explanation of how all worship is centered on our King, Jesus, serves as the sermon.

Offertory

Following the sermon, we respond to the message of our King's love by offering ourselves to him as his subjects. This portion of the service, called the Offertory, has three parts: 1) the singing of a hymn or the confession of faith; 2) the gathering of thank offerings; and 3) the Prayer of the Church.

1) In the sermon, God's Word has been preached to hearts. The Law of God has convicted us of our sin and the gospel has assured us of God's forgiving love. And now we respond! Singing a hymn or confessing our faith with a creed, we humbly offer ourselves to God in his service, asking him to remain with us through the work of the Holy Spirit to help us serve him better.

2) As thankful Christians, we also offer the gracious and forgiving King our gifts of love. As the Bible encourages us, we do not bring leftovers to God, but we bring God our first and best—offerings that are generous, that are in proportion to our income, that are given cheerfully, and that reflect our thankfulness for the gift of salvation. Another musical offering takes place at this time. It pleases our King when we use our talents to his glory.

3) After our thank offering has been brought forward, the church offers prayers to God. Prayer is a vital part of our worship and Christian life, for it expresses the church's trust and confidence in God, his power, and his promises. The church also joins in the Lord's Prayer, praying with the same words our King taught us when he lived on earth.

Help us be a friendly church by signing a worship card and leaving it in the trays at the back exits after worship. Thanks.

Confession of Faith

A creed is a confession of faith—a statement of what we believe, based on the plain teachings of the Bible. The word "creed" comes from the Latin word "credo", which means "I believe."

Today we use the Nicene Creed. Like most statements of faith, the Nicene Creed was born out of controversy. A man named Arius began to teach false doctrine, denying the deity of Jesus Christ, thereby also rejecting the doctrine of the Trinity. He claimed that Jesus Christ is not equal to God the Father.

To defend the truth of God's Word, and especially the truth of the deity of Christ, the church, in 325 A.D., met in convention and wrote its second creed (the first being the Apostles' Creed). Since the church met as a council at Nicaea, the creed was named the Nicene Creed.

Nicene Creed

The Nicene Creed is shown on the screen or you can use page 31 in the Christian Worship hymnal.

Musical Offering

Bell Choir – 8 & 10 am

The Prayer of the Church

The Prayer of the Church is not a recap of the sermon. Its opening lines may reflect the theme of the day and the sermons itself. But then the prayer moves on as an expression of our Christian love and concern for our lives in the Church and in the world.



In the Old Testament the high priest spoke to God wearing a breastplate with stones that bore the names of the children of Israel. With no breastplate visible we nevertheless approach with the names and cares of our people inscribed on our hearts.

These prayers are only acceptable through Christ Jesus our King. He is merciful and full of love for his people. The Church calls on his name asking for him to hear the pleas of his people and answer according to his will.

*Throughout the prayer when Pastor says, "...Lord, in your mercy," the congregation responds by saying, "**Hear our prayer.**"*

The Lord's Prayer

The Lord's Prayer follows the Prayer of the Church. It is such a perfect summation of all that we have to say to God. It is the prayer that our King taught us himself. In it we express our complete dependence on God for all good things spiritual and temporal. And who could fail to understand it: Spiritual needs dominate.

The careful observer will also notice that Jesus did not include the final petition that we pray. While not instructed by him, the ending is certainly Biblical and fitting. A better ending could not be applied than a word of glory and praise, or "doxology." This is how the Apostle Paul often closes his prayers and these words of glory are echoed in Revelation as the saints praise the Lamb who sits on the throne.

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.**

*Luke 11:1-4;
Matthew 6:9-13*

Anthem

Adult Choir – 8 & 10 am

Blessing

As we reach the conclusion of worship our King lifts his nail-pierced hands over us in blessing. This has been God's blessing on his people since the time of Moses (about 4 thousand years!). The coming week will be challenging. Temptations will come our way from the devil, that fierce lion looking to devour us. Stresses will swirl around us trying to get our focus and attention off of our King and our service to him. So our King comes with power to motivate us and comfort to sustain us. Through faith in him, we live in the light of his kingdom now and forever.

L

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.

Numbers 6:24-27

C

Amen.

Closing Hymn – All Hail the Power

CW # 370

**1 All hail the pow’r of Jesus’ name! Let angels prostrate fall;
Bring forth the royal diadem And crown him Lord of all.
Bring forth the royal diadem And crown him Lord of all.**

**2 Hail him, ye heirs of David’s line, Whom David Lord did call,
The God incarnate, Man divine, And crown him Lord of all.
The God incarnate, Man divine, And crown him Lord of all.**

**3 Sinners whose love can ne’er forget The wormwood and the gall,
Go, spread your trophies at his feet And crown him Lord of all.
Go, spread your trophies at his feet And crown him Lord of all.**

**4 Let ev’ry kindred, ev’ry tribe On this terrestrial ball
To him all majesty ascribe And crown him Lord of all.
To him all majesty ascribe And crown him Lord of all.**

**5 Oh, that with yonder sacred throng We at his feet may fall!
We’ll join the everlasting song And crown him Lord of all.
We’ll join the everlasting song And crown him Lord of all.**

Edward Perronet’s original version of this hymn first appeared anonymously in a religious journal in 1779. In 1787, John Rippon extensively revised the hymn by dropping a couple of verses and adding three more. The text we sing is from both Perronet’s and Rippon’s versions. Notice how this hymn points to both the human and divine natures of Jesus. Without a God-King, we would not have victory over death and hell. Without a Man-King we would not have victory over sin. Hail the victory of Christ our King!

To God alone be glory!



Liturgy explanations were produced by Pastor Moldenhauer or adapted from material by Rev. Jonathan Hein, Rev. Jonathan Schroeder, Rev. Daniel Naumann, Rev. David Scharf, *Christian Worship Manual*, *Christian Worship Handbook*, and *The Western Rite: Its Development and Rich History and Its Relevance for Our Worship Life Today* by Rev. Daniel Deutschlander.

