

**The Season** After reliving the great events of the life of Christ, the worshipping Church spends half a year focusing on the teachings of Christ. The Church wears green during the season of Pentecost as the Spirit uses those teachings of Jesus to grow the faith of believers. The appointed lessons teach us the characteristics of the Holy Ministry, the Christian, the Church, our God, and the Christian life.

**The Sunday** The Christian lives as wheat among weeds as he waits for the harvest. In the Prayer of the Day we ask for the spirit to live like wheat—to think and to do what is right—even while we live in this sinful world. Living with an eye on the coming harvest gives us encouragement, comfort, and hop. *The Christian lives as wheat among weed.*

Morning Praise is a revision of the historic Order of Matins. Matins was the service marking the beginning of the new day. Joined to Christ our risen Lord, we glorify God as we rise to the activities of the new day.

**Hymn**Blessed Jesus, at Your Word *CW 221*

1 Bless - ed Je - sus, at your Word We are gath - ered  
 2 All our knowl - edge, sense, and sight Lie in deep - est  
 3 Gra - cious Sav - ior, good and kind, Light from Light, from  
 4 Fa - ther, Son, and Ho - ly Ghost, Praise to you and



all to hear you. Let our hearts and souls be stirred  
 dark - ness shroud - ed Till your Spir - it breaks our night  
 God pro - ceed - ing, O - pen now our heart and mind;  
 ad - o - ra - tion! Grant that we your Word may trust,



Now to seek and love and fear you, By your teach - ings,  
 With the beams of truth un - cloud - ed. You a - lone to  
 Help us by your Spir - it's plead - ing. Hear the cry your  
 Con - fi - dent of our sal - va - tion, While we here be -



sweet and ho - ly, Drawn from earth to love you sole - ly.  
 God can win us; You must work all good with - in us.  
 peo - ple rais - es; Hear and bless our prayers and prais - es.  
 low must wan - der, Till we sing your prais - es yon - der.

Text: Tobias Clausnitzer, 1619–84, st. 1-3; *Geistreiches Gesang-Büchlein*, Berlin, 1707, st. 4; tr. Catherine Winkworth, 1827–78, st. 1-3, alt.; unknown, st. 4, alt.

Tune: LIEBSTER JESU, WIR SIND HIER (78 78 88) Johann R. Ahle, 1625–73, alt.

**Morrison Zion  
 Evangelical  
 Lutheran Church**

Wisconsin Evangelical  
 Lutheran Synod



**MORRISON  
 ZION  
 LUTHERAN**

Our mission is to

**Glorify God**

as we

**Gather**

around the Gospel  
 to help people

**Grow**

in the Gospel  
 and

**Go**

with the Gospel

**Welcome!** We  
 thank God that you  
 have joined us at  
 worship today.

Restrooms are  
 located in the  
 basement. Hearing  
 loop headphones and  
 Large Print Hymnals  
 are available from an  
 usher.

If your children  
 need to leave worship,  
 please take them to  
 the basement. A TV  
 broadcasts the  
 service in the  
 basement.

Today we gather  
 together in the  
 presence of God. He  
 is present among us  
 in a special way  
 through his Word and  
 Sacrament. We  
 acknowledge our sin  
 and rejoice in the  
 good news of  
 forgiveness through  
 the life and death of  
 Christ. This is the  
 focus of our worship.

Stand

**L** O Lord, o - pen my lips.  
**C** And my mouth shall de - clare your praise.  
**L** Hasten to save me, O God.  
**C** O Lord, come quickly to help me.  
**L** Give glory to God, our light and our life.  
**C** Come, oh, come, let us wor - ship.

The musical score consists of six staves of music in G major (one sharp). The first staff has a triplet of eighth notes over the words 'O Lord, o - pen my lips.' The second staff is a continuation of the first. The third staff has a quarter note rest followed by 'Hasten to save me, O God.' The fourth staff is a continuation of the third. The fifth staff has a quarter note rest followed by 'Give glory to God, our light and our life.' The sixth staff is a continuation of the fifth.

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## Come, Oh, Come Let Us Sing To The Lord

The congregation will sing the refrain and verses

### *Refrain*

1  
Come, oh, come, let us sing to the Lord,  
2  
let us shout with joy to our sav - ing Rock;  
3  
come, en - ter in with our songs of praise,

The musical score for the refrain consists of three staves of music in G major. Each staff begins with a circled number (1, 2, or 3) indicating the start of a phrase. The notes are: Staff 1: G4, A4, B4, C5, B4, A4, G4; Staff 2: G4, A4, B4, C5, B4, A4, G4; Staff 3: G4, A4, B4, C5, B4, A4, G4.

*Repeat for use with canon*

come, en - ter in with thanks - giv - ing.

*Verses*

1. You are a great and a won - drous God,  
2. Come, let us wor - ship and, bow - ing low,

cup - ping in your hands all the depths of earth.  
kneel be - fore the One who has made us all.

You made the hills and the moun - tains high,  
You are the God whom we call our own,

*to Refrain*

you made the seas and the dry land.  
we are the flock that you shep - herd.

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*Be Seated*

**Psalm of the Day**

Psalm 18 CW

*Refrain*

The might-y Lord is with us; the God of Ja-cob is our for-tress.

*Psalm tone*

The LORD is my rock, my fortress and by deliverer;\*  
my God is my rock, in whom I take refuge.  
He reached down from on high and took hold of me;\*  
he rescued me from my powerful enemy.  
He brought me out into a spacious place;\*

he rescued me because he delighted in me.

*Refrain*

You, O LORD, keep my lamp burning;  
my God turns my darkness into light.

You save the humble\*  
but bring low those whose eyes are haughty.

You give me your shield of victory,\*  
and your right hand sustains me.

**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*

Refrain Tune: Dale Wood. From *Seasonal Psalms*. © 1978 Augsburg Publishing House. All rights reserved. Used by permission of Augsburg Fortress.

## Second Lesson

## 1 Peter 4:1-8

Living as wheat among weeds means leaving our lives of sin behind and living for the will of God with an eye on the coming harvest. Although righteousness and wickedness must coexist until the judgment, Peter reminded his readers that they had spent enough of their lives living in sin. The time had come for a clean break with the world. Just because we have to live in the world, doesn't mean we have to be of it. Yes, this break with the world will lead to our persecution. When it happens, fix your eyes on the coming harvest. The end of all things is near, so live like wheat among the weeds of this world by loving each other deeply with that forgiving love found only in Christ.

4 Therefore, since Christ suffered in his body, arm yourselves also with the same attitude, because whoever suffers in the body is done with sin. <sup>2</sup> As a result, they do not live the rest of their earthly lives for evil human desires, but rather for the will of God. <sup>3</sup> For you have spent enough time in the past doing what pagans choose to do—living in debauchery, lust, drunkenness, orgies, carousing and detestable idolatry. <sup>4</sup> They are surprised that you do not join them in their reckless, wild living, and they heap abuse on you. <sup>5</sup> But they will have to give account to him who is ready to judge the living and the dead. <sup>6</sup> For this is the reason the gospel was preached even to those who are now dead, so that they might be judged according to human standards in regard to the body, but live according to God in regard to the spirit.

<sup>7</sup> The end of all things is near. Therefore be alert and of sober mind so that you may pray. <sup>8</sup> Above all, love each other deeply, because love covers over a multitude of sins. (NIV)

## Gospel

## Matthew 13:24-30,36-43

God intended to have a weed-free field of wheat. From the beginning, however, the enemy thwarted his intentions with temptation and sin. How many Christians have seen the evil all around them and pondered the servants' question, "Didn't you sow good seed?" How many churchmen have tried to separate the wheat and weeds in the kingdom with rules or Pharisaical laws? Anyone who tries only succeeds in ruining wheat along with the weeds. They uproot the faith of the weak who fall into sin; they trample the faith of the strong by feeding their pride. The Lord most certainly has a plan to separate the wheat and weeds—just not yet. God urges his people to live with their eye on the coming harvest. God does not want us to try and separate wheat from weeds before then. Christ tells us to live as wheat among the weeds of this world and wait expectantly for the harvest when the angels will sort it all out: weeds to fire, and wheat to shine as the righteous sons of God in the kingdom of their Father.

<sup>24</sup> Jesus told them another parable: "The kingdom of heaven is like a man who sowed good seed in his field. <sup>25</sup> But while everyone was sleeping, his enemy came and sowed weeds among the wheat, and went away. <sup>26</sup> When the wheat sprouted and formed heads, then the weeds also appeared.

<sup>27</sup> "The owner's servants came to him and said, 'Sir, didn't you sow good seed in your field? Where then did the weeds come from?'

<sup>28</sup> "An enemy did this,' he replied.

"The servants asked him, 'Do you want us to go and pull them up?'

<sup>29</sup> "No,' he answered, 'because while you are pulling the weeds, you may uproot the wheat with them. <sup>30</sup> Let both grow together until the harvest. At that time I will tell the harvesters: First collect the weeds and tie them in bundles to be burned; then gather the wheat and bring it into my barn.'"

<sup>36</sup> Then he left the crowd and went into the house. His disciples came to him and said, "Explain to us the parable of the weeds in the field."

<sup>37</sup> He answered, "The one who sowed the good seed is the Son of Man. <sup>38</sup> The field is the world, and the good seed stands for the people of the kingdom. The weeds are the people of the evil one, <sup>39</sup> and the enemy who sows them is the devil. The harvest is the end of the age, and the harvesters are angels.

<sup>40</sup> "As the weeds are pulled up and burned in the fire, so it will be at the end of the age. <sup>41</sup> The Son of Man will send out his angels, and they will weed out of his kingdom everything that causes sin and all who do evil. <sup>42</sup> They will throw them into the blazing furnace, where there will be weeping and gnashing of teeth. <sup>43</sup> Then the righteous will shine like the sun in the kingdom of their Father. Whoever has ears, let them hear. (NIV)

## Seasonal Response

**M:** Give thanks to the Lord; call on his name; make known among the nations what he has done.

## Hymn of the Day

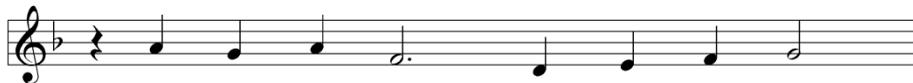
*Lord Jesus Christ, with Us Abide* CW 541



1 Lord Je - sus Christ, with us a - bide,  
 2 O God, how sin's dread works a - bound!  
 3 In these last days of sore dis - tress  
 4 Lord Je - sus, help, your Church up - hold,  
 5 Oh, keep us in your Word, we pray;



For round us falls the e - ven - tide,  
 Through - out the earth no rest is found,  
 Grant us, dear Lord, true stead - fast - ness  
 For we are slug - gish, thought - less, cold.  
 The guile and rage of Sa - tan stay!



Nor let your Word, that heav'n - ly light,  
 And false - hood's spir - it wide has spread,  
 That pure we keep, till life is spent,  
 Oh, pros - per well your Word of grace,  
 Oh, may your mer - cy nev - er cease!



For us be - ev - er veiled in night.  
 And er - ror bold - ly rears its head.  
 Your ho - ly Word and sac - ra - ment.  
 And spread its truth in ev - 'ry place.  
 Give con - cord, pa - tience, cour - age, peace.

6 The cause is yours, the glory, too.  
 So hear us, Lord, and keep us true,  
 Your Word alone is our defense,  
 The Church's glorious confidence.

7 Oh, grant that in your holy Word  
 We here may live and die, dear Lord,  
 And when our journey's ending here,  
 Receive us into glory there.

Text: *Geistliche Psalmen*, Nürnberg, 1611, st. 1, 3; Nikolaus Selnecker, 1532–92, st. 2, 4-7, abr., adapt.; tr. composite.

Tune: ACH BLEIB BEI UNS (LM) *Geistliche Lieder*, Leipzig, 1589, alt.

**Sermon      The Christian Lives In View Of The Coming Harvest      Joel 3:12-16**

The book of Joel foretells the coming of the Day of the Lord. Here in chapter 3, Joel pictures the judgment of the nations as a day of harvest. The day is coming when the sickle will swing and the harvest will begin. Can you imagine the terror that will strike the unbelieving heart when the sun is darkened and the moon and stars fail to shine? Can you imagine the fear when he hears the roaring and thundering of the LORD? Yes, we live as wheat among weeds, but the harvest is coming. When it does, there will be no need for God's people to fear. He is their refuge and stronghold.

<sup>12</sup> "Let the nations be roused;  
let them advance into the Valley of Jehoshaphat,  
for there I will sit  
to judge all the nations on every side.

<sup>13</sup> Swing the sickle,  
for the harvest is ripe.  
Come, trample the grapes,  
for the winepress is full  
and the vats overflow—  
so great is their wickedness!"

<sup>14</sup> Multitudes, multitudes  
in the valley of decision!  
For the day of the LORD is near  
in the valley of decision.

<sup>15</sup> The sun and moon will be darkened,  
and the stars no longer shine.

<sup>16</sup> The LORD will roar from Zion  
and thunder from Jerusalem;  
the earth and the heavens will tremble.  
But the LORD will be a refuge for his people,  
a stronghold for the people of Israel. (NIV)

*Be Seated*

**You Are God; We Praise You *Te Deum***

The congregation will sing the refrain and the verses

*Refrain*



You are God; we praise you.      You are Lord; we ac - claim you.



To you, O Fa-ther ho - ly, all cre - a-tion of - fers praise.

*Verses*



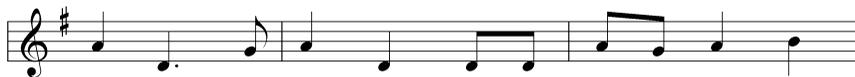
1. With the an - gels in heav - en,  
2. Cre - a - tor of all things, **We praise you, we**  
3. O Christ, King of glo - ry,



**praise you!** With the cher - u - bim and ser - a - phim,  
O Je - sus Christ, the Son of God, **We**  
You be - came a man to set us free;



**praise you, we praise you!** With a - pos - tles and proph - ets,  
O Spir - it, most ho - ly, **We**  
You have ris - en to free us;



**praise you, we praise you!** With the mar - tyrs and your  
To the Trin - i - ty most  
And with all your saints in



ho - ly Church, *to Refrain*  
bless - ed, **We sing in end - less praise!** *to Refrain*  
glo - ry, *to Final Refrain*

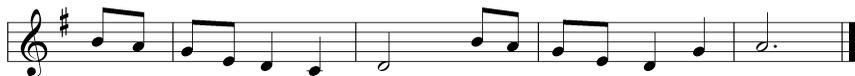
*Final Refrain*



**You are God; we praise you. You are Lord; we ac - claim you.**



**To you, O Fa - ther ho - ly, all cre - a - tion of - fers praise,**



**all cre - a - tion of - fers praise, all cre - a - tion of - fers praise.**

Be Seated

## Offering

Stand

### Lord, Have Mercy *Kyrie*

The musical notation is written on a single treble clef staff with a key signature of one sharp (F#) and a common time signature (C). The melody consists of quarter and eighth notes, with some phrases starting on a half note. The lyrics are placed below the notes, with square boxes containing 'L' and 'C' marking the beginning of phrases.

**L** In the morn - ing, O Lord, I call to you;  
be mer - ci - ful to me and hear my prayer.

**C** Lord, have mer - cy. Christ, have  
mer - cy. Lord, have mer - cy.

### Lord's Prayer

**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.

### Prayer of the Day

**M:** O God, you reveal your mighty power chiefly in showing mercy and kindness. Grant us the full measure of your grace that we may obtain your promises and become partakers of your heavenly glory; through Jesus Christ, your Son, our Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever.

**C:** Amen.

### Prayer for Grace

**M:** Grant us, Lord, the spirit to think and do what is right that we, who cannot do anything that is good without you, may by your help be enabled to live according

to your will; through Jesus Christ, your Son, our Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever.

**C: Amen.**



**L** Let us praise the Lord.



**C** Thanks be to God.

**Blessing**



**L** The Lord bless and keep you.



**C** A - men.



**L** The Lord's face ev - er shine up - on you.



**C** A - men.



**L** The Lord grant you peace for all your days.



**C** A - men.

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*Be Seated*

## Closing Hymn

*On My Heart Imprint Your Image* CW 320

On my heart im - print your im - age, Bless - ed Je - sus,  
King of grace, That life's rich - es, cares, and plea - sures Have no  
pow'r to hide your face. This the su - per - scrip - tion be:  
Je - sus, cru - ci - fied for me, Is my life, my hope's foun -  
da - tion, And my glo - ry and sal - va - tion.

The musical score is written in 4/4 time with a key signature of one flat (Bb). It consists of five staves of music. The lyrics are placed below the notes, with hyphens indicating syllables that span across multiple notes. The final note of the fifth staff is a whole note, followed by a double bar line.

Text: Thomas H. Kingo, 1634–1703, abr.; tr. Peer O. Strømme, 1856–1921, alt.

Tune: FREU DICH SEHR (87 87 77 88) *Trente quatre Pseaumes de David*, Geneva, 1551, alt.