PRINCE OF PEACE LUTHERAN CHURCH

"A Disciple Making Community"
"KNOW, GROW, and GO"

West Salem, Wisconsin
The Lutheran Church – Missouri Synod

Second Sunday after Pentecost
June 22, 2025

Our Mission:
"Prince of Peace exists to be a disciple making community for the Lord Jesus Christ"

Our Message:
"We have peace with God through our Lord Jesus Christ"

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Holy Communion at Prince of Peace, LCMS

The Lutheran Church-Missouri Synod practices "Close Communion" as an expression of unity in doctrine (1 Corinthians 10:16-17; Romans 16:17; 1 Corinthians 1:10). When a person partakes of the Sacrament at the Altar he is also confessing his unreserved agreement with that church body's doctrine. Because of doctrinal differences existing between the Missouri Synod and other Lutheran bodies, and also with other denominations, we cannot expect their members to make that kind of confession at our altar, nor do we desire anyone to compromise his own convictions and his church body's teachings. Therefore, our practice of "Close Communion" admits only those in doctrinal agreement who are members of congregations of the Missouri Synod.

The Holy Sacrament requires a mature participation which includes self-examination (1 Corinthians 11:28). Scripture also warns against "unworthy" reception (impenitence or unbelief) which would bring God's judgment on the recipient: 1 Corinthians 11:27; 1 Corinthians 11:29. Thus, out of loving concern for all, and commitment to the Holy Scripture and the Lutheran Confessions, we practice "Close Communion". We thank you for your cooperation and respect for our practice.

Those who will not be communing, but would like to receive a blessing are invited to come forward. Please cross your arms on your chest to indicate that you are requesting a blessing. May the Holy Spirit bless us all as we "Search the Scriptures" (John 5:39), and humbly strive to "Continue in His Word." (John 8:31) Please speak to an elder if you have questions concerning communion.

Theme

Arrogant Israel has a horrid disdain for God's will. They behave like heathens, but God safeguards them from annihilation with the promise of Jesus through the lineage of Jacob. We, too, are heirs of this promise, clothed with Christ through the waters of Holy Baptism. The tomb is now powerless. Sin and death yield to Christ's Gospel proclamation. In this very Word, Jesus binds together shattered lives, disarms sin with forgiveness, heals with mercy. All this He does for us!

Order of Service: **Divine Service 4, p. 203 ff.**

The Divine Service is built around the two great gifts that Christ bestowed on the Church: His proclaimed _____ and His _____. The apostles followed this pattern of worship immediately after Jesus' bodily ascension, devoting themselves to His teaching and the breaking of the bread, with prayer (Acts 2:42).

Opening Hymn 541 "Away from Us!" The Demon Cried

The Divine Service begins with the Invocation, which comes from Latin meaning, "_____." We begin each Divine Service like we are coming into a _____. We come and stand before the _____ of God. Our confession begins by acknowledging and giving voice to our absolute _____ to redeem ourselves, because we are all captive to _____. Having confessed our sin, we then hear those comforting words of _____ and are declared righteous before _____.

Confession and Absolution (LSB p. 203)

Service of the Word (LSB p.204-207)

Introit means "the _____." We speak the Gloria Patri because all true worship must be _____.

Introit *Psalm 71:20–24; antiphon: v. 3*

Be to me a rock of refuge, to which I may continually come;
you have given the command to save me, for you are my rock and my fortress.
You who have made me see many troubles and calamities will revive me again;
from the depths of the earth you will bring me up again.
You will increase my greatness
and comfort me again.
I will also praise you with the harp for your faithfulness, O my God;
I will sing praises to you with the lyre, O Holy One of Israel.
My lips will shout for joy, when I sing praises to you;
my soul also, which you have redeemed.
And my tongue will talk of your righteous help all the day long,
for they have been put to shame and disappointed who sought to do me hurt.
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.
Be to me a rock of refuge, to which I may continually come;
you have given the command to save me, for you are my rock and my fortress.

Kyrie (LSB p. 204)

Hymn of Praise: Gloria In Excelsis (LSB p. 204)

The Collect is a "proper" the expresses the _____ of the readings, festival, or season. The Collect follows a pattern that can instruct our prayers:

1. _____
2. Rationale
3. _____
4. Benefit
5. Doxology

Salutation and Collect of the Day

P The Lord be with you.

C **And also with you.**

P Let us pray.
O God, You have prepared for those who love You such good things as surpass our understanding. Cast out all sins and evil desires from us, and pour into our hearts Your Holy Spirit to guide us into all blessedness; through Jesus Christ, Your Son, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever.

C **Amen.**

Through the reading of these inspired Scriptures, the Holy Spirit condemns sin, creates _____, and delivers Jesus to the hearers.

Old Testament Reading: Isaiah 65:1–9 *Isaiah 65:1–9*

[1]I was ready to be sought by those who did not ask for me;
I was ready to be found by those who did not seek me.
I said, "Here am I, here am I,"
to a nation that was not called by my name.
[2]I spread out my hands all the day
to a rebellious people,
who walk in a way that is not good,
following their own devices;
[3]a people who provoke me

to my face continually,
sacrificing in gardens
and making offerings on bricks;
4who sit in tombs,
and spend the night in secret places;
who eat pig's flesh,
and broth of tainted meat is in their vessels;
5who say, "Keep to yourself,
do not come near me, for I am too holy for you."
These are a smoke in my nostrils,
a fire that burns all the day.
6Behold, it is written before me:
"I will not keep silent, but I will repay;
I will indeed repay into their bosom
7both your iniquities and your fathers' iniquities together,
says the LORD;
because they made offerings on the mountains
and insulted me on the hills,
I will measure into their bosom
payment for their former deeds."

8Thus says the LORD:
"As the new wine is found in the cluster,
and they say, 'Do not destroy it,
for there is a blessing in it,'
so I will do for my servants' sake,
and not destroy them all.
9I will bring forth offspring from Jacob,
and from Judah possessors of my mountains;
my chosen shall possess it,
and my servants shall dwell there."

A This is the Word of the Lord.

C **Thanks be to God.**

Gradual *Romans 10:8b, 10*

The word is near you, in your mouth and in your heart,
the word of faith that we proclaim.
For with the heart one believes and is justified,
and with the mouth one confesses and is saved.

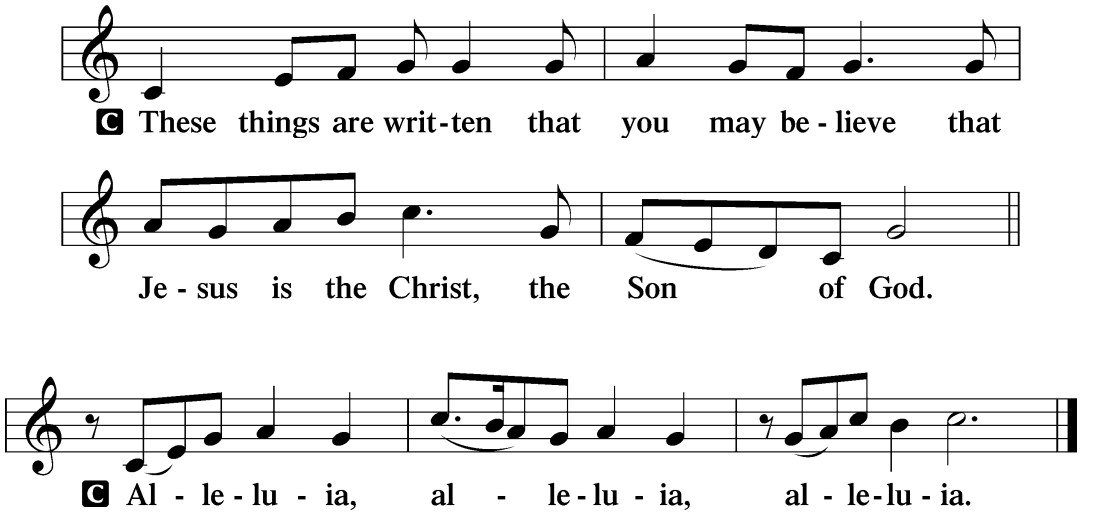
Epistle: Galatians 3:23—4:7 *Galatians 3:23—4:7*

[23]Now before faith came, we were held captive under the law, imprisoned until the coming faith would be revealed. [24]So then, the law was our guardian until Christ came, in order that we might be justified by faith. [25]But now that faith has come, we are no longer under a guardian, [26]for in Christ Jesus you are all sons of God, through faith. [27]For as many of you as were baptized into Christ have put on Christ. [28]There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female, for you are all one in Christ Jesus. [29]And if you are Christ's, then you are Abraham's offspring, heirs according to promise.

[1]I mean that the heir, as long as he is a child, is no different from a slave, though he is the owner of everything, [2]but he is under guardians and managers until the date set by his father. [3]In the same way we also, when we were children, were enslaved to the elementary principles of the world. [4]But when the fullness of time had come, God sent forth his Son, born of woman, born under the law, [5]to redeem those who were under the law, so that we might receive adoption as sons. [6]And because you are sons, God has sent the Spirit of his Son into our hearts, crying, "Abba! Father!" [7]So you are no longer a slave, but a son, and if a son, then an heir through God.

A This is the Word of the Lord.
C **Thanks be to God.**

Alleluia and Verse



Holy Gospel: Luke 8:26–39 *Luke 8:26–39*

P The Holy Gospel according to St. Luke, the eighth chapter.

C **Glory to You, O Lord.**

26 Then they sailed to the country of the Gerasenes, which is opposite Galilee.
27 When Jesus had stepped out on land, there met him a man from the city who had
demons. For a long time he had worn no clothes, and he had not lived in a house but
among the tombs. 28 When he saw Jesus, he cried out and fell down before him and
said with a loud voice, "What have you to do with me, Jesus, Son of the Most High
God? I beg you, do not torment me." 29 For he had commanded the unclean spirit to
come out of the man. (For many a time it had seized him. He was kept under guard
and bound with chains and shackles, but he would break the bonds and be driven by
the demon into the desert.) 30 Jesus then asked him, "What is your name?" And he
said, "Legion," for many demons had entered him. 31 And they begged him not to
command them to depart into the abyss. 32 Now a large herd of pigs was feeding there
on the hillside, and they begged him to let them enter these. So he gave them
permission. 33 Then the demons came out of the man and entered the pigs, and the
herd rushed down the steep bank into the lake and were drowned.

34 When the herdsmen saw what had happened, they fled and told it in the city and
in the country. 35 Then people went out to see what had happened, and they came to
Jesus and found the man from whom the demons had gone, sitting at the feet of

Jesus, clothed and in his right mind, and they were afraid. [36]And those who had seen it told them how the demon-possessed man had been healed. [37]Then all the people of the surrounding country of the Gerasenes asked him to depart from them, for they were seized with great fear. So he got into the boat and returned. [38]The man from whom the demons had gone begged that he might be with him, but Jesus sent him away, saying, [39]"Return to your home, and declare how much God has done for you." And he went away, proclaiming throughout the whole city how much Jesus had done for him.

P This is the Gospel of the Lord.

C **Praise to You, O Christ.**

Stand

The Creeds are historical summaries of the _____.

Nicene Creed **(LSB p. 206)**

Teaching the Faith from the Catechism: The Third Commandment

Remember the Sabbath day by keeping it holy.

What does this mean?
We should fear and love God so that we do not despise preaching and His Word, but hold it sacred and gladly hear and learn it.

Sit

Children's Sermon

Hymn of the Day **LSB 825 Rise, Shine, You People**

Sermon **"Bringing His Healing Power" Luke 8:26-39**

Prayer of the Church

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

Lord, You keep in perfect peace those who trust in You. Grant Your perfect peace in the world, in the Church, in the home and in our lives. Lord, in Your mercy,

C **hear our prayer.**

P Lord, You preserve Your Church through the ages, giving prophets and leaders who point the faithful to Your Word. Guide the Church of the Augsburg Confession throughout the world. Preserve the faithful witness of churches to the truth of God's Word, and enable the proclamation of the Gospel to all people. Lord, in Your mercy,

C **hear our prayer.**

P Lord, You are a shield around us, our glory and the lifter of our heads. Draw near to our homes, and keep them safe from discord and every evil intention. Give faithfulness to husbands and wives, love and respect between parents and children, and allow our homes to be havens from fear and doubt. Lord, in Your mercy,

C **hear our prayer.**

P For the homes in which Your people dwell, that God would keep all harm and danger far from them, especially Bill and Lori Peters. Grant that we may dwell together in peace under the protection of Your holy angels, sharing eternally in Your blessings. Lord, in Your mercy,

C **hear our prayer.**

P Lord, You have established governments and institutions for good order and our well-being. Guide and grant wisdom to leaders and citizens. Give peace, security and good laws to our own country, our cities and our communities. Lord, in Your mercy,

C **hear our prayer.**

P Lord, You are the Great Physician. According to Your good and perfect will, grant healing to the sick and those who suffer. Give comfort to the grieving in their loss and peace for the dying in their last days on earth. *[Today we pray especially for _____.]* Lord, in Your mercy,

C **hear our prayer.**

P Lord, Isaiah spoke of the new wine, full of blessing, that will not be destroyed. Grant us faithfully to eat and drink Christ's body and blood given in the fellowship of this altar. Lord, in Your mercy,

C **hear our prayer.**

P Lord, You give abundant gifts to Your children. Give us also thankful hearts to receive Your gifts. Grant us grace in giving, that we may return to You the tithes and offerings You are due. Lord, in Your mercy,

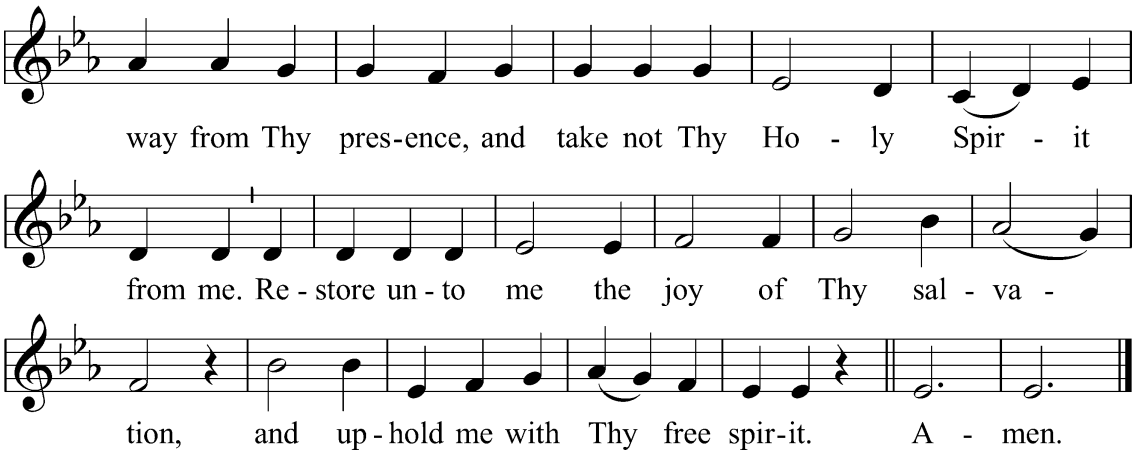
C **hear our prayer.**

P Dear Father, You know the condition of our souls, that we frequently wander into sins, vice and danger. Hear our prayers for the sake of Christ, who defeated legions of demons so that we might receive adoption as sons; through the same Jesus Christ, Your Son, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever.

C **Amen.**

Offering

Offertory **Create in Me a Clean Heart, O God**



Service of the Sacrament **(p. 208-212)**

The Preface dialogue with its three responsive pairs is one of the most ancient parts of the liturgy.

FIRST PAIR: "The Lord be with you. And also with you."
This _____ expresses that Jesus is with us in His body and blood and through His _____.
SECOND PAIR: "Lift up your hearts. We lift them up unto the Lord."
This is a reminder to look beyond plain _____ and _____ to find the Sacrament's meaning. For the true meaning is Jesus and His heavenly gifts.
THIRD PAIR: "let us give thanks to the Lord our God. It is right to give Him thanks and praise."

This reminds us that the Lord's Supper is also called the "Eucharist," or "_____." So, we give thanks in observance of this meal (1 Corinthians 10:30).

The Words of the Lord

- His words tell us what the gift is and what its benefits are: His true body and blood for the forgiveness of our _____.

Pax domini

- Jesus speaks this _____ through the pastor to announce His _____ and to remind us that we will receive peace with God through His living body and blood.

Agnus Dei

- The Agnus Dei is the first of the Distribution hymns. It is sung to _____, adoring Him on the altar. It confesses that Jesus is truly _____ in the bread and wine and that through these gifts, He shows us mercy and gives us peace.

Distribution Hymns

619 Thy Body, Given for Me, O Savior
464 The Strife is O'er, the Battle Won
643 Sent Forth By God's Blessing

Post-Communion Canticle **Nunc Dimittis** **(LSB p. 211)**

Post-Communion Collect **(LSB p. 212)**

Benedicamus and Benediction **(LSB p. 212)**

Closing Hymn **923 Almighty Father, Bless the Word**